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A
TRILINGUAL DICTIONARY;
BEING A COMPREHENSIVE LEXICON
IN
ENGLISH, URDU', AND HINDI
EXHIBITING THE
SYLLABICATION, PRONUNCIATION, & ETYMOLOGY OF ENGLISH WORDS.
WITH THEIR EXPLANATION
IN
ENGLISH, AND IN URDU' AND HINDI
IN THE ROMAN CHARACTER.

BY
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PREFACE.



THERE are several Anglo-Hindustání dictionaries. But none such exists, at present, as is indicated in the Title-page to this Work. D'Rozario's Dictionary makes the nearest approach to it. Yet D'Rozario's, with all its merits, is far behind the age. It is meagre and defective : meagre, because the number of words it gives is very limited ; defective, because syllabication, pronounciation, and etymology—three of the most important elements of a good lexicon—do not enter into its plan. Besides, it is out of print. That there is need of a better and more comprehensive Anglo-Hindustání dictionary than any one now procurable in the market, few will deny. The establishment of the Indian Universities has opened a new era in the literary history of the Empire. The exclusion of all pleaders ignorant of English from the bar of the High Courts has also acted like electricity. Natives have now been roused from their lethargy. They have learnt from experience duly to appreciate English. They now view it as the only portal to distinction and wealth. The avidity with which English will, hence, be studied not only in Schools, but also at home, all over the country, will be inconceivably great. But, without adequate aids, students will be in no better state than sailors venturing on the pathless sea without a compass, or men trying to build, without building materials. Influenced by these and similar considerations, the Printer and Publisher, Dr. E. J. Lazarus, of Benares, suggested to me the expediency of making an attempt to meet the wants of the rising generation. The suggestion had my warmest sympathy. I readily yielded to his wishes. I did not then know my own weakness, nor, indeed, the heavy responsibilities of the task, as experience has since taught me them. I forthwith began. The preparation of a fresh Dictionary, so far as the English portion was concerned, seemed to me to be a work of mere supererogation. Several dictionaries were in existence which might with more or less propriety form the basis of my work. It was only necessary to make a judicious selection of one for use. And I selected Dr. Reid's 'Dictionary of the English Language' for my text-book, as best answering our design. His arrangement of words, perhaps in imitation of Dr. Richardson and Mr. Smart, appears to be exact and philosophical. All the words of the same family are alphabetically arranged under the leading one. As regards the general plan and execution of his work, I let Dr. Reid speak for himself. The following are the rules he laid down for his own guidance.

First, To insert no word which has not been sanctioned by the use of some eminent author, or which has become obsolete; secondly, To give the Spelling and Pronunciation which are supported by the greatest number of competent authorities; thirdly, To denote what appears to be the Root of every word; and, fourthly, To define and explain the words as they are generally employed by the standard writers of the English language.

He further explains himself at large thus:—

In the *spelling* of words, the Compiler has taken as his guide the prevailing usage of the principal lexicographers. A more uniform system might have been introduced by adopting certain general rules, according to which particular classes of words might have been spelled. But every such rule would have led to greater changes in the usual practice than the Compiler felt himself authorized to make. Instead of aiming at uniformity, therefore, he has preferred that mode of spelling each word which he found to be supported by the greatest number of authorities.

He has pursued a similar plan in the *pronunciation* of words. Generally, the system of Walker has been adopted, as being most in accordance with the usage of the educated portion of society; but the Compiler has not hesitated to depart from it, whenever he found it at variance either with the majority of authorities, or with general practice.

In the mode of indicating pronunciation, however, the present Work differs, in various respects, from that of Walker. In the first place, marks have been preferred to figures, as being equally precise and less perplexing. In the second place, the pronunciation is indicated only by the marks and the ordinary sounds of the letters, no attempt being made to render the pronunciation more plain by a different mode of spelling; except in peculiar words, and in such as are pronounced in two different ways, one of which ways is generally indicated by marks, and the other by spelling the word as it is pronounced. In the third place, marks are placed only above the vowels in syllables which have the primary or secondary accent, most of the others being pronounced so obscurely that the sound cannot be exactly indicated.

The most satisfactory way of giving the *derivation* of words, would have been to have taken the most remote root, and traced it, through all its changes, into English. But this was not practicable in a work of limited extent like the present; and, for want of space, the Compiler was forced to adopt a mode of derivation which, while it is sufficient to show the origin of words, at the same time saves all avoidable repetition both of the roots and of their signification. Instead of giving its root after each English word, he has collected into families or groups all words which are derived from the same root, and which begin with the same syllable and have affinity in signification as well as in etymology, placing first, in large letters, what may be called the head of the family or group, and arranging under it, in smaller type, the other derivatives, in alphabetical order. In like manner, instead of explaining each root as it occurs in the body of the Work, he has collected the principal roots into a Vocabulary, in which he has given their signification, and, as examples of their derivatives, the head or first word of every group in the Dictionary.

On this division of the Work, it may be necessary to explain, that when an English word is, in form and signification, the same as its root, the latter is not printed, but only the language to which it belongs is indicated; that, when the root is thus of the same form as the English derivative, and also when the form is different, but the signification the same, the root has not been inserted in the Vocabulary; that roots, are not placed after words for which no probable derivation has been assigned; that all doubtful roots are denoted by a point of interrogation; that a few Latin words not purely classical, and some obsolete French words, will be found among the roots; that the roots in the Dictionary, and the radical parts of the words in

the Vocabulary, are printed in italics; that, in Greek words, the grave accent on *e* final (*ε*) indicates that it is not silent, as in English; that, in the Vocabulary, *η* and *ω* are generally represented by *ē* and *ō*; and that the quantity has been marked in all Greek and Latin words in which errors in pronunciation were likely to occur.

The most philosophical mode of *explaining* words would have been to have given first their primary signification, as indicated by their derivation, and afterwards, in the order of their connexion with it, all their secondary meanings. But in this, as in Derivation, the Compiler has been restricted by want of room; and he has been under the necessity of confining himself to those acceptations which words most commonly bear in speech and writing. It thus not unfrequently happens, that the primary meanings of words have been omitted, because they are not in use, and that secondary meanings are attached to them, which appear to have no connexion with their derivation. Such explanations and definitions as he has given, however, the Compiler has endeavoured to make as perspicuous, and, at the same time, as concise as possible; and he trusts that they will be found sufficient to convey the ordinary acceptations of all the authorized words in the English language.

In every department of the Work, the Compiler is aware that it is chargeable with many faults of both plan and execution. He nevertheless hopes that, as a school-book, it will be found superior to any dictionary at present in use. Nothing has been inserted without authority, and every word has been verified. As has been already stated, the Compiler has not, in any case, deferred merely to his own opinion, but has throughout proceeded on the principle of being guided by the majority of competent authorities. Of course he has exercised his own judgment in deciding what authorities he considered competent; but he is confident that his judgment will be ratified by that of the public, when he adds, that the lexicographers whom he has chiefly followed are, for the authenticity, spelling, derivation, and explanation of words, Johnson, Todd, Richardson, and Webster; for pronunciation, Walker, Jones, Periy, Fulton, Worcester, and Smart, and for Anglo-Saxon roots, Bosworth.

The preceding extracts expound Dr. Reid's principles. I wish it to be understood that though I have followed Dr. Reid in the English part, yet I have by no means been his servile follower. I have not hesitated to deviate from him in pronunciation or explanation, where deviation seemed needful. I have, likewise, made considerable omissions and additions of words. By the advice of a competent judge, I have rejected numerous compounds of *un*, the meaning, in each case, being easily deducible from the prefix and the affix. Etymology alone has not been meddled with. At present, it is not on so secure grounds as desirable. I think I am not under a wrong impression, when I say that first-rate lexicographers are only tyros in this department. They all trace a word only to its Greek, Latin, or Gothic form. They think there is no room left for more remote derivation. But the recent discoveries in the Science of Language have opened vast regions yet untrodden by them. Sanskrit, the 'Language of languages,' has been proved to be an elder sister of all the known Aryan languages. Thus, so long as Sanskrit is ignored, so long will etymology be necessarily false. A fair start has, however, been made in this subject by English as well as European Continental scholars. We

have reasons to hope that, ere long, the deficiency will be supplied. But till it is, we must be contented with the teaching of our present teachers.

With some exceptions in the beginning of the Work, each English meaning of a word—and perhaps a word sometimes happens to bear a dozen meanings—has been represented, in due order, in the Vernaculars either by one equivalent or more than one. This required immense labour. The order of the meanings in the text-book was to be scrupulously observed, and each to be as faithfully explained. But the single English meanings given in a School dictionary like Dr. Reid's, though they might flash through the mind of an English gentleman in their perfect significance at the very first sight, yet do not convey their full force to a foreigner. They, in an isolated form, appear to him dim and hazy. I had, therefore, recourse to the larger dictionaries by Dr. Webster and Dr. Worcester. I carefully went through them in my progress, and thus learnt the precise import of a term from its illustrations, applications, or fuller explanation.

Sanskrit words are given rather profusely in this Work both by choice and necessity : by choice, in order to make it generally useful—that students in the sister Presidencies too might occasionally refer to it without disappointment ; by necessity, because the Hindí Vocabulary is rather poor. Visible objects and some of the ordinary mental affections have, indeed, representatives in Hindí. But the expression of the nobler sentiments and finer sensibilities of a busy mind, and of philosophic and scientific truths, is far beyond its genius and capability. Like a child in the hour of need, it must naturally resort to its parent—the Sanskrit—for help. By Sanskrit, it must be fed and nourished. It needs no foreign aid. Yet we sometimes see foreign aid *forced* upon it. Arabic, Persian, and Urdú words and phrases are arrayed by its side in battalions to support, as it is said, its cause. But its officious and unwelcome supporters forget that a nation which relies on mercenaries only walks on a quicksand, or leans on a broken staff. What should we say of a merchant, who having sufficient funds on hand borrowed money largely on high interest ? I do not mean that Sanskrit terms should be diffusely used in Hindí composition. Far from it. The easiest common Hindí should be employed, wherever it will suffice. But when its resources fail, preference should decidedly be given to Sanskrit over a foreign tongue. There may be instances in which the reverse will hold good. But these instances must form the exception, not the rule. In cases in which the stores of Hindí would answer well, exotic words should not be used in writings professedly Hindí. With every regard for those that differ from me, I aver that their favourite jargon—by no better name can I call their language—the farrago of Arabic, Persian, Urdú, Sanskrit

and Hindí—serves, at best, only to provoke a contemptuous smile in men of taste. But some would perhaps *kill* Hindí. They think it is dismissed from good society, and is, therefore, synonymous with rusticity,—that it leads to no practical good, hence it must needs be discouraged. They should bear in mind that Hindí has retired from the Court and from general society by the force of circumstances. The encroachments of Persian and Urdú have proved too much for it. Its case is analogous to that of English immediately after the Norman conquest. The language of the Conquerors became the language of Law and, likewise, of Society, to a very large extent. But though Hindí, like a modest maid, has withdrawn from the public gaze in towns and cities, yet it has ever been present around our hearths, and amid our family circles. Our mothers and sisters, our wives and daughters, exchange ideas only in genuine forms of Hindí. Gentlemen in the highest walks of life, while in the public hall of audience, do hold converse in elegant Urdú. But when they are by themselves, with their dependents, or among 'their female relations, the scene is changed. Good home-bred expressions of Hindí then almost exclusively escape their lips or charm their ears. I now ask, Why should Hindí spoken at home by the greatest and the most learned be decried as barbarous? Again, on the ground of utility too, Hindí merits encouragement. Beyond the pale of Law, Hindí is found more useful than Urdú. In ordinary life, the former is more serviceable to Hindús than the latter. It is needed in the pettiest grocer's shop as well as in the most respectable firm. In the rural districts, its use is very general. It does not, indeed, help us to good situations. But that does not warrant us in desiring its extinction. There are far higher ends to be served. The character of the mass of the people is to be raised. They must be taught to read and write—must be made to learn the truths of the West:—not in the language of those by whom they were ill-treated, abused, and oppressed for successive generations, but in the genial speech of their ancestors, which is their invaluable inheritance. National education must be conducted through the *proper* vernacular, if we desire success. I suspect the unfavourable impression in certain quarters concerning Hindí is somewhat caused by the diversity of its nature. It does not appear everywhere in one common form. It presents itself in different phases at different places. There are many dialects of it,—as many, perhaps, as the number of zillahs in which it is spoken. It requires a generally recognised and permanent character to be impressed upon it. In this matter, the State has made a good beginning. It now remains for public-spirited Hindí-speaking Natives to come forward, and earnestly do their part.

In the beginning of my labours, not having Shakespear's valuable Anglo-Hindustáni dictionary in my possession, I adopted Dr. Forbes's explanation and orthography in Urdú ; but, subsequently, when I obtained Shakespear's dictionary, I gladly followed it in general. In cases in which usage is divided, sometimes both forms of pronunciation have been exhibited, sometimes one particular form has been preferred.

In Sanskrit words, the final *a* has been often omitted in compliance with the wishes of the Publisher, who thought that the omission, however repugnant to Sanskrit propriety, would suit the taste of the public better than the retention.

Phrases do not necessarily form a part of the plan of the Work. They would have, doubtless, greatly enhanced its value. But their insertion would have deferred its completion to a very remote day, and made it too bulky and expensive for those for whom it is principally intended. To increase the utility of the Work, the Publisher has very judiciously added to it abbreviations used in writing and printing, and a dictionary of quotations.

I repeat that I have derived considerable aid from Webster and Worcester. I have occasionally consulted Dr. Richardson and Smart. I have largely availed myself of the dictionaries of D'Rozario, Shakespear, Forbes, and Monier Williams. I must acknowledge that, in the absence of the valuable work of the last-mentioned author, my speed would have been considerably retarded.

I must not omit to own that I have adopted some renderings of scientific terms from the 'Synopsis of Science in Sanskrit and English' by the late Dr. James Robert Ballantyne*, a name that I cannot mention without feelings of profound veneration and sorrow!

I hope it is not too much to say that for terms of ordinary occurrence, the present Work, in its own peculiar sphere, concentrates in itself the utility of the dictionaries of Webster, Richardson, Smart, Worcester, D'Rozario, Shakespear, Forbes, and Monier Williams.

I have incessantly laboured hard for years at this Work. My motive has been no other than to serve the public with my mite. I have abjured all pecuniary profit from the sale. I hope the public will not be disappointed. During my progress, proof-sheets were forwarded to competent judges in different quarters. Their verdict was, I feel happy to state, encouraging. But to satisfy all parties, in all respects, is a moral impossibility. To expect perfection in a human work is to expect infallibility in man. That, therefore, there are numerous faults

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and omissions in the execution of this Work, no one can know better than myself. I have simply toiled as a pioneer in the march of intellect, and if I succeed in removing even a single stone from the path of the Student, I shall consider my labours as amply repaid.

Now remains the grateful task of publicly thanking those that deserve my thanks. My best and warmest acknowledgments, then, are due to Dr. E. J. Lazarus, the Printer and Publisher, who has spared neither expense nor pains on his part to make the Work worthy of the public ; to R. T. H. Griffith Esquire, M. A., Oxon., † in whom I found an obliging and willing Tutor, ever ready to assist me in rightly apprehending the true import of a word, when my principal guides, Webster and Worcester, failed me ; to the distinguished Paṇḍit Bāpú Deva, the accomplished Viṭṭhal Śāstri, and the courteous Paṇḍit Sítala Prasāda Tiwári, ‡ for the occasional aid they cheerfully afforded me in their respective departments of mathematics, philosophy, and belles-lettres ; to the Maulavis Hamidu-d-din Ahmad, and Muhammad Ali, ¶ who readily attended to me, whenever I troubled them with questions legitimately falling within their province ; and to Bábús Durgá Prasāda and Keśava Keole, || at one time my pupils, and, at present, my fellow-labourers, for their untiring diligence and inexhaustible patience in revising, with me, the proof-sheets as they passed through the press. To all these gentlemen, I gratefully acknowledge my obligations.

The last, though not the least, individual, to whom I feel bound to pay my tribute of gratitude is my esteemed pupil, Kuṇwar Śaṁbhu Nárāyaṇa Siṁha, son of H. H. the Rájá Deva Nárāyaṇa Siṁha Bahádur, of Saidpur Bhitri. To ensure all practicable typographical accuracy in a work of public utility, this young Nobleman, actuated by a feeling of pure benevolence, *volunteered* his kind aid in revising the proof-sheets with others. A moment's inspection of the accentuation and syllabication of the words in this Volume will indicate the amount of labour he willingly imposed upon himself, and steadily underwent to the end. May he live long, and prove a worthy son of a worthy father !

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December, 1865. }

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VIII

TABLE OF SOUNDS, WITH EXAMPLES.

VOWELS.

<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
Ā	FĀTE	Ī	FĪELD	Ÿ	CRŸ
Ă	FĂT	Î	FÎR	Ȳ	CRȲPT
Â	FÂR	Ō	NŌTE	Ȳ	MȲRH
Â	FÂLL	Ō	NŌT	ŌȲ	TŌȲL
Ē	MĒ	Ô	NÔR	ŌȲ	BŌȲ
Ē	MĒT	Ô	MÔVE	ŌŪ	ŌŪR
Ê	THÊRE	Ō	SŌN	ĒW	NEW
Ë	HËR	Ū	TŪBE	Æ	like ĕ DÆDAL
Ī	PĪNE	Ū	TŪB	Œ	like ŭ FŒTUS
Ī	PĪN	Ū	PŪLL		

CONSONANTS.

<i>Sounds</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
C	CAN	ÇIAL	} like shal { COMMERCIAL
Ç	ÇEDE	SIAL	
CH	CHAOS	TIAL	
ÇH	ÇHAIN	ÇEOUS	} like shus { PARINAÇEOUS
ÇH	MAÇHINE	ÇIOUS	
G	GET	TIOUS	
Ç	ÇEM	ÇEOUS	} like jus { COURAGEOUS
S	SAIL	ÇIOUS	
Ş	RAIŞE	SION	} like shun { MISSION
TH	THIS	TION	
TH	THIN	ŞION, like zhun	CONFUSION
TI	SATIETY	XION, like kshun	CONNECTION
TI	SATIATE	Z, like zh	AZURE, GLAZIER
X	TAX	N-G, like ng-g	LONGER
Ẃ	ẂIST	PH, like f	PHANTOM

* *T* is aspirated when it comes immediately after the accent, and is followed by the vowels *ia*, *ie*, or *io*, taking the sound, in these cases, of *sh*; as in *partial*, *militia*, *ingratiante*, *negotiate*, *satiante*, *patient*, *nation*, &c.

IX ABBREVIATIONS.

<i>n.</i> noun	<i>p. t.</i> past tense	<i>H.</i> Hebrew
<i>a.</i> adjective	<i>p. p.</i> past participle.	<i>Ic.</i> Icelandic
<i>pr.</i> pronoun		<i>Ir.</i> Irish
<i>v.</i> verb		<i>It.</i> Italian
<i>ad.</i> adverb	<i>Ar.</i> Arabic	<i>L.</i> Latin
<i>prep.</i> preposition	<i>C.</i> Celtic	<i>P.</i> Persian
<i>con.</i> conjunction	<i>Ch.</i> Chaldee	<i>Port.</i> Portuguese
<i>int.</i> interjection	<i>D.</i> Dutch	<i>S.</i> Anglo-Saxon
<i>sing.</i> singular	<i>Dan.</i> Danish	<i>Sc.</i> Scripture
<i>pl.</i> plural	<i>Fr.</i> French	<i>Sp.</i> Spanish
<i>comp.</i> comparative	<i>G.</i> Gothic	<i>Sw.</i> Swedish
<i>sup.</i> superlative	<i>Gael.</i> Gaelic	<i>T.</i> Teutonic
<i>p.</i> participle	<i>Ger.</i> German	<i>Turk.</i> Turkish
<i>p. a.</i> participial adjective	<i>Gr.</i> Greek	<i>W.</i> Welsh
<i>pr.</i> present	<i>Gr. L.</i> Greek, Latin	

<i>d.</i> = dená	<i>h.</i> = honá	<i>k.</i> = karná	<i>w.</i> = wálá
<i>d. w.</i> = dene wálá	<i>h. w.</i> = hone wálá	<i>k. w.</i> = karne wálá	

TABLE OF CHANGES WHICH LETTERS UNDERGO IN DERIVATION.

VOWELS.

Any vowel or diphthong may be substituted for another : the following are the changes which most frequently occur :—

A is changed into e, i, o, u, ei, ie.

E is changed into a, i, o, u, ai, ie, oa, oe, oo.

I is changed into a, o, u, y, ai, ei.

O is changed into a, e, i, u, ea, eu, ey, oe, oi, ou, ui.

U is changed into a, e, i, o, y, au, ee, eu, ie, oi, ou.

Y is changed into ie.

Ae is changed into ai; ai into ae, oe; au into o, ou; oi into oe, e; ou into u.

CONSONANTS.

Consonants, which are pronounced by the same organs of speech, are transmutable; namely,—

Labials, b, f, p, ph, v, w.

Dentals, d, t, th, s, z, c *soft*.

Palatials, c *hard*, g *hard*, ch *hard*, k, q.

Liquids, l, m, n, r.

The following consonants are also transmutable; b, v, g *soft*; d, g *soft*, j; g, y; l, u; sc, sh; s, x, z.

The letters e, h, s, are sometimes prefixed; b, d, g, inserted.

TABLES.

I.—Shewing the Arabic letters in the Roman characters.

1st.—VOWELS.

آ ا إ ي ا ر ي ا و ر
au o ai e ú u í i á a

2nd.—CONSONANTS.

ب پ ت ث ج ح خ د ذ ر ر ز
z r r z d d kh h ch j s t t p b
ژ س ش ص ض ط ظ ع * غ ف ق ك گ ل
l g k q f g ' z t z s sh s zh
م ن و ي
y v w ñ n m

* This letter is not sounded by the natives of Hindustán. When *initial*, it is indicated by the mark (') placed before the vowel, and, when medial or final, by the same mark (') placed after the vowel ; as, 'a, 'i, 'u—a', i', u' &c.

II.—Shewing the Devanágari letters in the Roman characters.

1st.—VOWELS.

Initials. अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ अं अः

Medials. ऌ ड ढ ण ण ॡ ॢ ॣ । ॥ ० ॠ ॡ ॢ ॣ । ॥
a á i í u ú ri ri lri lí e ai o au añ ah

The two signs, *Anuswára* and *Visarga*, viz., a dot over and after a letter, and two dots after a letter, denote, respectively, a slight nasal, as अं añ (ang), and a soft aspirate, as अः ah.

2nd.—CONSONANTS.

क ख ग घ ङ च छ ज झ ण ट ठ ड ढ ङ ढ ण त थ द
k kh g gh ní ch chh j jh ñ t th d dh r rh ñ t th d
ध न प फ ब भ म य र ल व श ष स ह ळ ञ
dh n p ph b bh m y r l vorw ś sh s h ksh jñ

The अ a, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, unless the consonant be final, which is denoted by a mark at its foot, a *viráma*, or 'rest', as क् ; or unless it be conjoined with another consonant, as अच्च achcha,—Wilson.

III.—The Roman Alphabet.

A	a	آ	अ	sounded short like u in <i>dull</i> or a in <i>woman</i> .
À	á	آ	आ	as a in <i>art</i> .
AI	ai	آی	ऐ	„ ai in <i>aisle</i> .
AU	au	أو	औ	„ ou in <i>our</i> .
B	b	ب	ब	„ b in <i>bat</i> .
BH	bh	به	भ	„ bh in <i>hob-house</i>
CH	ch	چ	च	„ ch in <i>chain</i> .
CHH	chh	چھ	छ	„ chh in <i>church-hill</i> .
D	d	د	द	
DH	dh	ده	ध	
Ð	ð	ڈ	ड	
DH	dh	ده	ठ	
E	e	ای	ए	„ a in <i>day</i> .
F	f	ف	फ	„ f in <i>find</i> .
G	g	گ	ग	„ g in <i>go</i> .
GH	gh	گھ	घ	„ gh in <i>dog-house</i> .
G	g	غ	ग	
H	h	ه	ह	„ h in <i>hand</i> .
I	i	ا	इ	„ i in <i>mill</i> .
I'	í	ای	ई	„ i in <i>police</i> .
J	j	ج	ज	„ j in <i>just</i> .
JH	jh	جھ	झ	„ geh in <i>college-hall</i> .
JN	jñ	جھ	ञ	
K	k	ک	क	„ k in <i>kind</i> .
KH	kh	کھ	ख	„ kh in <i>black-heath</i> .
KH	kh	خ	ख	„ ch in <i>loch</i> (lake).
L	l	ل	ल	as l in <i>lot</i> .

M	m	م	म	„ m in <i>must</i> .
N	n	ن	न	„ n in <i>not</i> .
Ṅ	ñ	ن	.	„ ng in <i>sung</i> .
Ṅ	ñ		ङ	„ n in <i>tank</i> .
Ṅ	ñ		ज	„ n in <i>plunge</i> .
Ṅ	ñ		या	
O	o	او	ओ	„ o in <i>go</i> .
P	p	پ	प	„ p in <i>pot</i> .
PH	ph	په	फ	„ ph in <i>up-hill</i> .
Q	q	ق	क	
R	r	ر	र	„ r in <i>run</i> .
Ṙ	ṙ	ر	ड	
RH	rh	ره	ढ	
S	s	{ س ص ث ذ }	स	„ s in <i>so</i> .
Ś	ś		श	
SH	sh	ش	ष	„ sh in <i>shut</i> .
T	t	{ ت ط }	त	
TH	th	ته	थ	
Ṫ	ṫ	ت	ट	
TḢ	tḣ	ته	ठ	
U	u	أ	उ	„ u in <i>full</i> .
U̇	ú	أو	ऊ	„ oo in <i>fool</i> .
V	v	و	व	„ v in <i>vowel</i> .
W	w	و	व	„ w in <i>word</i> .
Y	y	ي	य	„ y in <i>yard</i> .
Z	z	{ ز ض ظ }	ज्ञ	„ z in <i>zeal</i> .
ZH	zh	ژ		„ z in <i>azure</i> .

ADDENDA.

ĀD'MI-RAL , vrihannausamúhādhipati
 ĀR'BI-TRESS , sālisa.
 BĀT'TLE-MENT , bhāt jismeñ rande bane hoñ^h
 BĒN'E-FICE , nazr-i-aimma.
 BŪRDEN , astlāt^h.
 DŌVE , peñruki^h.

ERRATA.

The following Corrections, up to page 415, have been gone over very carefully. It is probable that all the copies have not all the orthographical errors given in the list below, as the diacritical marks occasionally break off after many copies have been printed. In those cases in which the letter *i* has no dot, it may be taken for granted that it should be read as an *i*.

Page	Line	For	Read.	Page	Line	For	Read.
1	49	mublag	mablag	67	36	istibág	istibág
3	47	hamal	haml	„	„	gota	gota
5	28	mahwi-	mahwi-	69	45	'umará	umará
6	20	'Alimoñ	'Alimoñ	„	54	BĀR-O-SCŌPE	BĀR'O-SCŌPE
7	26	AC CŌM-MO-DATE-LY	AC-CŌM'MO-DATE-LY	70	59	gairat	gairat
9	52	bāham	baham	72	25	battes	battos
12	59	ADJŪST'ER,	AD-JŪST'ER,	79	19	n.	v.
12	61	niyamabandhān	niyam, vidhān	81	55	of give,	to give,
13	12	ĀD-MIN-IS-TRĀ-TOR	ĀD-MIN-IS-TRĀ'TOR	86	47	Siyāh,	Siyāh,
13	53	tārnā,	tāranā,	88	9	trument,	strument,
14	1	A-DŌPT	A-DŌPT'	91	48	; v. a &c	; n. a &c
15	11	ĀD'VENT, v.	ĀD'VENT, n.	„	57	muthrá k.,	muthrá k ^h ,
19	34	AG-GLŪ'TI-NĀ'TION	AG-GLŪ'TI-NĀ'-TION	94	11	girdá,	girda,
„	35	AG-GLŪ'TI-NĀ-TIVE,	AG GLŪ'TI-NA-TIVE	„	60	a man slave	a female slave
„	41	ĀG'GRA-VĀ'TION	ĀG-GRA-VĀ'TION	„	61	a female slave	a man slave
„	50	ĀG'GRE-GĀ-TION	ĀG-GRE-GĀ'TION	97	12	chappi	chippi
20	15	ghabrānā ^h ,	ghabrā-d ^h ,	„	14	chappi,	chippi,
„	„	bahsnā	bahasnā	„	60	munthā;	munthā;
23	28	vyāvahār	vyavahār	98	15	mukhaiyār	mukhaiyir
28	12	purash	purush	100	33	BRĀNGLE	BRĀ'NGLE
31	26	kalaganānavyatyay	kālaganānā-vyatyay	„	49	BRĀ'ZEN-FĀCED, n.	BRĀ'ZEN-FĀ- CED, a.
40	22	lā-qalām	lā-kalām	„	57	BĀVE'LY	BRĀVE'LY
41	55	Zuhār,	Zuhār,	101	23	pasār ^h ,	pasār ^h , pasārā ^h ,
44	58	māil,	mail,	101	26	BREĀK,	BREĀK,
47	8	ek	ek	102	11	'alai-hi	'alai-hi
„	28	mujādila	mubāhasa, mu- nāzara	„	21	hamal	haml
57	22	Sahagamī,	Sahagūmī,	„	45	pādrī kī	pādrī ke
„	„	sahachārī;	sahachārī;	103	25	Burāti,	Burāti ^h ,
„	27	adar.	ādar.	104	58	subhāṅg	subhāṅg
61	35	virodh	virodhī	106	51	hcārā	chāra
„	38	apriti	apriti	110	25	relating	relating to
62	11	A-VŌWED-LY	A-VŌW'ED-LY	„	38	BŪRLY	BŪRLY
„	„	Barmalā,	Barmalā ^h ,	„	„	jassa,	jussa.
67	3	shahr-badar	jilā-watanī, shahr- badarī	112	54	BŪZZARD	BŪZZARD
				113	8	gagā	guyā
				„	12	BŪ-PĀTH	BŪ'PĀTH
				115	23	a.	n.
				116	9	n.	v.
				„	23	be-rahmī,	be-rahmī se,
				„	39	taammul se,	tahammul se,

Page	Line	For	Read.
116	41	<i>Taammul,</i>	<i>Tahammul,</i>
120	27	<i>dhāraṇasākti</i>	<i>dhāraṇasākti</i>
123	15	CĀRE-LESS-NESS, a.	CĀRE'LESS-NESS, n.
„	15	<i>tagā-</i>	<i>tagā-</i>
„	23	<i>gunān,</i>	<i>gunan,</i>
„	53	CĀR'NAL, v.	CĀR'NAL, a.
128	40	<i>gīrjā ;</i>	<i>gīrjā :</i>
140	23	<i>band k.,</i>	<i>band h.,</i>
144	66	<i>upaj^h</i>	<i>upaj^h, astai^h</i>
145	44	<i>cut</i>	<i>cut</i>
147	62	<i>Gīrjā,</i>	<i>Gīrjā,</i>
152	23	<i>sabbhya,</i>	<i>sabbhya,</i>
157	59	<i>poshūdagī</i>	<i>poshūdagī</i>
„	47	<i>bernā</i>	<i>bernā</i>
„	65	<i>veñ</i>	<i>meñ</i>
163	43	<i>śavādhar</i>	<i>śavādhar</i>
„	45	<i>śāv</i>	<i>śāv</i>
173	47	COM-MÔVE,	COM-MÔVE',
174	15	followship,	fellowship
175	44	<i>tars khānā</i>	<i>tars khānā^h</i>
177	18	civility,	civilly,
178	22	<i>bad-andeshī</i>	<i>bad-andesh</i>
184	59	<i>tābī</i>	<i>tābī h.</i>
190	1	similarity	similarity
193	19	<i>Makhsūsiyat,</i>	<i>Taqdīs,</i>
194	15	(L. <i>considero</i>)	(L. <i>considero</i> , from <i>con, sidus</i>)
199	26	<i>barr i-'azam</i>	<i>barr-i-'azam</i>
206	28	<i>qūc ;</i>	<i>kūc ;</i>
207	41	defense	defence
208	44	<i>Ham-wīris,</i>	<i>Ham mīrās,</i>
„	45	<i>Ham-wīrasat,</i>	<i>Ham-mīrāsī,</i>
208	45	<i>kī ham-istihqāq</i>	<i>kī ham-istihqāqī</i>
„	56	<i>Koparnikan</i>	<i>Koparnikas</i>
210	29	preys	preys
213	4	<i>uyayukt</i>	<i>upayukt</i>
228	43	<i>bhar-jānā,</i>	<i>bhar-jānā^h,</i>
229	2	chemist's	a chemist's
233	56	<i>nā-dīra</i>	<i>nā-dīra</i>
239	17	<i>makhtār</i>	<i>pur-bīm</i>
250	5	<i>Apūr atī,</i>	<i>Apurnatī,</i>
252	28	<i>se, uftādagī,</i>	<i>se uftādagī,</i>
254	20	<i>-gaur,</i>	<i>-gaur,</i>
„	21	<i>andesh se,</i>	<i>andeshī se,</i>
„	66	mandak,	nandak,
257	9	DĒM'O CRĀT'IC,	DĒM-O CRĀT'IC,
„	61	DE-MŪR,	DE-MŪR',
258	11	Dās	Das

Page	Line	For	Read
260	20	fathers	feathers
261	62	<i>nugsān</i>	<i>nugsān</i>
264	13-14	<i>rakhnā yā k.,</i>	<i>rakhnā,</i>
„	30	<i>guṭ w. k</i>	<i>guṭ k. w.</i>
265	17	DĒS-PE-RATE,	DĒS'PE-RATE,
267	14	<i>tasil k. w.</i>	<i>tafsil k. w.</i>
276	35	<i>ba-mashqagat,</i>	<i>ba-mashaqqat,</i>
277	38	<i>ghabrānā</i>	<i>ghabrā-d</i>
280	12	DĪS-AL-LŌŴ,	DĪS-AL-LŌŴ',
285	16	DIS CRĒTE,	DIS CRĒTE',
287	13	<i>Laqāb</i>	<i>Laqab</i>
288	53	<i>Amar y:fdapūrvak,</i>	<i>Amaryādāpūrvak,</i>
289	52	<i>'irāz</i>	<i>i'rāz</i>
291	6	DIS-ŌR-DI-NATE LY	DIS ŌR'DI-NATE LY
293	29	puting	putting
294	13	<i>vagyuddh,</i>	<i>vagyuddh,</i>
297	56	<i>Azār,</i>	<i>Azār,</i>
319	41	<i>atyabhilāshā,</i>	<i>atyabhilāsh,</i>
„	60	<i>goshwārā</i>	<i>goshwāra goshwārā</i>
324	47	<i>ghatānā,</i>	<i>ghatāna wā ghatit k.,</i>
324	49	<i>ghatāne w.,</i>	<i>ghat me-w wā ghatit-k w.,</i>
324	62	<i>ghatānā</i>	<i>ghatnā wā ghatit-k.,</i>
329	39	<i>taqdīrī</i>	<i>taqdīr-i</i>
337	64	final, doom,	final doom,
339	16	Swattwa	Swatwa
„	17	Swat-	Swat-
342	29	EN-RĀPT,	EN-RĀPT',
344	50	<i>hawbhāw</i>	<i>hawbbhaw</i>
352	3	<i>dhudhak,</i>	<i>dhudhak,</i>
355	29	<i>Chimā kā</i>	<i>Chimite kā</i>
„	..	<i>chimā kī</i>	<i>chimite kī</i>
366	24	introductory	introductory
375	29	<i>Āsān</i>	<i>Āsān</i>
376	13	<i>Jalānī</i>	<i>Jalāne kī</i>
380	23	<i>mqdār</i>	<i>mqdār</i>
„	66	FĀRM'ING,	FĀRM'ING,
382	48	<i>mityuvaśatā,</i>	<i>mityuvaśatā,</i>
„	52	FĀT'ID,	FĀT'ID,
395	41	<i>Nibēnā</i>	<i>Nibēnā</i>
396	56	<i>rāj jñ pramāṇ</i>	<i>rājññāptamāṇ</i>
397	49	<i>ākraman</i>	<i>ākraman</i>
400	52	<i>phūlasre-bāz</i>	<i>phūlasre bāzī</i>
415	59	<i>rakshāth hotā</i>	<i>rakshāth hotī</i>

MATHURÁ PRASÁD MÍSŔ'S TRILINGUAL DICTIONARY.

The English word, with its meaning in English, is given first, then the Urdú, and lastly the Hindí. To separate the languages, a dash (—) is placed between each, and the Urdú is given in Italics. But as Urdú contains a large number of Hindí terms, mingled with derivatives from Arabic and Persian, many words in Italics are Hindí, though current in Urdú likewise. These are distinguished by a small h (^h) affixed, and, to economize space, are not repeated among the Hindí meanings, though understood as belonging to them as well as to the Urdú.

Ā, the first letter of the alphabet, the indefinite article placed before words beginning with the sound of a consonant; before words beginning with the sound of a vowel, it is written an; as a prefix to many English words, it is equivalent to the preposition in, or on, as asleep, abed—*Āngrezi hurúf-i-tahajji ká pahlá harf a hai; jin lafzón ke shurú meñ harf-i-saláh kī áwáz hotí hai unke pahle yah harf-i-tunkir líkhá jatá hai, aur jin lafzón ke shurú meñ harf-i-illat kī áwáz hotí hai unke pahle a kī jagah meñ an láyá jatá hai; jab lafzón ke shurú meñ a hotá hai tab uske má'ne meñ yá par hote hain, jaisá kī asleep, áram meñ. abed, bichhane par—Āngrezi varpanálá ká pratham akshar a hai; jin shabdón ke ádi meñ vyanjan kī dhvani nikaltí hai unse purv yah anishcháyak líkhá jatá hai, aur jin shabdón ke ádi meñ swar kī dhvani nikaltí hai unse purv a ke shán meñ an hotá hai; jab shabdón ke ádi meñ a hotá hai, tab iská arth meñ wá par hotá hai, jaisá kī asleep, nind meñ, abed, bichhane par.*

AA-RŌN'IC. AA-RŌN'-CAL, a relating to the priesthood of Aaron—*Imámón ke us firqe ke mut'alliq kī iská Hárún sardár thá—Jis purohitavarg ká Hárún adhyaksh thá uská sambandhí.*

A-BÁCK', ad. (a, back) backwards, back—*Pichhli taraf, píchhe^h—Pichhlí or.*

ĀB'Ā'US, n. (L) a counting table, the uppermost member of a column—*Hisáb ká takhta, ásaní se hisáb karne ke liye ek qism ká jantar, sūtán ká sab se árchá hissá—Ganana karne kī pāṭi, sugamatá se ganana karne ke ninnitta ek prakár ká yantra, gol khamble ká sab se árchá bhāg.*

A-BĀ'T', ad. (S. *baftan*) behind, towards the stern of a ship—*Píchhe^h, jaház kī patwár kī taraf—Jaház kī patwár kī or.*

AB ĀL'IEN-ATE, v. (L. *ab, alienus*) to make over to another—*Apní chíz dúsre ko dená—Apná dravya dúsre ko dená. [k—Tyág k, tyág dená.]*

A-BĀND'ON, v. (Fr. *abandonner*) to give up, to forsake, to desert—*Chhor d.^h, tark*

A-BĀND'ONED, p. a. forsaken, given up, very wicked—*Chhorá huá^h, tark kiyá huá, nihāyat kharāb—Tyakt, pápatmá, bahut burá.*

A-BĀND'ON-ER, n. one who abandons—*Chhornevalá^h, tārík—Tyági.*

A-BĀND'ON-MENT, n. the act of abandoning—*Tark—Tyág.*

A-BĀSE', v. (L. *ad, basis*) to humble, to bring low, to depress—*Pachhāpná^h, ghaṭā-ná^h, zalí k, beqadr k.—Adhín k, nyún k, apakrisht k, abluhút k.*

A-BĀS'EMENT, n. humiliation, the state of being brought low—*Tazīl, begadrí—Apamán adhinatá, nyúnatá, apakrishtatá, abhimánakhapdan. [Lajjit k, vyákul k.]*

A-BĀSH', v. (L. *ad, basis*) to make ashamed, to confuse—*Sharmanda k, ghabrá d.^h—*

A-BĀSH'MENT, n. the state of being ashamed, confusion—*Sharmandagi, ghabráhat^h—Lajjāvasthā, vyákulatá.*

A-BĀTIN', v. (S. *batan*) to lessen, to diminish, to lower in price—*Kam k. yá h., ghaṭáná yá ghaṭná^h, qimat kam k.—Alp k. wá h., nyún k. wá h., mol thora k, bháo ghaṭáná.*

A-BĀTE'MENT, n. the act of abating, decrease, the sum or quantity taken away—*Ghaṭáná^h, kamti, ghaṭí^h, jo mublay yá miqdár tukhfif ho—Nyúnatá, jo arth wá parimān ghaṭiyá jáy.*

ĀB'Ā, n. a Syriac word for father—*Báp^h.*

ĀB'RA-CY, n. the office or privileges of an abbot—*Khānqāh ke mutawallí ká 'uhda yá uske hukúq—Mathadhárá ká pad wá adhikár. [kí pradhán strí.]*

ĀB'BESS, n. the chief of a nunnery—*'Auraton kī khānqān kī sardárnī—Striyoñ ke math*

- AB'NEY**, *n.* a monastery, a convent — *Khángáh* — Math. [dhyaksh.
AB'EOT, *n.* the chief of an abbey — *Khángáh ká sar'dár, mahant^h* — Mathadhári, mathá.
AB-BRE'VI-ATE, *v.* (*L. ab, brevis*) to shorten, to abridge — *Chhotá k.^h, kam k., ikhti-
 sár k., mukhtasar k.* — *Nyún k., saúkshep k.*
AB-BRE'VI-ATION, *n.* the act of shortening — *Ikhtisár* — Saúkshep, saúkshtiaptá.
AB-BRE'VI-ATOR, *n.* one who abridges — *Ikhtisár k. v.* — Saúkshepakúrak, saúkshep k. w.
AB-BRE'VI-A-TURE, *n.* a mark used for shortening, a compendium or an abridgment —
Ikhtisár ki nisháni, khulása — Saúkshep karne ká chinch, saúkshep va vavarán, sárasaṅgrah.
AB-BE'CE-DÁ'R-I-AN, *n.* a teacher or learner of the alphabet — *Hurúf-i-tahajji ká ustád
 yá síkhne v.* — *Varnamálá ká adhyápak wá adhyáyi.* [málasamibandhi.
AB-BE'CE-DÁ-RY, *a.* belonging to the alphabet — *Hurúf-i-tahajji ke mutá'ullí,* — *Varna-
 ábdi-cate*, *v.* (*L. ab, dico*) to give up right, to resign, to renounce — *Huq chhor d.,
 kám yá darje ko tark k., tark k.* — *Adhikar chhor d., pad tyágá, parityag k.*
AB-BI-CANT, *a.* giving up, renouncing — *Chhorrá^h, tark kartá* — *Tyágatá.*
AB-BI-CATION, *n.* the act of abdicating — *Tark, tark-i-uhda* — *Tyág, padatyág.*
AB-DÓ'MEN, *n.* (*L.*) the lower part of the belly — *Perú^h* — *Talpet.*
AB-DÓM'I-NAL, *a.* relating to the abdomen — *Perú ká^h* — *Talpet ká.*
AB-DÓM'I-NOUS, *a.* having a large belly — *Burá shikamí* — *Tóndalá.*
AB-DÚ'C'E, *v.* (*L. ab, duco*) to draw away, to sep. rate — *Alag khinchná^h, julá k. —
 Shímántar ko ákarshan k., prithak k.*
AB-DÚ'C'ENT, *a.* drawing away — *Alag khinchtá yá khinchne v.^h*
AB-DÚ'C'TION, *n.* a carrying away — *Alag le jáná^h, níkal le jáná^h.*
AB-DÚ'C'TOR, *n.* a muscle that draws back — *Khinchnewálá patthá^h.*
A-BÉD', *ad.* (*a, bed*) in bed, on the bed — *Bichhuane par^h.*
AB-ÉR'RANÇE, **AB-ÉR'RAN-ÇY**, *n.* (*L. ab, erro*) a wandering from the right way —
Gumráhi — *Kupath meñ jáná, unmaṅgaman.*
AB-ER-RÁ'TION, *n.* the act of wandering — *Budráhi* — *Kupathagaman, bhránti.*
AB-ÉR'RING, *p. a.* wandering, going astray — *Gumráh, sidhi ráh se bahar hone v. — Ku-
 pathgami.*
A-BÉ'T', *v.* (*S. betan*) to encourage, to set on, to aid — *Kisí gunáh meñ himmat d. yá tar-
 qib d. yá mudid k. — Páp meñ sáhas d. wá uksaná wá uskáná wá saháyati k.*
A-BÉ'T'MENT, *n.* the act of abetting — *Jurm meñ turgib* — *Páp meñ sahíri.*
A-BÉ'T'TER, **A-BÉ'T'TOR**, *n.* one who abets — *Madadgár-i-jurm* — *Pápasahakári*
A-BÉY'ANÇE, *n.* (*Fr. bayer* ?) something in reversion, but not in possession — *Umméd,
 bád milne ki ummed* — *Ásá, piche milne ki ásá.*
AB HÖR', *v.* (*L. ab, horreo*) to hate bitterly, to detest, to abominate — *Ghin k.^h, nafrat
 k., karáhiyat k. — Ghiná k., avajná k., atyant dwesh k.*
AB HÖR'RENÇE, **AB-HÖR'REN-ÇY**, *n.* the act of abhorring, extreme hatred — *Nafrat, kará-
 hiyat* — *Ghin wá atisay ghiní, atyant dwesh.*
AB-HÖR'REVT. *a.* struck with abhorrence, odious, contrary to, inconsistent with — *Mu-
 tanqáñ, ghin kiya huá^h, karth, barkhiláf, námucáñq — Ghin k. w., ghináyukt, ghin-
 áha, vijnáit, asangat.*
A-BIDE', *v.* (*S. abidm*) to stay in a place, to dwell, to wait for, to support or endure ;
p. t. and p. p. A-BÖDE' — Rahná^h, basná^h, intizár meñ thaharná, suhná^h — Pratikshá k.
A-BID'ANCE, *n.* continuance, stay — *Istiqámat, sukúnat* — *Thahráo, tikáo.*
A-BID'ER, *n.* one who abides — *Thahurne v.^h*
A-BID'ING, *n.* continuance, stay — *Istiqámat, sukúnat* — *Thahráo, tikáo.*
A BÖDE', *n.* a dwelling place, stay — *Rahne ki jagah^h, sukúnat* — *Nivás, avasthán, raháo.*
A-BIL-I-TY. See under **ABLE**.
AB-JÉCT', *v.* (*L. ab, jactum*) to throw away, to cast down — *Pheinkná^h, dálná^h.*
AB'JECT, *a.* mean, worthless, base ; *n.* one without hope — *Zatí, begadr, kamína ; n. jo
 náummed ho — Ních, nikrisht, adham ; n. jo nirá ho.*
AB-JÉCT'ED-NESS, *n.* the state of being abject — *Begadri* — *Adhamatá, nikrishtatá.*
AB-JÉCT'ION, *n.* meanness of mind — *Díl ki kamínagi* — *Kúrpanya, kripánatá, man kí
 kshudratá, adhamatá.*
AB'JECT-LY, *ad.* in an abject manner — *Kamíní tarah se* — *Adham rúp se.* [dásya.
AB'JECT-NESS, *n.* meanness, servility — *Kamínagi, zillat* — *Apakrishatá, adhamatá.*
AB-JURE', *v.* (*L. ab, juro*) to renounce upon oath, to retract, to abandon — *Qasam par
 inkár yá tark k., báz khinchná^h, chhor dená^h — Šapath karke aswikár wá tyág k., bát
 pherná, tyáganá.*
AB-JU-RÁ'TION, *n.* the act of abjuring — *Qasam par tark* — *Šapath ke dwárá tyág.*
AB-LAC-TÁ'TION, *n.* (*L. ab, lac*) a mode of grafting — *Qalam lagá se ká ek taur* — *Ka-
 lam lagáne ká ek prakár.*
AB-LÁ-QUE-ÁTION, *n.* (*L. ab, laqueo*) the act of opening the ground about the roots
 of trees — *Darakhton kí jar ke gird khodkar mitti narm k. — Perón kí jar kí charón or
 khodkar mitti ko komal k.*

- AB-LĀTION, *n.* (L. *ab, latum*) a taking away, a depriving—*Le jānā^h, 'adam, zawāl—Harap, apahār.*
- ĀB'LA-TIVN, *a.* that takes away, applied to the sixth case of the Latin noun—*Le jāne w.^h, hālat-i-mujāwazat—Jo le jāy, apādān kārak.*
- ĀBLE, *a.* (S. *abul*) having strength or power, skilful, sufficient—*Shahzor, qābil, māhīr, kāfī, lāiq—Prabal, nipuṇ, daksh, pravīṇ, samarth, yogya.*
- A-BIL'ITY, *n.* power, capacity, qualification; *pl.* the powers of the mind—*Tāqat, qābiliyat, liyāqat*; *pl. zihni tāqat—Śakti, samarthya, kuśalata, योग्यता*; *pl. man ki śakti, dhīśakti.*
- ĀBLE-NESS, *n.* power of body—*Tan ki quwwat, badamī tāqat—Śārīrik śakti, śārīr kā bal.*
- ĀBLY, *ad.* with ability—*Liyāqat se—Yogyatā pūrvak, pravīnatā pūrvak.*
- ĀBLE-BOD-IED, *a.* strong of body—*Zorāwar tan—Prabalaśārīr.*
- AB-LE-GĀTION, *n.* (L. *ab, lego*) a sending away, a dismissal—*Irsāl, ruḥṣat—Pre-ran, bīhar wā dūr bhejā, vidāy, bidā.* [asam h.]
- AB-LŪDE', *v.* (L. *ab, ludo*) to be unlike—*Nāmushābīk h, nāhamwār h.—Asadrīs h.*
- ĀBLU-ENT, *a.* (L. *ab, luo*) cleansing—*Jo dho sake^h, dhonewālā^h.*
- AB-LŪTION, *n.* the act of cleansing—*Qul, nahān^h—Snān, dhāvan.*
- ĀB'NE-GATE, *v.* (L. *ab, nego*) to deny—*Inkār k., tark k.—Aswikār k., tyāganā.*
- ĀB-NE-GĀTION, *n.* denial, renunciation—*Inkār, tark—Aswikār, parityāg.*
- ĀB'NE-GĀ-TOR, *n.* one who denies—*Inkār k. w., tārik—Aswikār k. w., tyāgi.*
- A-BŌARD', *ad.* (*a, board*) in a ship—*Jahāz pur yā meṇ^h.*
- A-BŌDE'. See under ABIDE.
- A-BŌDE', *v.* (S. *bodian*) to foretoken—*Āge se jutānā yā dikhlanā^h—Pūvalakshan d.* [bhāvichihn d.]
- A-BŌD'ANCE, *n.* an omen—*Shīgūn, shugūn, fāl, yamn—Bhaviyatsūchakachihn, śubhī-śubhalakshan.* [vivishayak jñān.]
- A-BŌDEMENT, *n.* a secret anticipation—*Poshidagi meṇ āge qiyās k., peshkhabarī—Blā-*
- A-BŌD'ING, *n.* presentiment—*Peshdaryāftī—Āgam, pūrvabodh.*
- A-BŌL'ISH, *v.* (L. *ab, oleo*) to annul, to repeal, to destroy, to make void—*Radd k., mauqūf k., mansūkh k., nest k., bātīl k.—Khaṇḍan k., lop k., nirarthak k., rahit k., sthakit k., nasht k., anyathā k., vyarth k.*
- A-BŌL'ISH-MENT, *n.* the act of abolishing—*Mansūkhī, barkhāstī—Lop, vināś, khaṇḍan.*
- ĀB-O-LĪTION, *n.* the act of abolishing—*Mauqūfī, mansūkhī—Lop, vināś, khaṇḍan.*
- ĀB-O-LĪTION-IST, *n.* one who seeks to abolish—*Jo mansūkh kiya chāhtā hai—Jo lop ki yā chāhtā hai, jo khaṇḍan kiya chāhtā hai.*
- A-BŌM'I-NATE, *v.* (L. *ab, omni*) to abhor, to detest, to hate utterly—*Ghīn k.^h, karā-hiyat k., nafrat k.—Ghriṇā k., nyakkār k., avajnā k., dwesh k.* [vitia.]
- A-BŌM'I-NA-BLE, *a.* detestable, unclean—*Makrūh, nāpāk—Ghriṇārha, garhaniya, apa-*
- A-BŌM'I-NA-BLE-NESS, *n.* hatefulness—*Karāhiyat—Ghriṇārhatā.*
- A-BŌM'I-N-ELY, *ad.* hatefully, detestably—*Karāhiyat se, nafrat se—Dweshyarūp se, garhyaprakār pūrvak.*
- A-BŌM-I-NĀTION, *n.* detestation, pollution—*Karāhiyat, 'adāwat, nūpāki yā kharābī—Ghriṇā, bhrashtatā wā āsuddhatā.*
- ĀB-O-RĪG'I-NĒS, *n.* (L.) the earliest inhabitants of a country—*Kisi mulk ke sab se pahile rahnewālā—Kisi deś ke ādi nivāsi, prathamasthitalok.* [thamik.]
- ĀB-O-RĪG'I-NĀL, *a.* primitive, pristine—*Āslī, bunyādī, mutaqadīm—Ādya, pahilā, piā-*
- A-BŌRTION, *n.* (L. *ab, ortus*) untimely birth, miscarriage—*Bewaqt paidāish, peṭ gir-nā^h, isqāt-i-hamal—Akālaprasav, garbhasrav.*
- A-BŌR'TIVE, *a.* untimely, premature—*Bewaqt, befāida—Asamayik, nishphal.*
- A-BŌR'TIVE-LY, *ad.* immaturely, untimely—*Bahut sarere^h, pesh-az-wāqt—Atisīghra, asampūrṇ kāl meṇ.*
- A-BŌR'TIVE-NESS, *n.* the state of abortion—*Isqāt-i-hamālī—Akālaprasavāvasthā.*
- A-BŌRTMENT, *n.* an untimely birth—*Bewaqt paidā—Akālaprasav.*
- A-BŌUND', *v.* (L. *ab, unda*) to have or be in great plenty—*Umārnā^h, bharnā^h, kasrat se rakhnā yā honā—Paripūrṇ rakhnā wā honā.*
- A-BŌUND'ING, *n.* increase—*Ziyādutī—Vridhī.*
- A-BŪN'DANCE, *n.* great plenty—*Kasrat, ifrāt—Bāhulya, bahutāyat.*
- A-BŪN'DANT, *a.* very plentiful—*Ziyāda—Adhik, vipul.* [hulyarūp se.]
- A-BŪN'DANT-LY, *ad.* in great plenty—*Ifrāt se, kasrat se—Adhikāi se, bahutāyat se, bā-*
- A-BŌŪT, *prep.* (S. *abutan*) round, near to, concerning; *ad.* circularly, nearly—*Chārōṇ taraf, nazdik, nisbat yā bāb meṇ*; *ad. gird-ba-gird, qarīb, lagbhag^h—Chārōṇ or, nikāt, prati, pratikahya, vishayak*; *ad. chakravat, golāvat, prāyah.*
- A-BŌVE', *prep.* (S. *abufan*) higher in place or power, more than; *ad.* overhead, in the regions of heaven—*Upar^h, ziyāda*; *ad. ūrchā^h, 'alam-i-bālā meṇ—Adhik*; *ad. ākās meṇ.*
- ĀB-RA-CA-DĀB'RA, *n.* a superstitious charm against agues—*Jūri ke dūr karne ke liye jādū—Kampajwar dūr karne kā totkā wā tonā.*
- AB-RĀDE', *v.* (L. *ab, rado*) to rub off—*Ragarnā^h, ghīs dālnā^h.*

- AB-RĀ'SION, *n.* the act of rubbing off—*Ragāḥ^h, ghisāo^h, ghisāwaḥ^h*. [sarnapārśwa.]
- AB-BREAST', *ad.* (*a. breast*) side by side—*Pahlū-ba-pahlū*—Lage lage, pārśwaparświ.
- AB-RE-NOUNČE', *v.* (*L. ab, re, nuncio*) to disown, to disclaim—*Inkār k., tark k.*—*Aswikār k., tyāganā.*
- AB-RE-NUN-ČI-ATION, *n.* the act of renouncing—*Inkār, tark*—*Aswikār, tyāg.*
- AB-REPT'ION, *n.* (*L. ab, raptum*) the state of being carried away—*Muntaqal kiye jāne ki hālat*—*Bhṛitāvasthā, sañchāritāvasthā, uṭṭa liye jāne ki dāsā.*
- AB-BRIDGE', *v.* (*Fr. abréger*) to make shorter, to contract, to diminish—*Chhoṭā k.^h, mukhtasar k., kam k.*—*Saṅkshap k., nyūn k.*
- AB-BRIDG'ER, *n.* one who abridges—*Mukhtasar k. v.*—*Saṅkshapakṛak.*
- AB-BRIDG'MENT, *n.* the contraction of a work into a smaller compass, a summary—*Ikh-tisār, khulāsa*—*Saṅkshap, saṅgrah.*
- AB-BRŌACH', *v.* (*S. a. breccā*) to tap, to set abroach; *ad.* in a posture to let out liquor—*Chhednā^h, bedhnā^h, jismen' araq bahe usā kar denā; ad. urhak par^h, jismen' araq ba-hui aisi hālat meṅ*—*ad. Jis meṅ dravadravya wā inadirā bahe aisi dāsā meṅ.*
- AB-BRŌAD', *ad.* (*S. brad*) from home, in another country, widely—*Bāhar^h, gair mulk meṅ, dūr^h*—*Vides meṅ.*
- AB-RO-GATE', *v.* (*L. ab, rogo*) to repeal, to annul; *p. a.* annulled—*Mansūkh k., bātīl k., radd k.; p. a. mansūkh, radd*—*Khaṇḍan k., lop*...*, rahit k., anyathā k., vyatī k.; p. a. khaṇḍit, lup, rahit.*
- AB-RO-GĀ'TION, *n.* the act of repealing—*Mansūkhī, mauqūfī*—*Lop karnā, lop, khaṇḍan.*
- AB-RŪPT', *a.* (*L. ab, ruptum*) broken, craggy, sudden, unconnected—*Tūtā^h, nūsheb-farāz, achānak^h, bemel*—*Uñch nich, asambandh.*
- AB-RŪPT'ION, *n.* a sudden breaking off—*Achānak tūt^h*—*Ākasmik bhañjan.*
- AB-RŪPT'LY, *ad.* suddenly, hastily—*Achānak^h, ek^h ek^h, jhatpat^h*. [katwa, twarā.]
- AB-RŪPT'NESS, *n.* suddenness, haste—*Nāgahānī, utāvl^h, jhatpātī^h, harbhayī^h*—*Ākasmī.*
- AB-SCĒSS, *n.* (*L. abs. cecsum*) a tumour filled with purulent matter—*Pibse bhavā^h phayā^h*. [nukhrāt—Śikal.]
- AB-SCIND', *v.* (*L. ab, scindo*) to cut off—*Kāt dānā^h*. [nukhrāt—Śikal.]
- AB-SCISS, AB-SCISSA, *n.* part of the diameter of a conic section—*Juz-i-ḡitr-i-turāsh-i.*
- AB-SCIS'SION, *n.* the act of cutting off—*Turāsh—Kāt.*
- AB-SCOND', *v.* (*L. abs. condo*) to hide one's self, to retire from public view—*Rāposh h., chhip rahnā^h*—*Luk rahnā, dab rahnā.*
- AB-SCOND'ER, *n.* one who absconds—*Chhip baiphne w.^h, bhāgne w.^h*
- AB-SENT', *v.* (*L. abs. ens*) to keep away, to withdraw—*Gairhāzīr h., yā k., kināre h., yā k.*—*Avidyamān h., upasthīt h., hat jānā.*
- AB'SENT, *a.* not present, inattentive—*Gairhāzīr, gūfil, do dilā*—*Avarttamān, amanoyogī, dochitā, anyāsaktachitta.* [amanoyog, dochitā.]
- AB'SENCE, *n.* the state of being absent—*Gairhāzīrī, gūfil, dodilī*—*Avarttamānatā.*
- AB-SEN-TĒE', *n.* one absent from his station, employment, or country—*Apne jagah yā kām yā mulk se gairhāzīr jo rahe*—*Apne sthān wā kārya wā des meṅ jo upasthīt na rahe.* [dhamānatā, dochitā.]
- AB-SEN-TĒE'ISM, *n.* the practice of being away—*Gairhāzīr hone kī ādat*—*Amasthīt*
- AB-SENT'ER, *n.* one absent from duty—*Apne farz kām se jo gairhāzīr rahe*—*Apni kartavya kriyā meṅ jo upasthīt na rahe.* [dhamānatā, dochitā.]
- AB-SENT'MENT, *n.* the state of being absent—*Gairhāzīrī, dodilī*—*Avarttamānatā, avi-*
- AB-SINTH'IAN, *a.* (*L. absinthium*) of the nature of wormwood—*Ek qism ke kapuwe per kī khāsiyat rakhne w.*—*Ek prakār ke kapuwe per kī dharm wā gup rakhne w., krimighnavrikshajātiya.* [d.^h—Mukt k., nirāsh k.]
- AB-SOLVE', *v.* (*L. ab, solvo*) to free from, to clear, to acquit—*Āzād k., khulās k., chhor*
- AB-SOLV'ER, *n.* one who absolves—*Āzād k. v.*—*Mukt k. v.*
- AB-SOLV'UTE, *a.* complete, unconditional, not limited, positive, certain, arbitrary—*Mut-laq, gairmashrūt, be hadd, lā radd, nuqarrar, khulāsar*—*Purā, pratibandhanī, bin bandhī, bin meṅ, asmiā, niyāt, niśchit, swechchhachārī, swādhīn.* [se, satī.]
- AB-SOLV'UTE-LY, *ad.* completely, positively—*Mutlaqam, albatā*—*Nitānt, sunischayarūp*
- AB-SOLV'UTE-NESS, *n.* completeness, despotism—*Tamāmī, khudāsarī*—*Sampūrṇatā, swechchhachār, swādhīnatā.*
- AB-SOLV'UTION, *n.* the act of absolving—*Khālāsī, najāt*—*Mukti.*
- AB-SOLV'TORY, *a.* that absolves—*Najātbaḥsh*—*Muktakārī.* [Buddhiviruddh, asaṅgat.]
- AB'SO-NANT, *a.* (*L. ab, sono*) contrary to reason, absurd—*Aql ke khilāf, nāmā'qul*—*Āb'so-nous, a. disagreeing, discordant*—*Nāmuwāfiq, betāl*—*Asaṅgat, viswar.*
- AB-SORB', *v.* (*L. ab, sorbeo*) to suck up, to imbibe; *p. p.* AB-SORBED' or AB-SORPT'—*Jazb k., pīlenā^h*—*Sokhnā.* [shak; v. šoshak dravya.]
- AB-SORB'ENT, *a.* sucking up; *n.* a substance that sucks up—*Jāzib*; *n. jāzib shai*—*Šo-*
- AB-SORP'TION, *n.* the act of sucking up—*Jazb, sokh^h*—*Šoshan, lay.* [vritta honā, barānā.]
- AB-STAIN', *v.* (*L. abs, tenco*) to refrain from, to forbear—*Parhez k., bāz rahnā*—*Ni-*
- AB-STĒNT'ION, *n.* the act of holding off—*Dastbardārī, barāo^h*—*Nivritti.*

AB-STI-NENCE, *n.* refraining from, fasting — *Parheḥ, gurez, roza, upās* — Saṅyam, nivṛitti, śānti, upavās.

AB-STI-NENT, *a.* practising abstinence — *Parhezgūr* — Saṅyamī.

AB-STI-NENT-LY, *ad.* with abstinence — *Parhez se* — Saṅyam se.

AB-STĒ-MI-IOUS, *a.* (*L. abs, temetum*) temperate, abstinent — *Mu'tadil, kamkhor, parhezgūr* — Saṅyamī, jīteṇḍriya, alpāhārī, niyatāhārī. [pūrvak, saṅyam se.]

AB-STĒ-MI-IOUS-LY, *ad.* temperately, soberly — *I'tidāl se, pa'-hezgūri se* — Niyatāchāra-

AB-STĒ-MI-IOUS-NESS, *n.* the being abstemious — *Parhezgūri* — Pariuitācharaṇ, saṅyam.

AB-STĒRGE, *v.* (*L. abs, tergeo*) to wipe — *Poñchh jālnā*.

AB-STĒR'GENT, *a.* having a cleansing quality — *Sāf karne kī khāsiyat rakhne w.* — Parish-karakāḡuṇavāsiṣṭ, dhone kā guṇ rakhne w.

AB-STĒRSE, *v.* to cleanse, to purify — *Dhonā^h, sāf k.* — Dho jālnā, parishkār k.

AB-STĒR'SION, *n.* the act of cleansing — *Sāfūi* — Dhulāi.

AB-STĒR'SIVE, *a.* having the quality of cleansing — *Jo sāf karne kī khāsiyat rakkhe* — Jo dhone wā parishkār karne kā guṇ rakkhe. [guṇ.]

AB-STĒR'SIV-NESS, *n.* the quality of cleansing — *Sāf karne kā wasf* — Parishkār karne kā

AB-ST'R'ACT, *v.* (*L. abs, tractum*) to draw from, to separate, to abridge — *Khinchuā^h, alag k.^h, itikhab k.* — Saṅkshēp k.

AB-ST'R'ACT, *a.* separate, existing in the mind only; *n.* an abridgment — *Judā, muglaq, zihni*; *n.* *khulāsa jā ikhtisār* — Alag, prithak, vishayāpakriṣṭ, vishayavivikt; *n.* saṅkshēp wā sārasaṅgrah.

AB-ST'R'ACT'ED, *p. a.* separated, refined — *Judā kiya gayā, sāf kiya gayā, khālās kiya gayā* — Prithak wā alag kiya gayā, sūddh wā nirmalakrit.

AB-ST'R'ACT'ED-LY, *ad.* simply, by itself — *Sīrf, fuqat, ekā^h* — Keval, mātṛ, akelā, ananya.

AB-ST'R'ACT'ED-NESS, *n.* state of being abstracted — *Judāi, judāi kī kālāt* — Prithak hone kī avasthā, prithakāvasthā.

AB-ST'R'ACT'ER, *n.* one who abstracts — *Judī k. w.* — Prithak k. w.

AB-ST'R'ACT'ION, *n.* the act of abstracting, absence of mind, inattention — *Judāi, mahvi-yat, qat'-i-naṣri, khiyāl meṇ garq ruhā, gāfilī, dodilī, guḡlat* — Vibhed, prithakaka-rap, pāṛthakya, samādhī, ekāgratā, amanoyog, dochitāi.

AB-ST'R'ACT'LY, *ad.* in an abstract manner — *'Alāhidā* — Alag, viviktaprakār se, prithak.

AB-ST'R'ACT'NESS, *n.* a separate state — *Judāi, 'alāhidagi* — Prithak awasthā, nyāri dasā, nyāirāpan.

AB-ST'R'USE, *a.* (*L. abs, trusus*) hidden, obscure, difficult — *Poshida, muglaq, daqīq, bārik, lāhall, mushkil* — Gupt, aprakāśya, gūrh, kaṭhin. [tarah se — Gūrh rūp se.]

AB-ST'R'US'LY, *ad.* obscurely, not plainly — *Muglaq tarah se, daqīq tarah se, nā zahīr*

AB-ST'R'US'INESS, *n.* obscurity, difficulty — *Iqlāq, ishkāl* — Gūrbatā, kaṭhinatā.

AB-ST'R'US'ITY, *n.* that which is abstruse — *Jo muglaq hai* — Jo gūrh hai.

AB-S'UME, *v.* (*L. ab, sumo*) to take away wholly, to destroy — *Sab le lenā^h, nest k.* — Sam-pūrp rūp se lenā, naṣṭ k.

AB-S'UMPTION, *n.* destruction — *Nestī, pāmālī* — Nās.

AB-S'URD', *a.* (*f. ab, surdus*) unreasonable, inconsistent — *Nāma'qul, khilāf-i-'aql* — Anarthak, buddhiviruddh, vichāraviruddh, asaṅgat.

AB-S'UR'D'ITY, *n.* the quality of being absurd, that which is absurd — *Behūdagī, khurā-fāt, jo nāma'qul hai* — Asaṅgati, vichāraviruddhatā, anarthak, jo asaṅgat hai.

AB-S'UR'LY, *ad.* unreasonably, injudiciously — *Nāma'qulī se, bewuqūfī se* — Nyāyavirud-dhatī se, avichār se.

AB-S'UR'D'NESS, *n.* the quality of being absurd — *Behūdagī* — Vichāraviruddhatā.

AB-B'UN'DANT. See under ABOUND.

A-B'USE, *v.* (*L. ab, usus*) to make an ill use of, to impose upon, to revile — *Burā istī'māl k, badsulūkī k, fareb k., thagnā^h, gālī denū^h* — Kuvyavahār k., pravañchanī k., gurānā.

A-B'USE, *n.* ill use, a corrupt practice, rude reproach, contumely — *Burā istī'māl, bad-sulūkī, bad'amālī, bad istī'mālī, zabāndarāzī, gālī^h, badzabānī* — Kuvyavahār, kurit, kuchāl, jhirkī, kaṭuvākya. [kar sakeñ.]

A-B'U'S-ABLE, *a.* that may be abused — *Jiskī bad istī'mālī kar sakeñ* — Jiskī kuvyavahār

A-B'U'S'ER, *n.* one who abuses — *Bad istī'māl k. w., badzabān, thag^h* — Kuvyavahār irak, jibhāra, pravañchak.

A-B'U'S'IVE, *a.* containing or practising abuse — *Badzabānī-āmez, badzabān* — Kutsāvādī, nindak.

A-B'U'S'IVE-LY, *ad.* in an abusive manner — *Badzabānī se, badsulūkī se, malāmat se* — Ku-

A-B'U'S'IVE-NESS, *n.* the quality of being abusive — *Badsulūkī karne kī khāsiyat, badzabān hone kī sifat* — Nāndakatā, vāgdushṭatā.

A-B'UT', *v.* (*Fr. a, bout*) to end at, to border upon, to meet — *Khatm h., mullaq h., milnā yā shāmīl h.* — Samāpt h., sīmāsanyog k., sparś k., milnā.

A-B'UTMENT, *n.* that which borders upon — *Jo dūṣre se milā ho^h* — Prāntit, jo sīmāsanyog kartā ho.

- A-BUT^{TA}L, *n.* the boundary of land—*Zamin ki sarhadd*—*Bhūmi ki sīnā*.
- A-BYSS^M, A-BYSS^N, *n.* (Gr. *a. busses*) a fathomless depth, a gulf—*Bepāyān gār, dahakⁿ*, 'umūq—*Athāh garhī, atalasparākhāt*. [aushadh.]
- A-CĀCĪ-A, *n.* (L.) a shrub, a drug—*Babūlⁿ*, *ek dawā*—*Sami kā per, babūr, ek prakār ki*
- A-CĀ-DEME, *n.* (Gr. *akademos*) one of the ancient schools of philosophy, a learned society—*Falātūn kā madrasa yā hikmat yā ne 'ilmi qā'ida, maktab, 'ilm yā humar ki taragqi ke liye 'ālimōn ki majlis*—*Pleto arthāt Falātūn kā pāthālay wā śāstra, śilpavidyā ki unnati kō nimitta paṇḍitasabhā*.
- A-CĀD'E-MY, *n.* a society for the promotion of science or art, a place of education—*'Ilm yā humar ki taragqi ke liye 'ālimōn ki majlis, madrasa, maktab*—*Śāstra wā śilpavidyā ki unnati ke nimitta paṇḍitasabhā, pāthasālā*.
- A-CĀ-DEMI-AN, *n.* a member of an academy—*Madrase kā tāltib-i-'ilm, 'ālimōn ki majlis kā ek juz*—*Pāthasāliyahātra, paṇḍitasabhā kā ek jan*.
- A-CĀ-DEMIO, *a.* relating to an academy; *n.* an academic philosopher, a student—*Madrase ke yā Falātūn ki hikmat yā ne 'ilmi qā'ide ke mutā'alliq; n. Falātūn kā pairan, tāltib-i-'ilm-i-madrasa*—*Pāthasāliya wā Pleto arthāt Falātūn ke śāstra kā sambandhī; n. Pleto arthāt Falātūn kā matāvalambī wā anuyīyī, pāthasāliyahātra*.
- A-CĀ-DEMICAL, *a.* belonging to an academy—*Madrase ke yā Falātūn ki hikmat yā ne 'ilmi qā'ide ke mutā'alliq*—*Pāthasāliya wā Pleto arthāt Falātūn ke śāstra kā sambandhī*.
- A-CĀD-E-MYCIAN, *n.* a member of an academy—*'Alimōn ki majlis kā ek juz yā ahl*—*Paṇḍitasabhā kā ek jan*. [arthāt Falātūn kā śāstra.]
- A-CĀD'E-MYSM, *n.* the academical philosophy—*Falātūn ki hikmat yā 'ilmi qā'idu*—*Pleto*
- A-CĀD'E-MYST, *n.* a member of an academy—*'Alimōn ki majlis kā ek rukn*—*Paṇḍitasabhā kā ek jan*.
- A-CANTHUS, *n.* (L.) a prickly shrub—*Harjūrāⁿ, harjorāⁿ*.
- A-CANTHINE, *a.* pertaining to acanthus—*Harjūre kāⁿ*.
- AC-CĒDE^R, *v.* (L. *ad, cedo*) to agree to—*Rāzī h., qabūl k.*—*Sammati k. wā d., mānnā*
- AC-CĒSS^N, *n.* approach, admission, increase—*Rasāī, pahūñchⁿ, paññⁿ, guzar, dakhil, ziyādātī*—*Āgaman, praveś, vridhī, barhī*.
- AC-CĒS-SA-RY, AC-CĒS-SO-RY, *a.* joined to, contributing, additional; *n.* one who helps to commit a crime—*Milā huāⁿ, madadgār, shāmil, mulhaq; n. sharik-i-jurm*—*Sammit, upakāri, sahāyak, sahyukt, jorā huā; n. pāpasahāyak, pāpasahakārī*.
- AC-CĒS-SA-RINESS, *n.* state of being accessory—*Shāmil yā madadgār hone ki hālat*—*Sammit wā upakāri hone ki avasthā*.
- AC-CĒS-SIBLE, *a.* that may be approached—*Mumkinu-d-dukhūl, jiske nazdik jā sakeñ*—*Abhigamya, jiske nikṣep jā sakeñ, sulābhya*. [bhayātā.]
- AC-CĒS-SIBLEITY, *n.* the being accessible—*Mumkinu-d-dukhūlī*—*Abhigamyatā, sulā*
- AC-CĒSSION, *n.* the act of coming to, addition—*Pahūñchⁿ, rasāī, julūs, masnadnīshīnī, ziyādātī, ilhāq*—*Abhigaman, abhishek, rājyaprapṭi, adhikātā, vridhī*.
- AC-CĒS-SORIAL, *a.* pertaining to an accessory—*Mutā'alliq-i-sharik-i-jurm*—*Pāpasahāya-sambandhī, jo pāpasahakārak se sambandh rakkhe*.
- AC-CĒLER-ATE, *v.* (L. *ad, celer*) to hasten, to quicken, to increase the speed of—*Jaldī yā shītābī karvānā, chāl tez k.*—*Twarā wā śighrakarvānā, chāl wāgati śighra k.*
- AC-CĒLER-ATION, *n.* the act of hastening—*Shītābī, jaldī*—*Twarā, vegavridhī, śighratā*.
- AC-CĒLER-ATIVE, *a.* increasing the speed—*Chāl tez k. v.*—*Gatīśighrakārak*.
- AC-CĒND^R, *v.* (L. *ad, candeo*) to kindle, to set on fire, to inflame—*Jalānūⁿ, āg lagānāⁿ, sulgānāⁿ*.
- AC-CĒNSION, *n.* the act of kindling—*Jalānūⁿ*.
- AC-CĒNT, *n.* (L. *ad, cantum*) the manner of speaking, the stress of the voice on a syllable or word, a mark to direct the modulation of the voice—*Lahja, talaffuz, lufz yā juz-i-lufz par jhatkā yā zor, zarb, qirāt, makhrāj*—*Uchchāran, śabd wā śabdakhand par jhatkā, uchchāranachihñ*. [k., uchchāranachihñ lagānā.]
- AC-CĒNT^R, *v.* to express or note the accent—*Zarb lagānā, makhrāj k.*—*Swarochchāran*
- AC-CĒNTU-AL, *a.* relating to accent—*Talaffuz ke mutā'allig*—*Uchchāranasambandhī*.
- AC-CĒNTU-ATION, *n.* the act of placing the accent, marking the accent—*Talaffuz kā nishān āenā, zarb kā lagānā*—*Uchchāranachihñ kā lagān, saswarochchār*.
- AC-CĒPT^R, *v.* (L. *ad, captum*) to take, to receive, to admit—*Lenāⁿ, pānāⁿ, mānnāⁿ, qabūl k.*—*Swikār k.*
- AC-CĒPT-ABLE, *a.* likely to be accepted, agreeable, pleasing—*Maqbūl hone ke laiq, pasandpazir, dilchasp*—*Grahaniya, grāhya, ramaniya, manbhōnā*.
- AC-CĒPT-ABLENESS, AC-CĒPT-ABILITY, *n.* the quality of being acceptable—*Maqbūl yā pasand hone ki khāsiyat*—*Grahaniya wā ramaniya hone kā gun, g. āhanīyatā, ramanīyatā*.
- AC-CĒPT-ABLEY, *ad.* in an acceptable manner—*Mārzi ke mutābiq*—*Manoram rūp se*.
- AC-CĒPT-ANCE, *n.* reception with approbation—*Qabūliyat, khātirpazīrī, pasand*—*Swikār, āngikār, grahanī, manmān, manasantosh*.

AC-CEPTATION, *n.* reception, the meaning of a word as it is commonly received—*Itiq-bāḥ, lafz ke murawwaj ma'ne*—Āgat swāgat, satkāḥ, kisi śabd kā chalitārth.

AC-CEPTER, *n.* one who accepts—*Lene w.ⁿ, qabūl k. w.*—Grāhak, swikarak.

AC-CESS'. See under ACCEDE.

AC-CIDENT, *n.* (*L. ad, cado*) a property or quality not essential, an unforeseen event, casualty, chance—*Jo khāsiyat yā sifat zātī yā asl na ho, amr-i-khilāf-i-qiyaṣ, sarq-zashit, wāq'i'a, ittifaq*—Aprakriti, asahajogun, akasmāt ghaṭanā, daivayog, daivagati.

AC-CIDENCE, *n.* a book containing the first rudiments of grammar—*Pahile qā'ide ki kitāb, sarf*—Vyākaran kā ādi prakaran granth.

AC-CIDENTAL, *a.* not essential, unforeseen, casual; *n.* a property not essential—*Asli yā zurūri nahīn, nāpeshdid, asoch^h, ittifaq, gaibi*; *n. jo khāsiyat asli na ho*—Asahaj, aprakrit, asamavāyī, asūjh, achīnak; *n.* aprakriti wā asahajogun. [anāchit]

AC-CIDENTAL-LY, *ad.* by chance, casually—*Ittifaqan, nāgāh*—Akasmāt, anāchit wā AC-CLAIM, *v.* (*L. ad, clamo*) to applaud; *n.* loud applause—*Shābāshī d., wāh wāh k.*; *n. shābāshī, wāh wāh*—Dhanyavād k.; *n.* dhanyavād.

AC-CLAMATION, *n.* a shout of applause—*Jay-jay^h, jay-jay-kār^h*. [hāo, charhāi.

AC-CLIVITY, *n.* (*L. ad, clivus*) steepness reckoned upwards—*Garewah, farāz*—Char-

AC-CO-LADE, *n.* (*L. ad, collum*) a ceremony used in conferring knighthood—*Bahāduri ke khitāb dene men jo zarām adā hotī hai*—Bahāduri ke pad dene men jo neg-chār hotā hai.

AC-COMMODATE, *v.* (*L. ad, con, modus*) to supply with conveniences, to fit, to adjust; *a.* suitable, fit—*Musid chizōn ko juhānā, sarbarāh k., laig k. muncāq k.*; *a. muncāq, munāsib, laig*—Upakāri padārthōn ko juhānā, yogya k., banānā, thik k., sudhānā, samān k.; *a. yogya, thik*. [thik kar sakēn]

AC-COMMODABLE, *a.* that may be fitted—*Jisko muncāq kar sakēn*—Jisko yogya wā

AC-COMMODATE-LY, *adv.* suitably, fitly—*Munāsabat se, durusti se, muncāfaqat se*—Yogya-tā se, upayukt rūp se.

AC-COMMODATENESS, *n.* fitness—*Liyāqat*—Yogyatā.

AC-COMMODATION, *n.* provision of conveniences, fitness, reconciliation—*Sarbarāhi, as-bāb baham pahunchānā, liyāqat, musāhaha, sulh*—Prayojan ke padārth denā wā juhānā, yogyatā, milāp, mel. [—Banāne w., sudhāne w., milāp karāne w., jutāne w.]

AC-COMMODATOR, *n.* one who accommodates—*Muncāfaqat karāne w., sarbarāhi k. w.*

AC-COMPAN- Y, *v.* (*L. ad, con, panis*) to go with, to join with—*Hamrah h., mile rahnā^h*—Sāth wā saṅg janā, lag chalnā.

AC-COMPAN-MENT, *n.* that which accompanies, or is added as an ornament—*Jo sāth ho yā br thur zabāsh ke jor diyā jāy*—Jo saṅg ho wā sobhārth jor diyā jāy.

AC-COMPLICE, *n.* (*L. ad, con, plico*) an associate in crime, a partner—*Hamjurm*—Aparādhasahāyak, kusahāyak.

AC-COMPLISH, *v.* (*L. ad, con, pleo*) to complete, to fulfil, to obtain, to adorn or furnish the mind or body—*Tamām k., purā k^h, hāsīl k., kamānā^h, zihni yā jism ko āvāsta k.*—Sampurn k., siddh k., pānā, upārjan k., man wā sarir ko parishkāi k. wā saṅwārnā.

AC-COMPLISHED, *p. a.* complete in some qualification, elegant—*Bā-kamāl, mukammal, kāmīl, māhīr, khūb*—Sampanna, nishpanna, sughar, uttam.

AC-COMPLISHER, *n.* one who accomplishes—*Kāmīl k. w., purā k. w.^h*—Siddh k. w.

AC-COMPLISH-MENT, *n.* completion, full performance, ornament of mind or body—*Tamāmī, anjām, kamālīyat, zihni yā jismi khūbī*—Siddhi, samāpti, man wā sarir kī sugharatā.

AC-COMPT'. See ACCOUNT.

AC-CORD, *v.* (*L. ad, cor*) to agree, to harmonize; *n.* agreement, union, will—*Muncāfaqat k., muncāq k. yā h., milānā yā milnā^h*; *n. muncāfaqat, razāmāndī, milāo^h, mel^h, ittihad, marzi, khushi, khawāshī*—Anurūp k. wā h., sanmat k. wā h.; *n.* anurūpatā, sammatī, ichchhā, chāh.

AC-CORDANCE, *n.* agreement, conformity—*Muncāfaqat, mutābaqat, ittifaq yā razāmāndī*—Mel, anurūpatā, anusār, sanmatī.

AC-CORDANT, *a.* consonant, corresponding—*Muncāq, mutābiq*—Anurūp, anusār. [anurūp.

AC-CORDING- LY, *ad.* agreeably, conformably—*Mutābiq, us muncāq*—Uske anusār, uske

AC-CORDING-TO, *prep.* agreeably to, with regard to, in proportion—*Us muncāq, haqq men, andāza men*—Anusār, vishay men, parimān men.

AC-CORPORATE, *v.* (*L. ad, corpus*) to unite—*Milānā^h*.

AC-COST, *v.* (*L. ad, costa*) to speak to first, to address—*Pahile bolnā^h, mutakallim h.*—Toknā, pahile sambhāshān k.

AC-COSTABLE, *a.* easy of access, familiar—*Jiske nazdik bā-āsāni rasāi ho sake, mīhrbān, dostdār*—Jiske wās sulabhatā se pahunch ho sake, pranayī, milansār.

AC-COU-CHEUR, *accu-sheur*, *n.* (*Fr.*) a man who assists women in childbirth—*Larkā junne ke waqt jo shākhā auraton kī madaq kartā hai, mard dayā*—Prasavakāriwaidya, prasavavaidya.

AC-COUNT, *n.* (*L. ad, con, puto*) a reckoning, narration, regard, advantage; *v.* to

reckon, to assign the causes, to esteem—*Shumār, bayān, qadr, lihāz, fāida, bhalāh*; v. *hīdāb, shumār k., sanjhānā, thikānā k., qadr k.*—Lekhā, lekhlā jokhlā, bakhān, varjān, sṅkhoch, ādar, mān, lābh, upakār; v. *lekhlā k., bujhānā, batānā, mān k., gūnā.*

AC-COÛNT-A-BLE, a. liable to account—*Jawābbih, muhāsaba-dār yā muhāsaba-talab—Amusandheya, parānyuyogādhi.* [dārī, zinma—*Āhwānādhinatā.*

AC-COÛNT-A-BLE-I-TY, n. liability to give account, responsibility—*Jawāb-dihī, muhāsaba-*

AC-COÛNT-A-BLE-NESS, n. the being accountable—*Jawābbihī—Āhwānādhinatā.* [k. w.

AC-COÛNT-ANT, n. one employed in accounts—*Muhāsib, hīdābnawīs—Gapak, aṅkak, lekhlā*

AC-COÛNT-ING, n. the reckoning up of accounts—*Hisāb ki safāi—Lekhlē jokhlē kā pharchāo wā parishkār.*

AC-COÛNT-BOOK, n. a book containing accounts—*Bahī, khātā.* [gānthnā.

AC-COÛPLE, v. (L. *ad, copulo*) to join together—*Shāmil k., joy denā.*—Sanyog k.,

AC-COÛTRE, v. (Fr. *acconter*) to equip—*Sajānā yā sājnā, musallāh k.*—Sajnā, bathiyārbandh k., sāsastā k. [Sāj samāj, bhīshaj, alanikar.

AC-COÛTRE-MENT, n. equipage, trappings—*Sajāwaq, sāz-samān, poshlāk, libās, zewar—*

AC-CRED'IT, v. (L. *ad, creto*) to procure credit or honour to—*Mu'tabari k., sakh karnā yā karānā.*—Pranāni k. [karan.

AC-CRED-I-TATION, n. the giving of credit—*Mu'tabari, sakh karnā yā karānā.*—Pranāni-

AC-CRESC'ENT, a. (L. *ad, cresco*) growing to, increasing—*Burhtā, ziyāda hotā—Adhikātā.*

AC-CRE'TION, n. the act of growing to—*Jamāo, burhtī, baphāo.*

AC-CRE'TIVE, a. increasing by growth—*Jamāt, burhtā.*

AC-CRŌACH', v. (Fr. *a, croc*) to draw to, to take what is another's—*Khīchnā, dūre ki chiz dabā lenā, apnānā.*—Dūre ki vastu dabā bñthnā. [phalnā, honā.

AC-CRŪE', v. (Fr. *a, crū*) to be added to, to arise from—*Laqnā, milnā, upajnā.*

AC-CRŪ-MENT, n. addition, increase—*Burhtī, ziyādatī—Bār, vridhī.*

AC-CU-BATION, n. (L. *ad, cubo*) a lying or reclining—*Letnā yā uṭhāgnā.*

AC-CŪ-BEN-CY, n. the state of reclining—*Letnā, uṭhāg yā uṭhāgnā, letne yā uṭhāgne ki hālāt—Letne wā uṭhāgne ki dasā wā avasthā.*

AC-CŪ-BENT, a. leaning or reclining—*Letā yā uṭhāgnā.*

AC-CŪ-MU-LATE, v. (L. *ad, cumulus*) to heap up, to increase; a. heaped up—*Jam'a h. yā k., furāham k., ziyāda k. yā h.; a. jam'a kiya gayā, furāham kiya gayā*

—Batnā, dherī k., jornā, baturnā, bāhānā, bāhnā; a. batōrā gayā, sanclhit.

AC-CŪ-MU-LATION, n. a heaping up, a heap—*Batūr, dherī—Batūrao, rāsi.*

AC-CŪ-MU-LATIVE, a. that accumulates—*Jo batūre yā batore, jo bāphe yā bāphāwe.*

AC-CŪ-MU-LATOR, n. one who accumulates—*Batōrne w. h. dherī k. w.*

AC-CU-RA-CY, n. (L. *ad, cura*) correctness, exactness, nicety—*Sikhat, durusti, nazakat, bārīki—Śuddhatā, yathārthatā, sūksmatā.* [sūkshti.

AC-CU-RATE, a. correct, exact, precise—*Sahīh, durust, bārīk, thīk—Śuddh, yathārth,*

AC-CU-RATE-LY, ad. correctly, exactly—*Sikhat se, durusti se—Śuddhatā se, yathārthatā wā sūksmatā se.*

AC-CU-RATE-NESS, n. exactness, nicety—*Durusti, bārīki, nazakat—Śuddhatā, sūksminatā.*

AC-CŪRSE', v. (S. *cursum*) to doom to misery, to imprecate evil upon—*Mal'ūn k., la'nat bhejnā—Sarāpnā.* [sapt, atinand, ghīrānā, ghīn ke yogya.

AC-CŪRS'ED, a. doomed, execrable—*Mal'ūn, rānda, korih, mardūt—Sarāpā gya, abhi-*

AC-CŪSE', v. (L. *ad, causa*) to charge with a crime, to blame—*Muttahim k., badnām k., dokhnā—Apavād denā, dosh denā.*

AC-CŪS-A-BLE, a. that may be accused—*Badnāmi ke gābil, mutzim—Dokhī, dūshya.*

AC-CŪS'ANT, n. one who accuses—*Muhtasib, ilzām d. w.—Doshak.* [kalpan.

AC-CŪS-ATION, n. the act of accusing, a charge—*Ittihām, dā'uā, ilzām—Apavād, dosha-*

AC-CŪS-ATIVE, a. accusing, applied to the fourth case of the Latin noun—*Ittihām d. w., maf'āl—Apavādī, karmmakārak, dwitīyā vilhaktī.*

AC-CŪS-AT-ORY, a. containing an accusation—*Ittihām-āmez—Nindak, doshak.*

AC-CŪS'ER, n. one who accuses—*Mudda'i, muhtasib—Doshak.*

AC-CŪS'TOM, v. (L. *ad, con, suetum*) to make familiar by use, to habituate—*Kho dāl-nā, 'ādat k., muhāvāra k., rabt k.—Abhyās k., bān dālnā.*

AC-CŪS'TOM-A-BLE, a. of long custom—*Ma'mulī—Vyāvahārik, ācharit.*

AC-CŪS'TOM-A-BLY, ad. according to custom—*Dastūr ke mutābiq, ravāj ke mutāfiq—Vyavahār ke anusār, chāl wā riti ke anusār.* [hārānurūp, vyāvahārik.

AC-CŪS'TOM-A-RY, a. usually done, common—*Mutābiq-i-ravāj, ma'mulī—Ācharit, vyava-*

AC-CŪS'TOM-A-RY-LY, ad. usually, commonly—*Ravāj ke mutāfiq, aks—Riti ke anusār, vyavahār ke anusār.*

AC-CŪS'TOMED, a. frequent, usual—*Dastūr ke mutābiq, ma'mulī—Ācharit, vyāvahārik.*

ACE, n. (L. *as*) a unit, a single point on cards, or dice—*Ekā, nakkā, ckkā, pau.*

A-CEL'DA-MA, n. (H.) a field of blood—*Lokh kā khet.*

- A-CÉPH'A-LIST, *n.* (Gr. *a, kephalē*) one who owns no head or superior—*Jo kisi ko apnā barā nahīn māntā^h*. [—Kārwāi.]
- A-CERBI-TY, *n.* (L. *acerbus*) sourness, roughness, severity—*Turahi, rukhā^h, karā^h*.
- A-CES'CENT: See under ACID.
- ACHE, *n.* (S. *ace*) a continued pain; *v.* to be in pain—*Dard, pir^h; v. darā^h k., pirā-*
- A-CHIEVE', *v.* (Fr. *à, chef*) to perform, to finish, to gain, to obtain—*Karnā^h, pūrā^h k., kamānā^h, pānā^h*.
- A-CHIEV'ABLE, *a.* that may be achieved—*Jo pūrā ho sake^h—Sādhyā*.
- A-CHIEV'ANCE, *n.* a performance—*Anjām, ifā, ifrā—Nirvāh, nibāh, niberā, kām*.
- A-CHIEVEMENT, *n.* a performance, an action, an escutcheon—*Ifrā, muhimm, kār-i-azīm, khāndān ke martabē ki'alāmat—Nibāh, nirvāh, siddhi, bhāṭī kām, vaṇsamaryādā ke chihṇ*.
- A-CHIEVER, *n.* one who achieves—*Pūrā k. w.^h—Siddho k. w.*
- A-CHOR, *n.* (Gr.) scald head—*Ganj^h, chāin ch'ān^h*.
- ACH-RO-MATIC, *a.* (Gr. *a, chroma*) preventing the effect of colours—*Berang, rangōn ke natijōn ko bāz rakhnewālā—Rangōn ke phalōn ko roknewālā*.
- ACID, *a.* (L. *acidus*) sour, sharp to the taste; *n.* a sour, sharp substance—*Turāh, talhā; n. turāh shai, khaṭā^h—Khaṭṭā, chūk; n. khaṭṭā padārth, amlā, chūk*.
- A-CTI-TY, *n.* sourness, sharpness—*Turāhi, talhā—Khaṭā, chūk*.
- A-CTU-AL, *n. pl.* medicinal springs impregnated with acid—*Davā ke chashmē jin meṇ khaṭṭī chizēn hoṇ—Aushad ke jalākar jin meṇ khaṭṭe padārth hoṇ*.
- A-CTU-LATE, *v.* to tinge with acids—*Thorāsā khaṭṭā k.^h*
- A-CTU-LOUS, *a.* sourish—*Thorāsā khaṭṭā^h*.
- A-CES'CENT, *a.* tending to sourness—*Turāhi māil—Kuchh khaṭṭā wā chūk*.
- A-CTU-ROUS, *a.* having the quality of vinegar—*Sirke ki khāsiyat rakhnewālā—Jis meṇ sirke kā guṇ wā dharm ho.* [igrar k., qabūl k.—Swikār k. aṅgikār k.]
- AC-KNOWLEDGE, *ak-nōl'edge, v.* (S. *cnawan, legyan*) to own, to confess—*Mānā^h*.
- AC-KNOWLEDG-MENT, *n.* concession, recognition, confession, gratitude—*Qabūl, shīnākht, *igrar, shukrguzārī—Aṅgikār, pahchān, swikār, guṇvād.* [sthān.]
- AC'ME, *n.* (Gr.) the highest point—*Au, sab se āchā darjā—Ūrdhabhāg, sab se āchā*
- A-COL-O-THIST, AC-O-LITE, *n.* (Gr. *akolouthos*) a servitor in the Romish church—*Rūmī khānqāh kā khitābdār—Rūmī maṭh kā adhyaksh. [Kuchle kā per, māhur, vish.*
- AC-O-NITE, *n.* (Gr. *akoniton*) the herb wolfsbane, poison—*Kuchle kā darakhṭ, zahar*
- AC-CORN, *n.* (S. *ac, corn*) the fruit or seed of the oak—*Balūt per kā phal yā bij^h*.
- AC-CORNED, *a.* fed with acorns—*Balūt per ke phal yā bij se palā huā^h*.
- A-COUSTIC, *a.* (Gr. *akouo*) relating to hearing, or the doctrine of sounds—*Samā'at ke mutā'alliq yā 'ilm-i-samā'at ke mutā'alliq—Śrutisambandhī wā śrutividya-sambandhī*.
- A-COUSTICS, *n. pl.* the theory of sounds, medicines or instruments to help the hearing—*'Ilm-i-samā'at, samā'at ki madad karne ke liye davā yā auzār—Śrutividya, śrutisahāyak aushadh wā yantra.* [āgāh k.—Janānā, samāchār denā.]
- AC-QUAINT, *v.* (L. *ad, con, notum*?) to make familiar with, to inform—*Wāqif k.*
- AC-QUAINTANCE, *n.* familiarity, knowledge, a person whom we know—*Ashnāi, shīnāsāi, wāqifiyat, 'ilm, āshnā—Jān pahchān, vidyā, chinhār*.
- AC-QUAINTED, *p. a.* familiar with, well known—*Wāqif, āgāh, mā'lūm—Jāntā, parichit*.
- AC-QUIRE'. See under ACQUIRE.
- AC-QUI-ESCE', *v.* (L. *ad, quies*) to rest in, to remain satisfied with, to comply—*Tas-lim k., rūzi k., qabūl k., manzūr k.—Mānnā, santosh k., sammat h.*
- AC-QUI-ES'CENT, *n.* consent, compliance—*Razāmāndī, manzūri, taslim, qabūl—Sam-mati, anumati, santosh, paritosh, sānti, kshānti*.
- AC-QUI-ES'CENT, *a.* easy, submitting—*Sidhā^h, mānnewālā^h, dabā^h*.
- AC-QUIRE' *v.* (L. *ad, quero*) to gain, to obtain, to come to, to attain—*Kamānā^h, hā-sil k., pānā^h, bāham pakunchānā—Upārjan k., utpannā k.*
- AC-QUIR'ABLE, *a.* that may be acquired—*Muyassar, hāsil hone ke lāiq—Milan-jog, milne jog, prāpya, labhya.* [pādīt.]
- AC-QUIRED, *p. a.* gained, obtained—*Mahsūla, paidā kardā, pāyā gayā^h—Upārjit, ut-*
- AC-QUIREMENT, *n.* that which is acquired—*Iktisāb, tahsīl, husūl—Upārjan, arjan, prāpti*.
- AC-QUI-STION, *n.* the act of acquiring or gaining, the thing acquired—*Kamā^h, mah-sūla chiz—Arjan, upārjan, upārjit dravya.* [Pāyā huā, prāpt, upārjit, upārjak.]
- AC-QUI-SITIVE, *a.* that is acquired, acquiring—*Mahsūla, hāsil kiya huā, hāsil k. w.—*
- AC-QUI-SITIVE-LY, *ad.* by acquirement—*Tahsīl se—Upārjan se*.
- AC-QUIRE', *n.* the thing gained—*Mahsūla shai—Upārjit dravya*.
- AC-QUIT, *v.* (L. *a, Fr. quitter*) to set free, to clear from, to discharge—*Rihā k., kha-lās k., surkhā k., begunāh, thahrānā, chhōrdenā^h, basar lejanā^h—Mukt k., nirdoshī thahrānā, nibāh lejanā*.
- AC-QUITMENT, *n.* the act of acquitting—*Rihāi—Mukti.* [mukti.]
- AC-QUIT-TAL, *n.* deliverance from a charge—*Safāi, guṇāh se mukhlānī—Nistār, dōsh se*

- AC-QUIT-TANCE, *n.* discharge from a debt—*Qabzu-l-wasûl*, qarz ki fariq-khatî—Rîna-mukti.
- AC-CRA-SY, *n.* (Gr. *α, krasis*) excess, irregularity—*Ziyâdati*, *badparhezi*—*Adhikâi*, [asan-yam.]
- AC-CRE, *n.* (S. *acer*) a piece of land containing 4840 square yards—*Ekar* yî ne zamîn 4840 gaz murâbba qarib paune do bighe ke—Bhûmî 4840 gaz vargâtmaṅ prâṇ paune do bighe ke.
- AC-CRED, *a.* possessing acres—*Ekar-dâr*, *ekar-wâlâ*. [parâ^h, karwâ^h, titâ^h.]
- AC-RID *a.* (L. *acer*) hot and biting to the taste, bitter, pungent—*Tez*, *talukh*, *char-âc*, *ri-mô'ni-ous*, a sharp, bitter—*Tez*, *talukh*, *chupparâc*, *karwâ^h*, *titâ^h*. [karâi.]
- AC-RI-MO-NY, *n.* sharpness, severity—*Tezi*, *talukhi*, *sukhti*—*Charparâhat*, *karwâi*, *kaṭutâ*,
- AC-RI-TUDE, *n.* an acrid taste—*Talukh zâig*—*Karwâ swâd*.
- AC-RO-A-MÂ-TIC, AC-RO-A-MÂ-TI-CAL, *a.* (Gr. *akroasmâi*) pertaining to deep learning—*Ziyâda 'ilm se nisbatdâr*—*Gambhiravidyâsambandhî*.
- A-CRÔN-Y-CAL, *a.* (Gr. *akros, nux*) rising when the sun sets, or setting when the sun rises—*Âftâb gurûb hone ke waqt tulâ hone w. yâ âftâb tulâ hone ke waqt gurûb hone w.*—*Sûryâst ke samay uday hone w. wâ sûryoday ke samay ast hone w.*
- A-CRÔN-Y-CAL-LY, *ad.* at the acronycal time—*Âftâb gurûb hone ke waqt tulâ hone ke waqt yâ âftâb tulâ hone ke waqt gurûb hone ke waqt*—*Sûryâst ke samay uday hone ke samay wâ sûryoday ke samay ast hone ke samay par.*
- AC-RO-SPIRE, *n.* (Gr. *akros, speira*) a shoot or sprout from the end of seeds—*Ankurâ^h*, *gâbh^h*, *gâbhâ^h*, *poâ^h*.
- AC-RO-SPIRED, *a.* having sprouts—*Ankuredâr*—*Ankuravîshîṣṭ*. [ârpâr^h.]
- A-CRÖSS', *ad.* (*a, cross*), athwart, from side to side—*Arâ^h*, *beṅrâ^h*, *pâr^h*, *wârpâr^h*,
- A-CRÖSTIC, *n.* (Gr. *akros, stichos*) a poem of which the first letters of the lines make up some name; *a.* relating to an acrostic, containing an acrostic—*Ek shî'r jiske misre ke pahle harfon se koi nâm zâhir hotâ hai*; *a. aîsâ shî'r ki jiske misre ke pahle harfon se koi nâm zâhir houe us shî'r se nisbatdâr yâ wah shî'r jis meṅ houe*—*Ek kâvya jiske charaṇon ke pahle aksharon se koi nâm prakâś houe*, *prathamaksharabandh*; *a. aîsâ kâvya ki jiske charaṇon ke pahle aksharon se koi nâm prakâśit houe us kâvya kâ sambandhî wâ jismeṅ wah kâvya houe*, *âdyâksharabandhasambandhî*, *âdyâksharabandhavîshîṣṭ*.
- ACT, *v.* (L. *actum*) to be in action, to perform, to imitate; *n.* a deed, an exploit, a decree, a part of a play—*Kâr k.*, *asar k.*, *anjâm k.*, *naql yâ naqlbâzi k.*; *n. kâr^h*, *muhimm*, *hukm*, *âin*, *akat*, *naqlbâzi kâ ek hissa*—*Vyâpanâ*, *kâm k.*, *karnâ*, *sawâṅ k.*; *n. kâm*, *bhâri kâm*, *sawâṅ kâ ek bhîḡ*, *nâṭak kâ ek bhâḡ*.
- ACT'ING, *n.* the act of performing—*Karnâ^h*.
- ACT'ION, *n.* state of acting, a deed, operation, gesticulation, battle, a lawsuit—*Karne ki hâlat*, *kâr*, *'amal*, *asar*, *gushtâ meṅ jism ki harukat*, *larâ^h*, *muqaddama*—*Kriyâ*, *kârya*, *kâm*, *bhâo*, *angâhar*, *âṅgavikshep*, *yuddha*, *arthavâd*.
- ACT'ION-A-BLE, *a.* liable to an action at law—*Nâlishdâir karne ke qâbil*, *jismeṅ gunjâish nâlish ki ho*—*Abhiyogya*, *jismeṅ arthavâd ho sake*.
- ACT'IVATE, *v.* to make active—*Chust k.*, *châlâk k.*—*Phurtîlâ k.* *chatak k.*
- ACTIVE, *a.* busy, nimble, quick—*Mashgûl*, *chust*, *châlâk*—*Udyogi*, *phurtîlâ*, *chatak*.
- ACTIVE-LY, *ad.* in an active manner, busily—*Châlâki se*, *shugl se*—*Phurti se*, *udyog se*.
- ACTIVE-NESS, *n.* quickness, nimbleness—*Châlâki*, *chusti*, *jaldî*—*Phurti*, *chatakai wâ chatakwhâi*. [takwâhi.]
- ACT'IV-I-TY *n.* the quality of being active—*Châlâki*, *chusti*—*Phurti*, *chatakai wâ cha-*
- ACT'LESS, *a.* without spirit, insipid—*Belazzat*, *bemaza*—*Niras*, *phîkâ*, *bin-swâd* [kârak, nat.]
- ACT'OR, *n.* one who acts, a stage-player—*Fâ'il*, *'âmil*, *naqqâ'*, *bhâṅr^h*—*Kartâ*, *karnewâlâ*,
- ACTRESS, *n.* a female stage-player—*Natin^h*, *bhâṅrin^h*, *sawâṅgin^h*. [dhruv.]
- ACTU-AL, *a.* real, true, certain—*Huqîqî*, *râst*, *yaqînî*—*Sachchâ*, *yathîrth*, *nîschit*,
- ACTU-AL-I-TY, *n.* the state of being actual—*Huqîqat*, *râstî*—*Sachhî*, *yathârthatâ*.
- ACTU-AL-LY, *ad.* really, in fact—*Muqarrar*, *â-l-haqîqat*—*Sach-much*, *sach-sach*. [lekhak.]
- ACTU-A-RY, *n.* a registrar or clerk—*'Adâlat kâ munshi yâ muharrir*—*Kachahri kâ*
- ACTU-ATE, *v.* to put in action; *a.* put in action—*Tahrik denâ*, *mutaharrîk k.*; *a. muta-*
- harrik*—*Pravritta k.*; *a. pravritta*. [hone ki avasthâ, pravritti.]
- ACTU-Â-TION, *n.* the state of being put in action—*Mutaharrîk hone ki hâlat*—*Pravritta*
- A-CÛTE', *a.* (L. *acuo*) sharp, ingenious, penetrating—*Tez*, *nokdâr*, *zaki*, *zahîn*, *zîrak*, *tezahm*—*Tikshn*, *prakhar*, *buddhimân*, *tivrâbuddhî*, *kuşâgrîyamati*.
- AC'U-ATE, *v.* to sharpen; *a.* sharpened—*Tez k.*; *a. tez kiyâ gayâ*—*Tikshn k.*, *pain k.*, *chokhâ k.*; *a. tikshnikrit*, *pain kiyâ gayâ*, *chokhâ kiyâ gayâ*.
- A-CÛ'I-TY, *n.* sharpness at the point—*Nok ki tezi*—*Agrahâṅ wâ âpi ki tikshnatâ*.
- A-CÛ'LE-ATE, *a.* having a point, prickly—*Nokdâr*, *neshdâr*, *kaṭilâ^h*—*Tikshnâgra*.
- A-CÛ'MEN, *n.* a sharp point, quickness of intellect, discernment—*Tez-nesh*, *zirakî*, *firâsat*, *imtiyâz*—*Tikshn âpi wâ agra*, *buddhitivrâtâ*, *matitikshnatâ*, *vivechanâ*, *vivek*.
- A-CÛ'MI-NATE, *v.* to rise to a point; *a.* ending in a point, sharp-pointed—*Uṭhte uṭhte ek nok meṅ honâ*; *a. nok par khatm hotâ*, *nokdâr*—*Uṭhte uṭhte ek âpi wâ agra meṅ honâ*; *a. âpi wâ agra par samâpt hotâ*, *tikshnâgra*.

- A-CŪ'MI-NA-TED, *a.* ending in a point—*Nok par khatm hotā huā, noklār*—*Api wā agra par samāpt hotā huā, tikshpāgra.*
- A-CŪ-MI-NĀ'TION, *n.* a sharp point, quickness—*Tez-neśh, tikhāi^h, tezi*—*Tikshp āpi wā tikshn āgra bhāg, chapalātā, tikshpatā.* [tivrabuddhi se.]
- A-CŪTE'LY, *ad.* sharply, ingeniously, keenly—*Tezi se, ziraki se, chokhāi se*—*Paintā se,*
- A-CŪTE'NESS, *n.* sharpness, quickness—*Chokhāi^h, tezi*—*Tikshpatā, chapalātā.*
- AD'AGE, *n.* (L. *adagium*) a proverb—*Masal*—*Kahāwat.*
- AD-Ā'GI-AL, *a.* proverbial—*Zarbu-l-masli*—*Kahāwatī, kahtūtī.*
- A-DĀ'QI-O, *n.* (It.) *in music*, a slow time—*Āwāz yā bāje ki sukki yā dhimāi*—*Swar wā bāje ki laghutā wā dhimāi.* [karā patthar^h, hirā^h—*Vajra, hirak.*
- AD'A-MANT, *n.* (Gr. *adamas*) a very hard stone, a diamond—*Mās, almās, ek bahut*
- AD-A-MAN-TE'AN, *a.* hard as adamant—*Mās yā almās sā sakht, hire sū karā^h*—*Vajra.*
- AD-A-MĀN'TINE, *a.* made of adamant, hard—*Almās kā banā huā, hire kā banā^h, sakht, karā^h, kathon^h*—*Vajramay.*
- A-DĀPT', *v.* (L. *ad, apto*) to fit one thing to another, to suit, to proportion—*Muwāfiq k., thik k.^h, munāsib k., andāz ke mutābiq k.*—*Yogya k., upayukt k., parimān ke samān k.* [k., upayuktātī.]
- AD-AP-TĀ'TION, *n.* the act of fitting, fitness—*Munāsib k., muwāfaqat, hamwāri*—*Yogya*
- A-DĀP'TION, *n.* the act of fitting—*Mutābiq k.*—*Yogya k.* [buhānā^h, barā^h k.^h
- ADD, *v.* (L. *ad, do*) to join to, to increase, to augment, to enlarge—*Jornā^h, adhik k.^h*
- AD'DI-BLE, *a.* that may be added—*Jise jor suken^h, mizān diye jāne ke laūq*—*Jore jāne ke yogya.* [bhāvanā.]
- AD-DI-BL'I-TY, *n.* possibility of being added—*Jore jāne kā imkān*—*Jore jāne ki sam-*
- AD-DĪ'A-MENT, *n.* the thing added—*Jo jorā jāy^h.*
- AD-DĪ'TION, *n.* the act of adding, the thing added, a rule for adding sums together—*Mizān, jumla, jo chiz jori jāy, mizān dene kā qā'idā*—*Jorti jor wā thik, jo vastu jori jāy, jorti kā niyam wā rīti, saṅkalan.*
- AD-DĪTION-AL, *a.* that is added—*Ziyāda, mazīd*—*Adhik.*
- AD-DĪTION-AL-LY, *ad.* in addition to—*Uske upar^h, aur bhi^h*—*Us se adhik.*
- AD-DĪTION-A-RY, *a.* that may be added—*Shāmil hone ke laūq*—*Jore jāne ke yogya.*
- AD'DI-TO-RY, *a.* having the power of adding—*Shāmil karne ki tāqat rakhnewālā*—*Jorne ki śakti rakhnewālā.* [tatimma, zomīma—*Jise jorne ko hoṅ, nyūnatāpirak aṅś.*
- AD-DĒN'DUM, *n.* something to be added, an appendix; *pl.* AD-DĒN'DA—*Jo jore jāne ko ho^h,*
- AD'DER, *n.* (S. *nādr*) a venomous reptile—*Zāhrdār sānp*—*Vishadhar sarp, bikhahā sānp.*
- AD'DICE, *ADZ, n.* (S. *adese*) a cutting iron tool, a kind of axe—*Basulā^h, kulhārā^h.*
- AD-DĪCT', *v.* (L. *ad, dico*) to give up to, to devote, to dedicate—*Sauṅpnā^h, chhor denā^h, niyāz k., jidā k., tasadduq k., ādī k., kho dālnā*—*Charhānā, wārnā, nichhāwar k., bān dālnā.* [Āsaktatā, prasaktatā, nivishṭatā, bān.
- AD-DĪCT'ED-NESS, *n.* the state of being addicted—*Māil yā ādī hone ki hālat, fidaiyat*—
- AD-DĪCT'ION, *n.* the act of devoting—*Fidaiyat, jān-nisārī, ādat, kho*—*Āsakti, upasevan, bān.* [khālī; *v. opkal k.^h, kharāb k.*—*Nishphal, chhichhā; v. nishphal k., bigārnā.*
- AD'DLE, *a.* (S. *adl*) barren, empty; *v.* to make barren, to corrupt—*Shor, aphul^h, tihī,*
- AD'DLE-HEAD-ED, AD'DLE-PĀT-ED, *a.* having barren brains, of weak intellect—*Tihidimāg, gandamag, be'agl, ahmag*—*Buddhiśūnya, śūnyamastak, alpabuddhi.*
- AD-DRESS', *v.* (L. *ad, di, rego*?) to speak or apply to; *n.* a speaking to, application, courtship, dexterity, direction of a letter—*Bolnā^h, arz k.; n. bolchāl^h, 'arzi, 'ishqbāzi, churbāstī, hāth-chālākī, sarnāma, nām-o-nish n*—*Nivedan k.; n. bolī bāni, nivedan, vivāharth stryupāsānā, chaturāi, nipunatā wā karadakshatā, thikānā, patā, patrādes.*
- AD-DRESS'ER, *n.* one who addresses—*Bolnerālā^h, 'arz k. w., 'ishqbāzi k. w., sarnāma likh-ne uālā*—*nivedan k. w., stryup-sak, patrādes k. w.*
- AD-DŪCE', *v.* (L. *ad, duco*) to bring forward, to allege—*Lānā^h, kahnā^h, batlānā^h.*
- AD-DŪCENT, *a.* bringing forward—*Lānewālā^h.*
- AD-DŪCTION, *n.* the act of bringing forward—*Pesh-kardagi*—*Āge lānā.*
- AD-DŪCTIVE, *a.* that brings forward—*Jo pesh kare*—*Jo samne lāwe.*
- AD-E-LAN-TĀ'DO, *n.* (Sp.) a governor of a province, a lieutenant-governor—*Sūbe kā nāzim, sūbadār, nāib-nāzim*—*Deśādhipati, deśādhipatipatinidhi.*
- A-DEPT', *n.* (L. *ad, aptum*) one skilled in any art; *a.* skilful, thoroughly versed—*Jo shakhs kisi hunar meṅ kāmīl hoṅ; a. hunarmand, māhir, pūkhta*—*Śilpi, nipun; a. pakkā, pravīn, nipun.*
- A-DEP'TION, *n.* attainment, acquisition—*Tahsil, husul*—*Upārjan, lābh, prāpti.*
- AD'E-QUATE, *a.* (L. *ad, æquus*) equal to, proportionate, sufficient—*Barābar, mutā-biq, bā-andāz, kā i*—*Samān, samaparimān, yathochit.*
- AD'E-QUA-CY, *n.* sufficiency—*Kifāyat, iktifā*—*Yatheshṭatā.*
- AD'E-QUATE-LY, *ad.* in an adequate manner—*Andāz se, wafā se*—*Yatheshṭatā se.*
- AD'E-QUATE-NESS, *n.* state of being adequate—*Kāfi hone ki hālat, kifāyat, muwāfaqat, munāsabat*—*Tulyatā, samatā, yogya hone ki avasthā, yogyatā.*

- AD-HERE', *v.* (I. *ad, hæreo*) to stick to, to remain fixed or firm—*Chipakná^h, chimat-ná^h, qām rahná, sábit rahná, mustaqil rahná*—*Lagá rahná, dirih rahná.*
- AD-HER'ENCE, AD-HER'EN-CY, *n.* the quality of adhering, attachment, tenacity, fidelity—*Chipakne ki khásiyat, lagáo^h, rifāqat, istiqlāl, sábit-qudāmī, wafādārī*—*Chipakne ká gā^h, sāng, driphtā, sochantī, prabhūbhakti.*
- AD-HER'ENT, *a.* sticking to, united with; *n.* a follower, a partisan—*Chipká^h, chimtá^h, mutacassal, muta'alliq*; *n. kam-rikáb, páirau, rafiq, sáthi^h, sāngi^h*—*Lagá-liptá*; *n. pachh-lagá, anugāmī, pūkschapātī.*
- AD-HER'ER, *n.* one who adheres—*Chipakne wálá^h, dāmangir*—*Chimātne wálá, sáthī.*
- AD-HE'SION, *n.* the act or state of sticking to—*Chaspáni, muwásalat, chaspidagi, páirwa-tagī*—*Liptáo, chipkáo.*
- AD-HE'SIVE, *a.* sticking, tenacious—*Lasdár*—*Laslasá, chipchipá.*
- AD-HE'SIVE-NESS, *n.* stickiness, tenacity—*Lasi^h, laslasáhat^h.* [mál k.—Vyavahár k.
- AD-HIB'IT, *v.* (L. *ad, habeo*) to apply, to make use of—*Lagáná^h, kám meñ láná^h, isti-*
- AD-HI-BITION, *n.* application, use—*Lagáo^h, isti-mál*—*Vyavahár, kám.*
- AD-HOR-TATION, *n.* (L. *ad, hortor*) the act of advising, advice—*Saláhdihī, saláh, maslahat, mashwarat*—*Upades, mantranī.*
- AD-HOR'TA-TORY, *a.* containing advice—*Maslahatangez*—*Upadeśavisishat.*
- AD-I-APH'O-ROUS, *a.* (Gr. *a, dia, phero*) indifferent, neutral—*Beparwá, betarfdár, alag^h, m'allaq*—*Udásin, apakshapatī, ubhayapakshasam.*
- A-DIEŪ', *int.* (Fr. *à Dieu*) farewell—*Khudá hāfiz*—*Íswar bhalá kare.*
- AD-I-POSE, AD-I-POUS, *a.* (L. *adepts*) fat—*Motá^h.*
- AD-I-RO-CEFE, *n.* a greasy or waxy substance formed from dead animal bodies—*Ek charbitír yá mom ke mánind shai jo jánwaron ki lāsh se banti hai*—*Ek chikná wá mom ke sadris padārth jo jantuon ke nirit śarir se bantá hai.*
- AD-IT, *n.* (L. *ad, itum*) a passage for water under ground, an entrance—*Surang^h, zamin ke niche nuhr, ráh*—*Bhūmī ke niche nal, path, márg.* [Nikatavaratī, lagá.
- AD-JÁ-CENT, *a.* (L. *ad, jaceo*) lying near or close, contiguous—*Nazdik, muttasil*—*AD-JÁ-CEN-CY, n.* the state of lying close to—*Qurb, ittisál*—*Naikatyā.*
- AD-JÉCT', *v.* (L. *ad, jactum*) to add to—*Shámil k., jor-ná^h*—*Yog k*
- AD-JÉCTION, *n.* the act of adding to—*Shumúl, jor^h*—*Yog.* [shan.
- AD-JEC-TY'ROUS, *a.* additional—*Ziyáda, bálái*—*Adhik, uparī.* [Gunaváchakasabd, viśe-
- AD-JEC-TIVE, *n.* a word added to a noun to express some quality or circumstance—*Sifat*—*AD-JEC-TIVE-LY, ad.* like an adjective—*Sifat ke mánind*—*Gunaváchakasabd ke sadris.*
- AD-JOIN', *v.* (L. *ad, jungo*) to join to, to be contiguous to—*Miláná^h, milá honá^h, mut-tasil karná, muttasil honá*—*Lagá dená, lagá honá, jutá honá*
- AD-JUNCT, *n.* something united to another; *a.* added to, united with—*Dúre ke sáth lagí hui chiz, unhaq shai*; *a. jutá huá^h, milá huá^h*—*Sañyukt wá sammilit dravya*; *a. sañyukt, sammilit.*
- AD-JOURN', *v.* (Fr. *à, jour*) to put off till another time, to defer, to delay—*Dúre waqt tak chhor dená, multaví rakhná, mauqūf k.*—*Nirūpit kál paryant chhor dená, uthá rakhná.*
- AD-JOURN'MENT, *n.* a putting off till another time, delay, intermission—*Dúre waqt par mauqūf, der, waqfu, tál'il, nága, muklat*—*Dúre samay tak uthá rakhná, dhil, ber, vilamb, chhutī, anjhá, antar, bich.*
- AD-JUDGE', *v.* (L. *ad, iudex*) to sentence, to decree, to decide—*Fatwá dená, tahqigát kurke hukm dená, faisal k., tajwiz k.*—*Vyavasthá dená, nirnit k., nishpanna k., vichár k.*
- AD-JUDG'MENT, *n.* the act of judging—*Infsál, tajwiz*—*Vichár, nipkárá, nishpatti.*
- AD-JU'DI-CATE, *v.* to sentence, to decree—*Tahqigát kurke hukm dená, faisal k.*—*Vya-vasthápurvak vichárná, nishpanna k., nirnit k.*
- AD-JU-DI-CATION, *n.* the act of adjudicating—*Infsál, tajwiz*—*Vichár, nishpatti, nirpay.*
- AD-JÚRE', *v.* (L. *ad, iuro*) to impose an oath, to charge solemnly—*Qasam khiláná yá dená, qasam ke rú se kahná yá hukm k.*—*Śapath dená wá khiláná, Śapathapurvak samádes k., śapath dekar ájná dená wá kahná.* [samádes, śapath dená.
- AD-JU-RÁTION, *n.* the act of charging solemnly—*Qasam khiláná*—*Śapathapurvak*
- AD-JÚST', *v.* (L. *ad, ius*) to put in order, to regulate, to adapt—*Murattab k., bá-gá'ida k., sádhná^h, shikshák k., hamwár k., barábar k.*—*Yathá kram se rakhná, niya-mit k., samán k.* [niyamit k. w., samán k. w.
- ADJÚST'ER, *n.* one who adjusts—*Murattab k. w., sádhne w.^h*—*Yathá kram se rakhne w.,*
- ADJÚST'MENT, *n.* the act of putting in order, regulation, settlement—*Tartib, intizám, árastagi, durusti, infsál,*—*Kram se sthāpan, niyamabandhin, nipkárá.*
- AD-JÚTOR, *n.* (L. *ad, iutum*) a helper—*Madadgár, pushtibán*—*Saháyak, upakárak.*
- AD-JU-MENT, *n.* help, support—*Madad, pushthi*—*Saháyatá, upakár.* [pad wá kám.
- AD-JU-TAN CY, *n.* the office of an adjutant—*Ajitan sáhib ká 'uhda yá kám*—*Ajitan ká*
- AD-JU-TANT, *n.* an officer who assists the major—*Lashkar meñ wah sardár ki jo Mejar sáhib ká madad karta hai, Ajitan*—*Mejar ká saháyak.*

ADJU-VANT, *a.* helpful, useful — *Mumid, mu'avin, mufid* — Upakarak, upayogi.

AD-MEAS-URE-MENT, *n.* (L. *ad, metior*) the act of measuring according to rule, dimensions, adjustment of proportions — *Bagā'ida paimāish, miqdūr, 'arz-tūl-o-'umuq, durust-i-andāz* — Niyāminusār māp, parimāp, lambāi-chaurāi-gahrāi, parasparānurn-patā, parasparasādriyākaran.

AD-MINIS-TER, *v.* (L. *ad, minister*) to serve, to supply, to manage — *Kām k.^h, kām ānā^h, pakuñchunā^h, denā^h, bharti k.^h, sarbarāh k., chalanā^h, nibāhnā^h, sarbarāhi k.* — Bharn, nirvāh k.

AD-MIN-IS-TRA-TION, *n.* the act of administering, the executive part of Government — *Hukmrāni, 'adlgustari, 'amal, karguzāri* — Rājikāi, rājpat, rāj, rājya, karmmanirvāh, śāsan.

AD-MIN-IS-TRA-TIVE, *a.* that administers — *Karguzār, hukmrān* — Karmmanirvāhak.

AD-MIN-IS-TRĀ-TOR, *n.* one who administers — *Sarbarāh, wasi* — Karmmanirvāhak.

AD-MIN-IS-TRĀ-TRIX, *n.* a female who administers — *Sarbarāhin, jo 'aurat karguzāri kare, wasiya* — Jo stri rājyākriya kare. [— Jahij samūh kā adhyaksh wā adhīpati.

AD-MI-RAL, *n.* (Fr. *amiral*) the chief commander of a fleet — *Mir-bahr, amir-i-bahr*

AD-MI-RAL-TY, *n.* the power or officers appointed to administer naval affairs — *Bahri kār ke anjām karne ke liye muqarrar ikhtiyār yā 'uhddārān* — Jahāj ke kārya nirvāh karne ke nimitta niyukt śakti wā sachivasamāj.

AD-MIRE', *v.* (L. *ad, mirror*) to regard with wonder or love — *Ta'ajub yā pyār se dekhna, qadr yā ta'rif k.* — Āscharya wā priti se dekhna, praśaṁsi k.

AD-MI-RA-BLE, *a.* worthy of being admired — *'Ajib, turfa* — Adbhut, pra-ānsaniya.

AD-MI-RA-BLE-NESS, *n.* state of being admirable — *'Ajūbapan, turfapan* — Anokhāpan, adbhutāi, praśaṁsanīyatwa.

AD-MI-RA-BLY, *ad.* so as to raise wonder — *'Ajab tarāh se* — Adbhut rīti se.

AD-MI-RĀ-TION, *n.* the act of admiring, wonder — *'Ajib jānnā, ta'rif, ta'ajjub* — Adbhut jinn, viśnay, chamatkār, praśaṁsā.

AD-MIR-ER, *n.* one who admires, a lover — *'Ajib yā nādir jānne w., 'āshiq* — Adbhut jānne w., viśmayi, praśaṁsak, premi, snehi, kāmī, anurāgi.

AD-MIR-ING-LY, *ad.* in an admiring manner — *Qadr karne yā ta'ajub se dekhne ke taur se* — Praśaṁsā karne wā viśmay wā prem se dekhne ki rīti se.

AD-MIT', *v.* (L. *ad, mitto*) to give leave to enter, to allow, to grant — *Āne d.^h, paithne d.^h, mānnā^h, qabūl k* — Praveś karne denā, swikār k., āngikār k.

AD-MIS-SI-BLE, *a.* that may be admitted — *Dākhil yā manzūr kiye jāne ke qābil, majāz, wājibi, jiskī samā'at ho sake* — Praveś wā āngikār kiye jāne ke yogya, swikārāniya, sune jāne ke yogya. [swikār.

AD-MIS-SION, *n.* the act of admitting — *Darāmad, guzar, samā'at, manzūri* — Praveś, paith,

AD-MIT-TABLE, *a.* that may be admitted — *Jiski guzar yā samā'at ho sake, dākhil yā qabūl kiye jāne ke laiq* — Swikārāni, praveś wā āngikār kiye jāne ke yogya. [matī.

AD-MIT-TANCE, *n.* permission to enter — *Paithne ki ijāzat* — Paithne wā praveś ki anu-

AD-MIT-TER, *n.* one who admits — *Paithālnē wālā^h, qabūl karne wālā, mānne w.^h* — Pra-

ad-veś karāne w., swikārak, āngikārak.

AD-MIX-TION, *n.* (L. *ad, mixtum*) the union of one body with another — *Ek chiz kī dūsrī ke sāth milnā, shumūlīyat* — Ek vastu kī dūsrī ke sāth milnā wā mi-srit honā, ekathhāi.

AD-MIX-TURE, *n.* the substance mingled — *Milāo^h, mili hui shai* — Mi-srit vastu.

AD-MON-ISH, *v.* (L. *ad, moneo*) to warn, to exhort, to reprove gently — *Nasihāt d. yā k., taryīb d., samjhānā^h, tambih k., sarzanish k., dāntnā^h* — Chetānā, upadeś d., pra-

avritti jānmānā, tārnā k. [updeśak, tīrni k w., śikshī d. w.

AD-MON-ISH-ER, *n.* one who admonishes — *Nāsih, salāh d. w., dāntne w.^h* — Chetāne wālā,

AD-MON-ISH-MENT, *n.* notice of faults or duties — *Nasihāt, tambih* — Chetāni, upadeś, dānt, śikshā.

AD-MON-ITION, *n.* the hint of a fault or duty, counsel, gentle reproof — *Nasihāt, salāh sarzanish, malāmāt* — Chetāni, upadeś, mantrānā, parāmarś, tārnā, dānt, śikshā.

AD-MON-ITION-ER, *n.* a general adviser — *'Am nāsih* — Sūnāniya upadeśak. [ne w.

AD-MON-ITIVE, *a.* that admonishes — *Nāsih, tambih k. w.* — Upadeśak, chetāne w., dānt-

AD-MON-ITOR, *n.* one who admonishes — *Nāsih, tambih yā nasihat k. w.* — Upadeśak, śikshak, parāmarśak, dāntne w., chetāne w. [w., chetāne w.

AD-MON-ITORY, *a.* that admonishes — *Nāsih, tambih k. w.* — Upadeśak, śikshak, dāntne

AD-NĀS-ÇENT', *(L. ad, nasci)* growing upon something else — *Kisi dūsrī chiz par jamne hone yā barhne w.* — Kisi dūsrī vastu par jamne hone wā barhne w.

AD-NATE, *a.* growing upon — *Ūpar jamne hone yā barhne w.^h*

AD-NOUN, *n.* (L. *ad, nomen*) an adjective — *Sifat* — Guṇavāchakaśabd.

AD-Ō, *(a, do ?)* trouble, bustle — *Tasdi, shorshār* — Kasht, klēś, kalah, kolāhal.

AD-Ō-LĒS-ÇENCE, AD-Ō-LĒS-ÇEN-ÇY, *n.* (L. *ad, oleo*) the state of growing, youth — *Barh-*

ne kī hālāt, shabāb — Barhne kī avasthā, yauvan, yauvanāvasthā, tarupāi.

AD-Ō-LĒS-ÇENT, *a.* growing to manhood — *Bulūgāt tak barhtā* — Purushadaśā tak barhtā.

- A-DŌPT, *v.* (L. *ag. opto*) to take as a son or daughter, to receive as one's own—*Betā yā betī kar lēnā^h rās baithālnā yā lenā^h, mutabannā ko ikhtiyār k., ikhtiyār k., le lenā^h*—Poshyaputra k., swikār k., grahaṇ k. [*par*—Poshyaputra wā grahaṇ karne kī rīti se.
- A-DŌPT'ED-LY, *ad.* in the manner of adoption—*Mutabanniyat yā ikhtiyār karne ke taur*
- A-DŌPT'ION, *n.* the act of adopting—*Tabannī, pisar-khwāndagi, mutabannā yā ikhtiyār karnā*—Poshyaputrakaraṇ, ātmasātkaraṇ, grahaṇ.
- A-DŌPT'IVE, *a.* that adopts or is adopted—*Jo mutabannā yā ikhtiyār kartā hai, jo mutabannā yā ikhtiyār kiyā jātā hai*—*Jo poshyaputra kartā hai wā kiya jātā hai, jo grahaṇ kartā hai wā grihit hotā hai.*
- A-DŌRE', *v.* (L. *ad. oro*) to worship with external homage, to love intensely—*'Ibādat k., nihāyat chāhnā*—*Pūjā, ātyant prem wā sneh k.* [niya.
- A-DŌR'ABLE, *a.* worthy of adoration—*Parastish kiye jāne ke qābil*—*Pūjya, archchā-*
- AD-O-NĀ'TION, *n.* divine worship, homage—*'Ibādat, pūjā^h, qadr, 'izzat*—*Archchā, mar-yādā, pratishthā.*
- A-DŌR'ER, *n.* one who adores—*Pūjane w.^h, 'āshiq*—*Pūjak, premī, snehi.*
- A-DŌRN', *v.* (L. *ad. orno*) to dress, to deck, to embellish—*Ārāish denā, zinat denā, zebāish k.*—*Alaṅkrit k., bhūshit k., sōbhit k.*
- A-DŌRN'ING, *n.* ornament, decoration—*Ārāish, zinat*—*Saṅwār, śringār. [saṅwār, śringār.*
- A-DŌRN'MENT, *n.* ornament, embellishment—*Zebāish, ārāish*—*Alaṅkriyā, bhushan,*
- A-DRIFT', *ad.* (S. *adrifan*) floating at random, moving without direction—*Bahōo ke tībī, bethaur thikāne bahtā^h, bahā bahā phirtā^h, idhar udhar bahtā^h*—*Pravāhādhin.*
- A-DROIT', *a.* (Fr. *a. droit*) dexterous, skilful, active, ingenious—*Dastkār, hunarmand, chālāk, zirak, zahin*—*Karadakh, hāth kā daksh, nipun, chatapatīyā, phurtilā, dhimān.*
- A-DROIT'LY, *ad.* dexterously, cleverly—*Dastkārī se, hoshyārī se*—*Karadakshatā se, hāth kī chatkūāī se, chaturāī se.* [—*Karadakshatā, gup, prastutatwa.*
- A-DROIT'NESS, *n.* dexterity, skill, readiness—*Chālākdastrī, hunar, tayyārī, āmādaḡī*
- A-DRY', *a.* (S. *adriḡan*) thirsty—*Pyāsā^h*—*Pipāsīt.* [—*Ūparī, adhik.*
- AD-SCI-TY'ITIOUS, *a.* (L. *ad. scitum*) additional, supplemental—*Zāid, bilāi, tutimma*
- AD-STRICT'ION, *n.* (L. *ad. strictum*) the act of binding together—*Ekaupāśā bāndhnā^h, bāndh^h, bandhan^h.* [lopatto.
- AD-U-LĀ'TION, *n.* (L. *adulor*) flattery—*Khwshāmad, chāplūsī*—*Mithyāprasaṅsā, lal-*
- AD-U-LĀ-TO-RY, *a.* flattering—*Khwshāmadi, chāplūsī kī*—*Mithyāprasaṅsak, lallopatto kā.*
- A-DULT', *a.* (L. *adultum*) grown up; *n.* a person grown up—*Balīg , n. bālīg, mard—*
- Vayastha ; n. jo purush ko pahunchā ho, prāptayauvanajan.*
- A-DULT'ER-ATE, *v.* (L. *ad. alter*) to corrupt, to debase; *a.* corrupted, debased—*Nā-ḡis chizōn se ānezish karnā, kharāb k. ; a. nāḡis, kharāb*—*Khotī vastutōī se milānā, khotā k. ; a. hinamīśrapadīshit, khotī.*
- A-DULT'ER-ĀTION, *n.* the act of adulterating—*Khotā karnā^h, milauni k.^h*
- A-DULT'ER-ER, *n.* a man guilty of adultery—*Zinākār, fājir*—*Chhinalā.*
- A-DULT'ER-ESS, *n.* a woman guilty of adultery—*Zāniya, fōhishō*—*Chhināl.*
- A-DULT'ER-INE, *n.* a child born of an adulteress; *a.* spurious—*Fāhishazāda ; a. harām-zāda, waladu-z-zinā*—*Jāraj, chhināl ke pet kā ; a. vijānmā, krishnapakshi.*
- A-DULT'ER-OUS, *a.* guilty of adultery—*Zinākār*—*Vyablichāradoshavīśishṭ.*
- A-DULT'ER-OUS-LY, *ad.* in an adulterous manner—*Zinākārī se*—*Chhinālē se.*
- A-DULT'ER-Y, *n.* violation of the marriage bed—*Zinā*—*Chhinālā, parabhāryāgaman, parapurushagaman.* [Praticchāyā k., halkā chitra khinchnā.
- AD-UM'BRATE, *v.* (L. *ad. umbra*) to shadow out faintly—*Halkī sī taswīr khinchnā*—*AD-UM-BRĀ'TION, n.* a shadow, a faint sketch—*Halkī nākāmīl taswīr*—*Praticchāyā, kal kī adhūrā chitra, chhāyāpradarśan.* [thi^h—*Sammilitatwa, sammilan.*
- AD-U-NĀ'TION, *n.* (L. *ad. unus*) the state of being united, union—*Shunūūliyat, ukat-*
- A-DUN'CI-TY, *n.* (L. *ad. uncus*) crookedness, form of a hook—*Terhā^h, ānkere yā kan-tiye kā daul^h*—*Vakratā, ānkere wā kantīye kā ākār.*
- A-DUNQUE', *a.* crooked, hooked—*Terhā^h, ānkri yā kantīyā sā^h.*
- A-DUST', *a.* (L. *ad. ustum*) burnt up—*Sokhta, jalā huā^h*—*Dagdh.*
- A-DUST'ED, *a.* burnt, scorched, hot—*Jalā huā^h, jhulsā^h, khushk, gurm*—*Sushk, tapt, tāt.*
- A-DUST'ION, *n.* the act of burning up or drying—*Jalānā yā gukhnā^h.*
- AD-VĀNCE', *v.* (Fr. *avant*) to bring or go forward, to improve, to pay before hand; *n.* a going forward, improvement—*Āge kinā yā jānā^h, taraqqī k., peshgi denā ; n. pesh-raftī, barhāō^h, taraqqī*—*Barhnā, barhāna, vridhī k., āge wā agtā denā ; n. pragaman, saṅvardhan, vridhī.*
- AD-VĀNCE'MENT, *n.* the act of moving forward, preferment, improvement—*Āge kī tarf chāl, taraqqī, bihtārī*—*Pragaman, unnatī, vardhan, vridhī, barhtī.*
- AD-VĀN'CEER, *n.* one who advances—*Āge barhne w. yā barhāne w.^h*
- AD-VĀNTAGE, *n.* (Fr. *avant*) superiority, benefit, gain; *v.* to benefit—*Buzurgī, fāida, nafa, yāft, hāsīl ; v. nafa k., fāida k.*—*Prādh-nya, lābh, phal, arth ; v. lābh k., upakār k.*

AD-VĀN-TĀṢE-A-BLE, *a.* profitable — *Mufīd* — Lābhajanak, upakarak.

AD-VAN-TĀṢEOUS, *a.* profitable, useful — *Fāidamand*, *mufīd* — Lābhajanak, phaladāyak upakāri, hitakāri.

AD-VAN-TĀṢEOUS-LY, *ad.* conveniently — *Subhīte se*^h.

AD-VAN-TĀṢEOUS-NESS, *n.* profitableness — *Fāidamandī* — Labhyatā, saphalatwa.

AD-VĀN-TĀṢE-GRŌUND, *n.* ground that gives advantage or superiority — *Fāida-bakhs̄h zamīn* — Arthakar bhūmi, lābhadāyak bhūmi. [— Saṇyukt houā, jutnā.]

AD-VĒNE', *v.* (L. *ad, venio*) to come to, to be added to — *Ānā^h*, *muzaf honā*, *mazīd h.*

AD-VĒ'NI-ENT, *a.* coming from outward causes — *Berūri bāison se āne w.* — Bāhari kārāpon se āne w.

AD-VENT', *v.* coming, the coming of Christ, a season of devotion, including the four weeks before Christmas — *Āmad*, *Masīh ki āmad*, 'ilādat kā waqt jismēn Masīh ki pādāish ke roz se pahle chār hafte shāmil haiṅ — Āgaman, Kriṣṭāgaman, archehākāl jismēn Kriṣṭ ke janmadin se pūrv chār saptāh antargat haiṅ. [chānchak, ūpari.]

AD-VEN-TITIOUS, *a.* accidental, casual — *Āgahānī*, *ittifāqī*, *bālāi* — Āgantuk, haṭat, a-

AD-VĒNTIVE, *a.* coming from without — *Ūpar^h*, *bāhari^h*.

AD-VĒNT'U-AL, *a.* relating to the advent — *Masīh ki āmad ke muta'alliq*, *Masīh ki āmad se nisbatdār* — Kriṣṭāgumanasambandhī.

AD-VĒNT'URE, *v.* (L. *ad, ventu* v) to try the chance, to dare, to risk; *n.* a chance, an enterprise, a hazard — *Qismatāzmāi k.*, *jurat k.*, *himmāt k.*, *jokhim vṛthānā^h*; *n.* *ittifāq*, *mukhīm*, *jokhim^h*, *khatra* — Saṅgīdh kām daivādīn k., sāhas k., *hiyā k.*; *n.* *daivagha'ana*, *kāṭhin kām*, *dar*, *ūpad*. [k ryapravritta, kāṭhinakarmavyavasāyī.]

AD-VĒNT'U-RER, *n.* one who adventures — *Qismatāzmāi* — Sandigdhakarmarat, sandigdha-

AD-VĒNT'U-ROUS, *a.* bold, daring — *Jānbāz*, *diler* — Manchālā, sāhasīk, sāhasī.

AD-VĒNT'U-ROUS-LY, *ad.* boldly, daringly — *Jānbāzī se*, *dilerī se* — Sāhas se, nīrbhayatā se,

AD-VERB, *n.* (L. *ad, verbum*) a word joined to a verb an adjective or another ad-

AD-VĒR'BI-AL, *a.* pertaining to an adverb — *Zarf se nisbatdār* — Kriyāviśeshanasa-

bandhī, avyayarūp. [yarūp se.]

AD-VĒR'BI-AL-LY, *ad.* like an adverb — *Zarf ke mānind* — Kriyāviśeshan ke sadriś, avya-

AD-VERSE, *a.* (L. *ad, versum*) turned against, contrary, calamitous, afflictive — *Khil'if*, *bar'khilāf*, *āfātīz*, *takl'fīdh*, *dukhlatī^h* — Viruddha, ultā, viparīt, klēsakar, dukkhadāyak.

AD-VER-SA-RY, *n.* an opponent, an enemy — *Mukhālīf*, *dushman* — Vipakṣh, vairī, śatru.

AD-VĒR'SA-TIVE, *a.* noting opposition or variety — *Muqābalat yā furq yā tarāh ba tarāh ko zāhir k. w.* — Vinodhaprakāśak, vichitratāpiakāśak. [se, durbhāgya se.]

AD-VERSE-LY, *ad.* oppositely, unfortunately — *Bar'khil'ifi se*, *kumbakhtī se* — Viruddhatā

AD-VERSENESS, *n.* opposition — *Muqābala* — Virodh. [bhāgya]

AD-VĒR'SI-TY, *n.* affliction, misfortune — *Takl'if*, *budbakhtī* — Dukk. klēs, kubbhāgya, dur-

AD-VĒR'TI', *n.* (L. *ad, verto*) to turn or attend to, to regard, to observe — *Mukhātīb yā mutawajjih honā*, *lihāz k.*, *gaur k.*, *dekhnā^h* — Abhimukh wā manoyogi h., mānnā, dhy-

ān k., dhyān d. [dhyān, manoyog.]

AD-VĒR'TEN-CE, AD-VĒR'TEN-CT, *n.* attention to — *Tawajjuh*, *khiyāl*, *lihāz* — Avadhān,

AD-VER-TENT, *a.* attentive, heedful — *Mutawajjih*, *khabardār* — Manoyogi, sāvadhlhān, sachet. [— Sūchan k., batīnā, jāṭanā, prakās k.]

AD-VER-TISE', *v.* (L. *ad, verto*) to inform, to give public notice — *Wāqif k.*, *ishtihār k.*

AD-VER-TISE-MENT, *n.* information, intelligence, public notice — *Khabar*, *ittilā'*, *ishtihār* — Sūchan, bodhān, saṅvād, samāchār. [dak.]

AD-VER-TIS'ER, *n.* one that advertises — *Mukhbīr*, *ittilā' k. w.* — Samāchārājñāpak, saṅvā-

AD-VER-TIS'ING, *a.* giving intelligence, furnishing or containing advertisements — *Ittilā' d. w.*, *ishtihār k. w.*, *ishtihār-amez* — Samāchārājñāpak, samāchāraviśhit.

AD-VISE', *v.* (Fr. *aviser*) to counsel, to inform, to consult, to deliberate — *Nasihat d.*, *khabar d.*, *mashwarat k.*, *taammul k.*, *gaur k.* — Upadēś d., saṅvād d., parāmārś k. vichārṇā. [saṅvād, samāchār.]

AD-VI'CE, *n.* counsel, intelligence — *Salāh*, *nasihat*, *khabar*, *ittilā'* — Upadēś, mantrāṇā,

AD-VI'ABLE, *a.* prudent, expedient, fit — *Mā'qūl*, *munāsib*, *lāzim*, *zarūr*, *wājib*, *lāiq*, *thik^h* — Uchit, yogya, uttām, yukt.

AD-VI'ED, *a.* prudent, wise — *Mā'qūl*, *munāsib*, *hoshyār*, *khabardār* — Uchit, yogya, savivek, sāvadhlhān.

AD-VI'ED-LY, *ad.* deliberately, prudently — *Qasdan*, *bāgaur*, *bātaammul*, *dānāi se* — Jān-būjhkar, Vichārapūrvak, sīvadhlhānī se. [dhānī, vijñātā.]

AD-VI'ED-NESS, *n.* deliberation, prudence — *Gaur*, *taammul*, *dānāi* — Soch, vichār, sāva-

AD-VI'EMENT, *n.* counsel, information — *Salāh*, *mashwarat*, *khabar*, *ittilā'* — Upadēś, parāmārś, samāchār, saṅvād.

AD-VI'SER, *n.* one who advises — *Mushīr*, *salāhkār*, *nāsīh* — Mantri, upadēśak, sachiv.

AD-VI'ING, *n.* council, advice — *Salāh*, *mashwarat*, *nasihat* — Parāmārś, upadēś, mantra.

AD-VI'GO, *n.* advice, consideration — *Salāh*, *gaur* — Upadēś, vichār, soch.

AD-VI-Ō-AR, *a.* having power to advise—*Salāk yā khabar dene ki tāqat rakhne w.*—
Upadēś w. samāohar dene ki śakti rakhne w.

AD-VO-CATE, *v.* (L. *adv.* *voco*) to plead for, to support, to defend; *n.* one who pleads,
an intercessor, a defender—*Kisi ke liye taqrir k., wakālat k., pushti k., bachānā^h, dast-
giri k.; n. taqrir k. w.; wakīl, shafī, darmiyāni, hāmi, kāfī*—*Kisi ke nimitta vidā-
nuvād k., saharā d. wā k., rakshā k.; n. uttaravādi, pararthaprativādi, madhyasth,
rakshak, pratipālak, pakshi.* [arthprativād, paksha k.]

AD-VO-CATION, *n.* the act of pleading—*Kisi ke liye taqrir k., wakālat, hifāzat k.*—*Par-
ād-vo-ca-ty, n.* the act of pleading, plea—*Wakālat, uzr*—*Parāthaprativād, paksha,
uttaravād.* [prativādi kā pad wā uchit kārya.]

AD-VO-CATE-SHIP, *n.* the duty of an advocate—*Wakīl kā 'uhda yā farz kām*—*Parārtha-
AD-VŌU-TRY, n.* (Fr. *avoutrie*) adultery—*Zinā*—*Chhinālā.*

AD-VŌU-TRER, *n.* an adulterer—*Zinākār*—*Chhinālā, vyabhihārī.*

AD-VŌU-TRESS, *n.* an adulteress—*Chhinālā^h, fākisha*—*Vyabhihārīni.*

AD-VŌU-TROUS, *a.* adulterous—*Zinākār*—*Vyabhihārī.*

AD-VŌW-SON, *n.* (L. *adv.* *voveo*) a right to present to a benefice—*Imām muqarrar kar-
ne kā ikhtiyār*—*Dharmadhyāpuk niyukt karne kā adhikār.*

ADZ. See ADDICE.

ÆDILE. See EDILE.

ÆRIE. See ERYE.

A-ÆRI-AL, *a.* (L. *aer*) belonging to the air, consisting of air, high, lofty—*Hawā ke
muta'allīq, hawā kā banī, kawāi, ūchā^h, buland*—*Vāyusambandhi, vāyuj, uchcha.*

ÆR-I-FŌRM, *a.* having the form of air—*Hawā sā, hawā ki sūrat par, hawā ki sūrat
rakhne w.*—*Vāyu ke ākār kā, vāyurūp.*

ÆR-O-LITE, *n.* a meteoric stone—*Shakāb, shakāb-i-sāgib*—*Ulkopal.* [varpan.]

ÆR-ŌU-Ō-Ō-Ō, *n.* a description of the air—*Bayān-i-hawā, 'ilm-i-hawā*—*Vāyuvidyā, vāyu-*

ÆR-ŌM'E-TER, *n.* an instrument for weighing air, or measuring the mean bulk of guses
—*Bādpāimā, hawā māpne kā jantar, gair-mā'mul hawā ke ausat miqdār ke māpne
kā jantar*—*Vāyumāpakayantra, asādhārāṇ vāyu ke madhyam parimān kā māpaka
yantra.* [—*Vāyugāmi purush, ākāsagāmi jan.*]

ÆR-O-NAUT, *n.* one who sails in the air—*Hawāraṇ shakhs, hawā par chalne w. shakhs,*

ÆR-O-NAUTIC, *a.* sailing in the air—*Hawāraṇ*—*Ākāsagāmi, vāyugāmi.*

ÆR-O-STATION, *n.* the science of weighing the air, aerial navigation—*Hawā wazn karne
kā 'ilm, hawā par chalnā, hawāraṇ*—*Vāyu taulne wā jekhne ki vidyā, ākāsagaman.*

ÆS-THÉTIC, ÆS-THÉTIC-AL, *a.* (Gr. *aisthetos*) relating to sentiment or feeling
—*Khayāl yā qiyās se nisbatdār*—*Chittavrittivishayak, chittarāgasambandhi.*

A-FAR' ad. (*a.* *far*) at or to a distance—*Dūr^h, dūr tak^h.*

ÆFFA-BLE, *a.* (L. *adv.* *fari*) easy of manners, courteous, complaisant—*Khush-atwār,
khush-akhlaq, mutawāzī, bāmuraawat, mulāim*—*Sishy, suśil, komalaswabhāv.*

ÆFFA-BLY-TY, *n.* courteousness, civility—*Husn-i-khulq, murawwat, mulāimat*—*Sishtā-
chār, suśilatā, komalati, namratā.* [niyāz, —*Sabhyati, śishtatā, namratā, suśilatā.*]

ÆFFA-BLE-NESS, *n.* courtesy, condescension—*Khulq, murawwat, inkisārī, farātami,*

ÆFFA-BLY, *adv.* in an affable manner—*Ashfūq se, murawwat se*—*Namratā se, 'ishtatā se.*

AF-FAIR', *n.* (L. *adv.* *facere*) business, concern, transaction, a rencounter—*Amr, kum^h,
sarokār, kārobār, larī^h, mugābala*—*Kāj, prayojan, vyāpār, beoh r. tañtā.*

AF-FECT', *v.* (L. *adv.* *factum*) to act upon, to move the passions, to aim at, to be fond
of, to make a show of—*Kārgar h., asar k., dil uksānā, dilsozī k., shast bāndhnā,
shāiq h., chāhnā^h, zāhirdāri k., fakhr k., makt k.*—*Vyāpanā, phal utpanna k., man uk-
sānā, mandolānā, tāk wā ghāt lagānā, pyār k., dīmbh k.*

AF-FEC-TATION, *n.* false show, pretence—*Zāhirdāri, fakhr, hīla, nakhra*—*Dimbh,
dhoṅg, sawāṅg, bhagal.* [upahat, keshobhit, dīmbhī, dhoṅgī.]

AF-FECT'ED, *p.* a. moved, full of affection—*Muassar, nakkār, nakhrēbāz*—*Sprishy,*

AF-FECT'ED-LY, *adv.* in an affected manner—*Nakhrēbāzi se*—*Dimbh wā dhoṅg se.*

AF-FECT'ING, *p.* a. moving the feelings—*Dilsoz, riggat-angez*—*Mandolāu, hridayavedhak,
chittadravak.* [bhānti se.]

AF-FECT'ING-LY, *adv.* in an affecting manner—*Dil-soz' yā riggat-angezi se*—*Mandolāu*

AF-FECTION, *n.* desire, love, kindness, state of mind—*Khawāsh, muhabbat, mīhrbāni,
man ki hālāt*—*Chāh, pyār, dayā, man kā vikār wā bhāv.* [premi, snehi.]

AF-FECTION-ATE, *a.* full of affection, fond—*Shafiq, ulfat, shāiq*—*Chhohi, mayāwān^h.*

AF-FECTION-ATE-LY, *adv.* fondly, tenderly—*Muhabbat se, ulfat se, mīhrbāni se*—*Pyār
se, chāh se, dayā se.* [pyār, kripā.]

AF-FECTION-ATE-NESS, *n.* fondness, tenderness—*Shauq, ulfat, mīhrbāni*—*Anurāg,*

AF-FECTIONED, *a.* inclined, mentally disposed—*Māil, rāgib*—*Jhukā, manhwānā, man-*

AF-FECTIVE, *a.* that affects—*Mutaassir, jān-soz*—*Vyāpanewālā, mandolāu.* [hwāyā.]

AF-FECT'ER, *n.* one who affects—*Jo asar pyār yā nakhra kartā hai*—*Jo phal utpanna
kartā hai wā vyāpatā hai, jo pyār wā dhoṅg kartā hai.*

AF-FI'ANCE See under AFFY.

AF-FI-DĀ'VIT, *n* (L) a written declaration on oath—*Izhār bā halef*—Sāpathapatra, AF-FINED', *a* (L *ad, finis*) joined by affinity, related to—*Rishta se milā huā, rishta-dār*—Nāte se milā huā, natait.

AF-FIN'ITY, *n* relation by marriage, connexion, resemblance, attraction—*Byāh ke rā se jo rishtadārī ho, nisbat, mushābahat, kashish*—Byāh se jo nātī hotī hai, lagāo, incl, sambandh, sādrisya, ākarshan, khinchāo.

AF-FIRM', *v* (L *ad, firmus*) to declare positively, to ratify, to establish—*I'tiqād se zāhir yā bagān k, manzūr k, mustahkam k, qāno k*—Drih itā se kabnā, porha wā pusht k, drih k,

AF-FIRM'ABLE, *a* that may be affirmed—*Zāhir yā manzūr kiye jāne ke qābil*—Kahe jāne wā drih kiye jāne ke yogya.

AF-FIRM'ANCE, *n* confirmation, declaration—*Bahāli, manzūri, barqarāri, izhār, iqār*

AF-FIR-MĀTION, *n* the act of affirming, declaration, averment, ratification—*Iqrār, bagān, qul, manzūri, barqarāri, mazbūti*—Drih itā se kabnā, vachan, drih vachan, pak-kāi, porhāi

AF-FIR'MATIVE, *a* that affirms, positive, *n* that which contains an affirmation—*Hāmī-kār, i'tiqād se bagān k w, mujarrar*; *n jis men i'tiqādi qul rahtā hai*—Astipakshī, drih vachan kahne w, nischit; *n astipaksh, jis men drih vachan rahtā hai*

AF-FIR'MATIVE-LY, *ad* positively—*Yaqin se, yuginan, hān*^h—Nischay se, dhruv karke, hūn, astipakshasthāpanapūrvak.

AF-FIRM'ER, *n* one who affirms—*Jo shakhs mustahkam kartā hai yā i'tiqād se bagān kartā hai*—Jo jan drih kartā hai wā drih itā se kahtā hai.

AF-FIX', *v* (L *ad, fixum*) to unite to the end, to subjoin—*Akhīr men jorā, pichehe lagā denā*^h—Ant men jorā.

AF-FIX, *n* something added to the end of a word—*Jo kisi lafz ke akhīr men jorā jāta hai*—Jo kisi śabd ke ant men jorā jāta hai, anubandh, pratyay.

AF-FIX'ION, *n* the act of affixing—*Akhīr men jor*—Ant men jor

AF-FLAT'US, *n* (L) divine inspiration—*Ilhām, ilqā*—Śvarasūchanā, daivajñān.

AF-FLICT', *v* (L *ad, flictum*) to put to pain, to grieve, to distress—*Tuklīf d, rangida k, satānā*^h—Pirā d, dukhī d

AF-FLICT'ED-NESS, *n* the state of being afflicted—*Parēshāni, afsurdagi*—Dukh, kasht, AF-Flict'ION, *n* distress, calamity, misery—*Tuklīf, āfut, aziyat*—Dukh, vipat, āpadā, kles, kasht

AF-FLIC'TIVE, *a* painful, calamitous—*Purdard, tuklīfdih*—Dukhdāi, kashtādāyak

AF-FLIC'TIVE-LY, *ad* in an afflictive manner—*Tuklīfdih se*—Dukhdāi riti se.

AF-FLU'ENCE, *n* (L *ad, fluo*) riches, wealth, plenty, abundance—*Daulat, māl, ifrāt, ziyādātī*—Dhan, sampatī, bahutāyat, bāhulya, adbhik ū

AF-FLU'ENT, *a* abundant, wealthy, rich—*Bharī-pūrā*^h, mūldār, daulatmand—Dhanā-

AF-FLUX, *n* that which flows to—*Jo kisi jagah ki taraf bahtā ho*—Jo kisi sthān ki

or bahtā ho

AF-FLUX'ION, *n* the act of flowing to—*Kisi or bahāo*^h

AF-FOR'IDY, *v* (L *ad, forum* t) to yield, to produce, to grant, to be able to sell, to be able to bear expenses—*I'thānā*^h, paidā k, bakhshnā, bech saknā^h, kharch kar saknā—

Upajā, utpanna k, denī, vyay kar saknā

AF-FOR'EST', *v* (Fr. *à forêt*) to turn ground into forest—*Zamin ko jangal kar dālnā*

AF-FOR-ES TATION, *n* the act of turning ground into forest—*Zamin kī jangal kar dālnā*—Bhumi ka ban kar dālnā

AF-FRAY', *v* (Fr. *affray*) to terrify; *n* a quarrel, a tumult, a disturbance—*Dahshat d, n qaziya, shor-shūr, hangāma*—Parānā, *n* tātītā, daṅgī, kharbārī, halbalī, halchal, hullar

A-FR'UD', *a* struck with fear, terrified—*Khaufzada, dahshatzada*—Darā, bhayātūr

AF-FRIGHT', af-frīt', *v* (S *frighten*) to alarm, to terrify, *n* terror, fear—*Dahshat d, darānā*^h, *n* dahshat, khauf—Bhay denā, dharkānā; *n* dar, bhay, dharkā.

AF-FRIGHT'ED-LY, *ad* with fear—*Dahshat se*—Dar se.

AF-FRIGHT'ER, *n* one who frightens—*Darāne uālā*^h

AF-FRIGHT'FUL, *a* terrible, dreadful—*Khaufnāk, hawnāk*—Bhayānak, darāwanā

AF-FRIGHT'MENT, *n* fear, terror—*Hul, haibat*—Bhay, Saṅkā.

AF-FR'ONT', *v* (L *ad, frons*) to insult, to offend; *n* insult, outrage—*Be'izzat k, be-zār k, nārāz k; n* be'-izzatī, khafagī, nārāzī—Apamān k, pāni utāmā, ruthānā; *n* apamān, apiasannatā, krodh.

AF-FRONT'ING, *p a* conumelious, abusive—*Zabān-darāz, bad-zabān*—Jibhārā, mukhā-

AF-FRONT'IVE, *a* causing affront—*Nārāz k w, gustikh, khaf f k w, be'izzat k w*—Ap-amān k w, halkā k w

AF-FUSE', *v* (L *ad, fusum*) to pour upon—*Kisi chiz par pāni ki tarah dālnā*—Kisi AF-FUS'ION, *n* the act of pouring upon—*Reziāh*—Dhālāo.

AF-FY', *v.* (L. *ad fido*) to betroth, to bind, to trust in, to confide—*Nisbat k.*, *mangni k.*^h, *bāndhnā^h*, *ītimād k.*, *ītibār k.*—*Vivāh k.* sambandh *k.*, *jornā*, *viswās k.*, *pratyay k.*
AF-FIED', *p. a.* betrothed, joined by contract—*Mangni se mansūb kiyā gayā*, *qaul-o-igār se nisbatīār*—*Rokā wā chhidā gayā*, *jiskā tilak chapā hō*, *likhā pahī se jiskā sambandh hō chukā hō*.

AF-FI'ANCE, *n.* a marriage contract, confidence; *v.* to betroth, to give confidence—*Byāh k.* *qaul-o-igār*, *ītimād*; *v.* *mangni yā nisbat k.*, *bharosā d^h*—*Vivāh k.* vachan wā lekḥ, *bharosā*; *v.* *roknā*, *tilak d.*, *vivāh k.* sambandh *k.*, *viswās jāmnānā*.

A-FIELD', *ad.* (*a. field*) to or in the field—*Khet ko yā khet meṅ^h*.

A-FIRE', *ad.* (*a. fire*) on fire—*Ay par^h*.

A-FLOAT', *ad.* (*a. float*) floating—*Tūrtā^h*, *utarātā^h*, *bahtā^h*. [lit, *prachar't*, *prastut*.

A-FLOAT', *ad.* (*a. foot*) in float, in action—*Paidal*, *jārī*, *taiyār*—*Pānw-pānw*, *pracha-*

A-FORE', *prep.* (S. *foran*) before, sooner in time; *ad.* in time past, in front—*Age^h*, *qabl*; *ad.* *guzre zamāne meṅ*, *sāmne^h*—*Pūrv*, *samay meṅ pahile*; *ad.* *pūrv kāl meṅ*, *sammukh wā sammukh*.

A-FORE'GŌ-ING, *p. a.* going before—*Peshraft*, *āge jānevālā^h*—*Pū* *vagat*.

A-FORE'HAND, *ad.* by a previous provision—*Age se taiyār*—*Age se upasthit*. [kathit.

A-FORE'MENTIONED, *a.* mentioned before—*Mazkūr*—*Pūrv kahī gayā*, *pūrvokt*, *pūrva-*

A-FORE'NAMED, *a.* named before—*Sābiq-u-zikr*—*Pūrvokt*, *pūrvakathit*.

A-FORE'SAID, *a.* said before—*Mazkūr bālā*—*Pūrv kahā huā*, *pūrvokt*, *pūrvakathit*.

A-FORE'TIME, *ad.* in time past—*Guzre zamāne meṅ*—*Vyatit kāl meṅ*, *bite samay meṅ*.

A-FRAID'. See under **AFFRAY**.

A-FRESH', *ad.* (*a. fresh*) anew, again—*Az-sarī-nau*, *naye sir se^h*, *phir^h*—*Pherkar*,

AF'RI-CAN, *a.* belonging to Africa—*Muta'alliq i-Afrika*; *n.* a native of Africa—*Muta'alliq i-Afrika*; *n.* *Afrika k.* *mutawattin*—*Afrika* *deś k.* sambandhī; *n.* *Afrika k.* *deśī jan*.

A-FRONT', *ad.* (*a. front*) in front—*Sāmne^h*—*Sammukh wā sammukh*.

AFT, *ad.* (S. *ast*) behind, astern—*Jahāz ki pichhlī turf*—*Jahāz ki pichhārī or*.

ĀFTER, *prep.* following in place or time, behind, according to; *ad.* in succeeding time—*Jugah yā waqt meṅ pichhe*, *pichhe^h*, *mutābiq*; *ad.* *āyanda zamāne meṅ*—*Sthān wā samay meṅ pichhe*, *pasch't*, *anusār*; *ad.* *pichhe ke samay meṅ*, *āgāmī kāl meṅ*.

ĀFTER-ĀCT, *n.* a subsequent act—*Pichhe k.* *kānē^h*—*Paschāt kārya*.

ĀFTER-ĀGES, *n. pl.* succeeding times, posterity—*Āyanda yā pasīn zamāne*, *nasl*, *puṣht*—*Parakūl*, *uttarakūl*, *santati*, *piṭhi*. [dhan wā sānkar wā sikrī.

ĀFTER-BIND, *n.* a future band or chain—*Āyanda bandhan yā zunjir*—*Āne wālī ban-*

ĀFTER-BIRTH, *n.* the placenta—*Lijhr^h*, *kherī^h*, *jhar^h*. [kaghathanā.

ĀFTER-CLAP, *n.* a subsequent event—*Pasīn sarguzasht*, *pichhe k.* *mājarā*—*Pa chātkālī-*

ĀFTER-COST, *n.* a subsequent expense—*Pichhe k.* *kharch*—*Pichhe k.* *wā paschāt kāl k.* *vyay*.

ĀFTER-COURSE, *n.* future course—*Āyanda daur*—*Āgāmī gati wā chāl*.

ĀFTER-CROP, *n.* the second crop—*Dūsri fusl*—*Dūsri ritu ki khetī*.

ĀFTER-GAME, *n.* a subsequent scheme—*Pichhe k.* *mansūba yā bandish*—*Pichhe ki yuktī wā upay*, *uttaropay*. [igimikāl, uttarāvasthā, paralok.

ĀFTER-LIFE, *n.* future life—*'Uqbā*, *'āqibat*, *bāqī zindagī*, *āyanda onqūt*—*Jīvanāvasesh*,

ĀFTER-MATH, *n.* the second crop of grass—*Ghas ki dūsri fusl*—*Ghas ki dūsri utpatti*.

ĀFTER-MOST, *a.* hindmost—*Pichhlī^h*, *pichhārī^h*—*Sab ke pichhe k.*

ĀFTER-NOON, *n.* time from noon till evening—*Do pahar se shām tak*, *si-pahar*—*Do pahar dhale*, *aparāhna*, *vākil*.

ĀFTER-PAINS, *n. pl.* pains after birth—*Lapke ke paidā hone ke ba'd 'aurat ko jo dard hotā hai*—*Prasavanantar pīr*, *prasav ke pichhe ki vyathā*.

ĀFTER-PART, *n.* the latter part—*Pichhlā hissā*—*Pichhlā bhāg*.

ĀFTER-PIECE, *n.* a short piece after a play—*Sawāng yā naqlbāzī ke ba'd ek chhotā sawāng jo kiyā jāti hai*—*Sawāng ke pichhe ek dūsri chhotā sawāng jo kiyā jāti hai*.

ĀFTER-PROOF, *n.* posterior evidence—*Pichhe k.* *subūt*—*Pichhe k.* *pranāy*.

ĀFTER-STATE, *n.* the future state—*Āyanda hālāt*, *'uqbā*, *'āqibat*—*Bhaviṣhyat dasā*, *parāvasthā*, *paralok*.

ĀFTER-THOUGHT, *āf'ter-thāt*, *n.* reflection after the act, expedients formed too late—*Pasīndeshī*, *pasīkīrī*, *kām ke ba'd fikr*, *waqt ke ba'd tadbīr*—*Pachhmat*, *paschādbud-dhī*, *uttarachintā*, *kāryānantar upay*.

ĀFTER-TIME, *n.* succeeding time—*Āyanda zamāna*—*Āgāmīkāl*, *uttarakāl*.

ĀFTER-WARD, **ĀFTER-WARDS**, *ad.* in later or subsequent time—*Iske ba'd*, *āyanda zamāne meṅ*—*Iske pichhe*, *pare*, *āgāmīkāl meṅ*.

ĀFTER-WIT, *n.* contrivance too late—*Pas'ūql*, *munāsib waqt ke ba'd tadbīr*—*Pachhmatā*, *uttaropay*, *samay bite upay*, *kāryānantar upay*. [patī.

Ā'GA, *n.* a Turkish military officer—*Rūm k.* *lashkarī sardār*, *āgā*—*Turkistān k.* *senā-*

A-GAIN, *a-gén'*, *ad.* (S. *agen*) a second time, once more, in return—*Dūsri daf'*, *ek bār aur^h*, *phir^h*, *dobāra*—*Dūsri bār*, *punarvār*.

A-GAINST', *prep.* in opposition to, contrary—*Bā muqābil, barḡhūlāf*—Viruddh, muñh par, sammukh, viparīt, ultā.

A-GAPE', *ad.* (*a. gape*) staring with eagerness or wonder—*Shauq yā ta'ajjub se ṭak-takī lagāye, kawwayā*^b—Chāh wā āscharya se ṭaktakī lagiye.

AG-A-RIC, *n.* (*Gr. agarikon*) a kind of mushroom used in physic and dyeing—*Gūri-gūn, ek turak ká kukraundhā jiskī istī māl dawā aur rangne men hotā hai*—Ek pakār ká kukraundhā jiskā vyavahār aushadh aur rangne men hotā hai.

A-GAST'. See AGHAST.

[sesh, ratnāvi'esh.

AG-ATE, *n.* (*L. achates*) a precious stone—*Yashb, jashm, sangi-sulaimānī*—Mañivī.

AG-A-TY, *a.* of the nature of agate—*Yashb yā sangi-sulaimānī ki khāsiyat rakhne wālā*—Ratnāviseshadharma.

AGE, *n.* (*S. agan*?) any period of time, a generation of men, a hundred years, maturity, decline of life—*Zamāna, 'umr, pusht, ek sau baras^b, bulūgat, burhāpā^b, piri*—Kāl, yug, vayas, āyu, vay, pīrī, vanāsrenī, ek sau varsh, purushāvasthā, vṛndhapā.

AGED, *a.* old, stricken in years—*Pir, sin-rasida*—Dūbhā, viddh, vayogat.

AG-ENT, *n.* (*L. ago*) one who acts, a substitute, a factor; *a.* that acts—*Kārkum, wakīl, nāib, gumāshṭa, fā'il, 'āmil, aḡhtiyā^b*; *n.* karne-wālā^b—Kārak, pratindhi, pratipūrsh, kartā; *a.* kārak.

AG-ENT-CY, *n.* the state of being in action, the office of an agent or factor—*Shuql, kārpardāz, gumāshṭagi, wakālat, peshkāri, niyābat, āpṭhā^b*—Kārtritwā, Kārapatwā, pratindhi ká pad, aḡhtiyāi.

A-ĠEN'DA, *n.* business to be done, a memorandum-book, a ritual or service-book—*Jo kām hone ko ho, yaddāshṭbahī, figh yā 'ibādat ki kitāb*—Kartavya kārya, smarapar-thak bahī, dharmasānihitā wā upasānā kī pothī.

AG-ENT-SHIP, *n.* the office of an agent—*Niyābat, gumāshṭagari, mukhtārī, wakālat, peshkāri, kārpardāz*—Pratinidhipad.

AG-GLÖMER-ATE, *v.* (*L. ad, glomus*) to gather up in a ball, to grow into a mass—*Jam' karke gole ki sūrat banānā, barḡkar majma' honā*—Ekāṭṭhā karke gole ke ākār banānā, rāsi lagnā, dher honā.

AG-GLÖMER-A-TION, *n.* a growing or heaping together, a mass—*Gole ki sūrat majma' honā yā karnā, dher^b*—Gole ke ākār ekatra honā wā karnī, dherī. [Lāse se jornā.

AG-GLÖTI-NATE, *v.* (*L. ad, glutin*) to unite one part to another—*Suresh se jornā*—

AG-GLÖTI-NANT, *a.* uniting parts together—*Lāse se ekāṭṭhā jorne-wālā^b*.

AG-GLÖTI-NĀ-TION, *n.* union, cohesion—*Lāse se jor yā jamāuot^b*—Saṅsarg. [samarth.

AG-GLÖTI-NĀ-TIVE, *a.* having power to unite—*Jorne ki tāqat rokhe w*—Jorne ko

AG-GRAN-DIZE, *v.* (*L. ad, grandis*) to make great, to exalt, to enlarge—*Burī k^b, sar-farāz k^b, barḡhānā^b*—Charḡhānī wā unnat k. [rāzi, 'azmat—Bāḡhti, unnatī, barḡhāo.

AG-GRAN-DIZE-MENT, *n.* the act of aggrandizing, the state of being aggrandized—*Sarfa-*

AG-GRA-VATE, *v.* (*L. ad, gravis*) to make worse, to enhance, to increase—*Badtar k., ziyāda sangīn k.* mudlaga k.—Aur burī k. maudatar k. atyuktī k., barḡkar kahnā.

AG-GRA-VĀ-TION, *n.* the act of making worse—*Badtārī, abtārī, badtar karnā*—Adhik burī k. aur burī k. [jo mand kare, burī k. w.

AG-GRA-VA-BLE, *a.* that may aggravate—*Badtar k. w., jo badtar kare*—Mand k. w.,

AG-GRE-GATE, *v.* (*L. ad, greg*) to collect together; *a.* formed of parts collected; *n.* the sum of parts collected—*Majmū'a k., jam' k., dherī k^b*; *a. majmū'a yā nī bahut his-*

son ke jam' hone se murattab kiya gayā; *n. majmū'a ijtimā', farāham*—Ekāṭṭhā k., san-chay k.; *a.* sañchit, rāsikūt, batārā huā; *n.* samūh, mot, rāsi, samudāy, ogh.

AG-GRE-GATE-LY, *ad.* collectively, taken in mass—*Itiyatī-majmū'ī, sab milke^b, dher ká dher^b*—Mot mein, samudāy mein, gathrī kī gathrī. [karan.

AG-GRE-GĀ-TION, *n.* the act of collecting into one—*Ekāṭṭhā^b, jmnā*—Sañchayan, rāsi-

AG-GRE-GĀ-TIVE, *a.* taken together, collective—*Ekāṭṭhā^b, majmū'a*—Sangikūt, samavāyi, sañchit. [sañgrahāt.

AG-GRE-GĀ-TOR, *n.* one who collects into a mass—*Jam' k. w., ekāṭṭhā k. w.^b*—Sañgrahātā,

AG-GRESS', *v.* (*L. ad, gressum*) to commit the first act of violence—*Pahle chherṇā^b*.

AG-GRESS-ION, *n.* the first act of injury—*Chher^b, chherāo^b, pahle hamla*—Pratham apakār wā hiñsā wā akramañ.

AG-GRESS-IVE, *a.* making the first attack—*Pahle chherne w.^b, pahle hamla k. w.*—Pahle apakār k. w., pahle ākramañ k. w. [k. w.—Pahle apakār ākramañ wā hiñsā k. w.

AG-GRESS-OR, *n.* one who does the first injury—*Chherne w.^b, pahle hamla yā nuqsān*

AG-GRIEVE', *v.* (*L. ad, gravis*) to give sorrow, to vex, to injure, to harass—*Ranj d., satānā^b, nuqsān k., 'ājiz k., tang k.*—Dukh d., khijhānā, hiñsā k., apakār k., klānt k. kleś d.

AG-GRIEV-ANCE, *n.* injury, wrong—*Nuqsān, zulm, zarar*—Hiñsā, apakār, hāni.

AG-GROUP', *v.* (*Fr. à. groupe*) to bring together into one figure—*Ek shakl mein ekāṭṭhā k.*—Ek chhavi mein ekatra k.

A-GHAST', a-gāst', *a.* (*S. gast*) struck with horror, amazed, terrified—*Haibat-zada,*

- mutahaiyir ya hairat-zada, khauf-zada*—Bhayavyākul, vismayākul, hakkā-bakkā, ohakrit wā chakrit, darā hua.
- ĀG'ILE**, *a.* (L. *ago*) active, nimble—*Chust, chālāk*—Chapal, nirālasya, phurtilā.
- ĀG'IT-ṬY**, *n.* activity, nimbleness, quickness—*Chustī, chālākī, tezi*—Chāñchalatā, chapal-twa, phurti, twarā, śighratā.
- ĀGI-O**, *n.* (It.) the difference between the value of bank notes and current coin—*Hundi ke dām aur murawaj sikkē ke darmiyān kā farq*—Huñdī ke mol aur prachalit mudrā ke bich kā antar.
- A-GIST'**, *v.* (Fr. *gite*) to take the cattle of others to pasture at a certain rate.—*Auroi ke mawāshī thike par charānā*—Auroñ ke paśu thike par charānā.
- ĀGIST'MENT**, *n.* the feeding of cattle—*Davāboñ ki charāi*—Paśuñ ki charāi.
- ĀGIST'OR**, *n.* an officer of the king's forest—*Bādshāhī jangal kā 'uhd'dūr*—Rājā ke ban kā adhikārī.
- ĀGI-TATE**, *v.* (L. *ago*) to put in motion, to disturb, to discuss—*Mutaharrik k., jum-bish d., mustarib k., be-kal k., ghubrānā^h, bahmā*—Hilānī, dūlānā, vyākul k., asthir k., vādānuvād k.
- ĀG-TĀTION**, *n.* state of being agitated, discussion, violent motion of the mind—*Jumbish, hurukat, bahs, mubāhasa, ghabrahāt^h, beqarārī*—Hilāo, dūlāo, vādānuvād, vichār, udveg, vyākulatā. [dūlāne w., vyākul k. w., vādānuvādī.]
- ĀG-TĀ-TOK**, *n.* one who agitates—*Mutaharrik yā beqarār yā bahs k. w.*—Hilāne w.,
- ĀG'LET**, **ĀG'LET**, *n.* (Fr. *aiguillette*) a point at the end of a fringe—*Jhālār ke akhīr meñ ek nok*—Jhālār ke ant meñ ek vindu wā anī.
- ĀG'NATE**, *a.* (L. *ad, natum*) allied to, akin from the father's side—*Rishtadār, bāp ki taraf se nisbatdār*—Samparkīya, bāp ki or se sambandhī.
- ĀG-NĀTIC**, a relating to descent by the male line of ancestors—*Ābāi, yajjaddī*—Purushapakshasambaddha, purushapakshasambandhī.
- ĀG-NĀTION**, *n.* descent in the male line—*Yajjaddī ul*—Purushapakshasambandh.
- AG-NIZE**, *v.* (L. *ad, nosco*) to acknowledge, to own, to avow—*Mānnā^h, qabūl k., iqrār k.*—Swikār k., angikār k.
- AG-NITION**, *n.* acknowledgment—*Iqbāl, iqrār*—Swikār, angīkār. [pukārnō^h.]
- AG-NOM-I-NATE**, *v.* (L. *ad, nomen*) to name, to call by name—*Nām lenā^h, nām lekar*
- AG-NOM-I-NĀTION**, *n.* allusion of one word to another by sound, an additional name—*Arwiz se ek lafz kā ishāra dūse ki taraf, zāid nām, laqab*—Dhwani karke ek śabd se dūse kā sūchan, upanām, upādhi.
- ĀG'NUS**, *n.* (L.) a little image representing Christ in the figure of a lamb—*Ek chhoti mūrat jismēñ ek memne ki śurat hazrat 'Isā ki dalālat karne ke liye rahti hai*—Ek chhotī mūrti jismēñ ek memne kā ākār 'Isā ke pratinidhi rahtā hai.
- A-GO'**, *ad.* (S. *agan*) in time past—*Peshtar, guzre, hue^h*—Āge, bite
- A-GO'ING**, *p. a.* in motion—*Mutaharrik, chaltā huā^h*—Gatīvi-ishṭ, gatimān, prachar.
- A-GONE'**, *ad.* in time past—*Guzre zamāne meñ*—Vyatit kāl meñ.
- A-GOG'**, *ad.* (Fr. *à gogo*) in a state of desire, strongly excited—*Ārzūmandī ki hālat meñ, nihāūt mustarib*—Ākēñkshā ki avasthā meñ, atyant chittavegawān.
- ĀG'O-NY**, *v.* (Gr. *agon*) violent pain—*Siyāsāt, jāñkandani*—Yātānā, yantranā.
- ĀG-O-NIZE**, *v.* to be in excessive pain, to afflict with agony—*Siyāsāt yā jāñkandani meñ honā, siyāsāt meñ dūlnā*—Yantranā wā yātānā pānī wā denā, [yantranā se.
- ĀG-O-NIZ'ING-LY**, *ad.* with extreme anguish—*Siyāsāt se, jāñkandani se*—Yātānā se,
- ĀG-O-NIS'TIC**, **ĀG-O-NIS'TIC**, *a.* relating to prize-fighting, or athletic combats—*Pahal-wānī ke muta'alliq*—Mallayuddhasambandhī.
- A-GRĀRI-AN**, *a.* (L. *ager*) relating to fields or grounds—*Khet yā zamīn ke muta'alliq*—Khet wā bhūmī kā, kshetravishayak wā bhūmivishayak.
- A-GRĒS'TIC**, *a.* relating to the country—*Dihātī yā dehātī*—Anāgar, grāmīn
- A GREE'**, *v.* (Fr. *à, grē*) to be in concord, to concur, to become friends—*Muttafiq honā, milnā^h, dost ho jānā*—Sammat honā, mitra ho jānā. [tushṭikār.
- A-GREE'A-BLE**, *a.* suitable to, pleasing—*Muwāfiq, dilpasand*—Yogya, manorāñjak,
- A-GREE'A-BLE-NESS**, *n.* suitableness to, quality of pleasing, resemblance—*Muwāfuqat, dilpasandagi, khūbī, dilpasand karne ki khāsiyat, mushābahat*—Yogyatā, ramyatwa, sadri-sata. [Anusār, anurūp, sukṣh, se, ramyatā se.
- A-GREE'A-BLY**, *ad.* consistently with, pleasingly—*Bā-mutābaqat, pasandida tarah se*—
- A-GREED'**, *p. a.* settled by consent—*Ittifāq yā razāmandī se thahrāyā gayā*—Sammati se thahrāyā gayā. [Sammati, nirbandh, krayavikray kā vachan.
- A-GREEMENT**, *n.* concord, compact, bargain—*Ittifāq, 'ahd, kharīd-farokht kā gaul*—
- ĀG'RI-CŪLTURE**, *n.* (L. *ager, cultum*) the art of cultivating the ground—*Zirā'at, kishkāri*—Kisānī, krishi. [shisambandhī, kisānī kā.
- ĀG-RI-CŪL-TU-RAL**, *a.* relating to agriculture—*Zirā'atī, kishkāri ke muta'alliq*—Kri-
- ĀG-RI-CŪL-TU-RIST**, *n.* one skilled in the art of cultivating the ground—*Kishkāār*—Kisān, krishak.

- A-GROÛND**, *ad.* (*a. ground*) stranded—*Kināre lagā yā charhā huā*—*Tat par lagā wā charhā huā, tat par atkā wā phānsi huā.*
- A'GUE**, *n.* (*S. age*) an intermitting fever with cold fits; *v.* to strike as with ague—*Tap-i-larza*; *v.* *tap-i-larze se mārā*—*Jūri. śitajwar*; *r.* *jūri wā śitajwar se pirit k.*
- A'GUED**, *a.* struck with ague, shivering—*Tap-i-larza-zada, kāñptā huā^h*—*Jūri kā mārā, jūri se pirit, Śitajwaragraast.*
- A'GU-ISH**, *a.* having the qualities of ague—*Kāñptā huā^h, tap-i-larza ki khāsiyat r. w.*—*Jūri wā jaraiyā kā dharm r. w., kanphaipātā, ś tajwarasil.* (*charhāo.*)
- A'GUE-FIT**, *n.* the paroxysm of ague—*Josh-i-tap-i-larza*—*Kampajwarākram, jūri kā*
- A'GUE PROOF**, *a.* proof against agues—*Jaraiyā rokne w^h.*
- A'GUE-SPILL**, *n.* a charm for the ague—*Jīrī dūr karne ke liye tonā^h.*
- AH**, *ā, int.* noting dislike, contempt, exultation, compassion, or complaint—*Ek lafz jis se hiqārat najrat khushi dardnandī yā shikāyat cāhir hoti hai*—*Ek śabd jis se ghin tirakār harsh karinā wā vilāp prakāś karte hai.*
- A-HA'**, *int.* A-HA', *int.* expressing triumph and contempt—*Wāh-wāh, shābāsh, tauba, chhi-chhi^h*—*Dhanya-dhanya, thū-thū.*
- A-HEAD**, *ad.* (*a. head*) further on—*Āye^h.*
- A-HOY'**, *int.* a sea term used in hailing—*Ek bahri lafz jo salām karne meñ musta'mal hotā hai*—*Ek samudrasambandhī śabd jiskā vyavahār prajān karne meñ hotā hai.*
- ĀID**, *v.* (*L. ad, jutum*?) to help, to assist, to succour; *n.* help, support—*Madad k, dastgiri k, kumak d.*; *n.* *madad, pushti*—*Upakār k, sahāy k, sahāyata k*; *n.* *upakār, sahāyatā.*
- ĀID'ANCF**, *n.* help, support, assistance—*Madad, pushti, kumak*—*Upakār, sahāy, sahā-*
- ĀID'ER**, *n.* one who brings help—*Madadgār*—*Sahāyak.* [*niravalamb, aashay.*]
- ĀID'LESS**, *a.* helpless, unsupported, undefended—*Lāchār, bemudad, be-kas*—*Vivāś,*
- ĀID-DE-CAMP**, *āid'-de-camp*, *n.* (*Fr*) a military officer who conveys the general's orders—*Ek lashkari 'uhdār jo jenerāl sāhib kā hukm batlātā hai, musahib*—*Sendipati kā ajnāvah.*
- ĀIGRET**, *n.* (*Fr*) *aligrette* the heron—*Baglā^h.*
- ĀI'GU-LET**. See **ĀG'LET**. [*wā pānā, kleś d, wā bhognā.*]
- ĀIL**, *v.* (*S. eglan*) to pain, to trouble—*Taklif d yā pānā, tasāli' d, yā uthānā*—*Pirā d.*
- ĀIL'ING**, *p.* a sickly, full of complaints—*Bimār, kasalmānd, māinda*—*Rogi, vyādhipirit.*
- ĀIL'MENT**, *n.* pain, disease—*Taklif, bimār*—*Pirā, rog.*
- ĀIM**, *v.* (*L. aestimo*?) to direct towards, to strive to hit, to attempt to reach; *n.* direction, endeavour, design, conjecture—*Shast bāndhnā, nishānā sādhnā, pahūñchne ki koshish k.*; *n.* *shast, koshish, maqsad, qiyās*—*Laksh k. abhisandhān k., pahūñchne kā udyog k.*; *n.* *laksh, abhisandhān, udyog, abhiprāy, amūmīn, atkal*
- ĀIM'ER**, *n.* one who aims—*Shast bāndhnē w., pahūñchne ki koshish k. w.*—*Laksh k. w., pahūñchne ki cheshtā k. w.*
- ĀIM'LESS**, *a.* without aim or object—*Bagair shast jo maqsad*—*Laksh wā abhiprāy rahit*
- ĀIR**, *n.* (*L. aer*) the fluid which we breathe, gentle wind, the mien of a person a tune, *r.* to expose to the air, to warm by the fire—*Hawā, dhūmī bagār^h, uaz', rarish, ilhām.* *v.* *hawā khilānā, āñch denā^h*—*Vāyu, dhūmī batās, dhaj, chāl, swar*; *r.* *vāyu meñ rakhnā, tapnā, dikhānā.* [*ānand, āmod.*]
- ĀIR'INESS**, *n.* exposure to the air, gayety—*Hawādāri, khushmizāji*—*Vāyu meñ rakhnā.*
- ĀIR'ING**, *n.* a short excursion to enjoy the air—*Hawā khāne ke liye thori dūr tak sair*—*Vāyusevan ke liye thori dūr tak bhānan.*
- ĀIR'LESS**, *a.* not open to the free air—*Be-hawā, tang, khamāś^h*—*Nivāt, bin-vāyu kā*
- ĀIR'LING**, *n.* a thoughtless gay person—*Ek bechār bāg-bāj shakhs*—*Ek nischint rangilā purush*
- ĀIR'y**, *a.* relating to the air, gay, sprightly—*Hawāi, harā se nisbatdār, khushab', chhabilā^h, chhui^h*—*Vāyusambandhī, praphullachitta, praphulla, rangilā.* [*huī kuppī.*]
- ĀIR'BLAD-DER**, *n.* a bladder filled with air—*Hawā se bhari hui kuppī*—*Vāyu se bhari*
- ĀIR'BORN**, *a.* born of the air, fanciful—*Hawā se paidā, qiyāsi*—*Vāyuj, akāśaj, vāyu se utpanna, kalpit, amūlak.* [*nirmit wā banā huā, amūlak, nirmūl*]
- ĀIR'BUILT**, *a.* built in the air—*Hawā meñ banā huā, be-būnyād kā, khiyālī*—*Vāyu meñ*
- ĀIR'DRAWN**, *a.* painted in the air, visionary—*Hawā meñ munaggaśh kiya gayā, khiyālī*—*Vāyu meñ chitrit kiya gayā, kalpit.* [*guliprakashchepaisushiranālī.*]
- ĀIR'GUN**, *n.* a gun charged with air—*Hawā se bhari hui bandūq*—*Vāyu se bhari hui*
- ĀIR'PUMP**, *n.* a machine for exhausting the air from vessels—*Bartanō se hawā ke nikālne ki kal*—*Vāyu nikālne kā yantra, vāyuprakashchepakayantra, vātīkarshakayantra.*
- ĀIR'SHAFT**, *n.* a passage for the air into mines—*khānō meñ hawā ke jāne ke liye rāh*—*Ākarōn meñ vāyu ke jāne ke liye path wā chhed.* [*vāyu na paith sake.*]
- ĀIR'TIGHT**, *ārit', a.* not admitting the air—*Jis meñ hawā guzar na kar soke*—*Jis meñ*
- AISLE**, *il, n.* (*L. ala*) the wing or side of a church, a walk in a church—*Girje kā ek*

bāzū yā taraf, girje meñ ek rih—Ísāi bhajanabhawan ká paksha wá párswa, krishtī yabhajanāsala meñ ek path.

A-JAR', *ad.* (S. *acerran* f) half opened—*Ádhá khulá^b*.

A-KIN', *a.* (*a, kin*) related to, allied by blood, partaking of the same properties—*Nisatádár, riaktadár, mushábih, hamkhásiyat*—Sambandhi, swagotraj, goti, sadriś, samadharmák, samagun.

ÁL'A-BAS-TER, *n.* (Gr. *alabastron*) a kind of soft marble; *a.* made of alabaster—*Ábiáz, ek qism ká narm sangimarmar*; *a.* *abiáz yá ek qism ke narm sangimarmar ká baná huá*—Ek prakár lá komal patthar: *a.* ek prakár ke komal patthar ká baná huá.

A-LACK', *int.* an expression of sorrow—*Háihut, háy^h, yñh afsos meñ bolá jātá hai*—Há, yah šokaprakásak šabd hai | *hai*—Is šabd se šok prakás ki y jātá hai.

A-LACK'A-DAY, *int.* denoting sorrow—*Háy háy^h, báp re báp^h, is lafz se ranj zāhír hotá*

A-LAC'R-I-TY, *n.* (L. *alacer*) cheerfulness, liveliness, cheerful willingness, readiness—*Bashúshat, zindadili, zaug, ániádagi yá dil-dihí*—Hulás, phurti, chop, ichchhutá, satwaratá, sigrhatá

A-LÁRM', *n.* (Fr. *à l'arme* f) a cry of danger, sudden terror: *v.* to call to arms, to excite fear in, to disturb, to surprise—*Gohár^h, áfat kí khabar, achának khauf*; *v.* *gohár k^h, daráná^h, muztarib k^h, havás-báhlta k^h*—Ásannabhayasúchaná, bhayadhwani, achánchak dar: *v.* yuddh ke liye yoddháhwan k., bharmána, vyákul k., chakit k.

A-LÁRM'ING, *v.* *a.* terrifying, giving alarm—*Daráne w.^b, bhayának^h, gohár k. w.^h*

A-LÁRM'ING-LY, *ad.* in an alarming manner—*Daráne yá gohár karne ke dhab se^h*

A-LÁRM'IST, *n.* one who excites alarm—*Daráne w.^b, chaukanná yá gohár k. w.^b*

A-LÁRM'BELL, *n.* a bell rung to give alarm—*Gohár karne ke liye jo ghanṭá bajájá jātá hai^b, khauf zāhír karne w. ghanṭá*—Bhayasúchakaghañṭ.

A-LÁRM'FOOT, *n.* the post or place of meeting in case of alarm—*Áfat ke waqt fauj ke jam' hone kí mu'áiyán jagah*—Bhay ke samay meñ sená ke ekatra hone ká nirupṭ sthán.

A-LÁRM'WATCH, *n.* a watch that strikes the hour—*Jebí ghari jo bajti hai^b*.

A-LÁS', *int.* (Fr. *hélas*) a word expressing lamentation, pity, or concern—*Háy háy^h, afsos, haif*—Há, áh.

ÁLB, *n.* (L. *albus*) a white linen vestment worn by priests—*San yá patue kí baní hui sufed poshák jo imám pakhante haiñ*—San wá paṭue ká baná huá swet vastia jo dharm-mádhýápak pahinte haiñ.

ÁL-BI-FI-CÁ'TION, *n.* the act of making white—*Sufed k*—Swet k.

ÁL-BÍ'NO, *n.* a person unnaturally white—*Ek shukhs jo khiláfi-tab'at yá khiláfi-dastúir sufed ho*—Ek jan jo prakriti wá swabháv ke viruddh gorá ho.

ÁL-BU-GÍ'F-OUS, *a.* like the white of an egg—*Anḍe ke andar kí sufed raqíq shai*—Anḍe ke bhitár kí dhauli dravadravya wá bahne ke yogya vastu.

ÁL-BŪ'R'NUM, *n.* the white or soft part of wood—*Lakri ká sufed yá narm hissa*—Káṭh ká dhaulá wá komal bhág

ÁL'BUM, *n.* a book for inserting autographs—*Khís háth ke navishta ke mundarj karne ke liye ek kitáb*—Swabastalekh ke likhne ke liye ek bahí wá pothí.

ÁL'BA-TRÓSS, *n.* a large aquatic bird—*Ek bar bahrí chiriyá*—Ek barí samudri chiriyá.

ÁL-BÉ'TI, *ad.* (*all, be, it*) although, notwithstanding—*Agarchi, báwqúle-ki*—Yadyapi, ispar bhi, upar bhi

ÁL'CA-HÉST, ÁL'KA-HÍST, *n.* (Ar.) a pretended universal dissolution—*Sab chízon ke galánawáli furz shai*—Sab padárthon ke galánawáli kalpit vastu.

ÁL-CAÍD', *n.* (Sp.) a governor or judge in Barbary and Spain—*Barbar aur Spén mulk ká názim yá hákim*—Barbar aur Spén des ká ríjyádhikarí wá nyáyádhipati.

ÁL'CHY-MY, *n.* (Ar.) occult chemistry, or that part of chemistry which proposes the transmutation of metals—*Ílm-i-k miyá ya'ni dhát badalne ká 'ílm*—Rasáyanavidyá wá dhátu parivartan karne kí vidyá.

ÁL'CHY'M'CAL, *a.* relating to alchymy—*'Ílm-i-kimiyá ke muta'allig, dhát badalne ke 'ílm ke muta'allig*—Rasáyanavidyavishayak, dhátu palatne kí vidyá ká sambandhi.

ÁL'CHY'M'CAL-LY, *ad.* by means of alchymy—*'Ílm-i-k miyá se*—Rasáyanavidyá se.

ÁL'CHY-MIST, *n.* one who studies alchymy—*Kimiyágar*—Rasáyani.

ÁL'CHY-MIS'TICAL, *a.* practising alchymy—*Kimiyágar*—Rasáyani. | *ko dúsrí kardálná.*

ÁL'CHY-MIZE, *v.* to transmute—*Khásiyat yá shai badal dálná*—Gupántar k., ek vastu

ÁL'CO-HÓL, *n.* (Ar.) pure spirit—*Kuhl yá kuhal, ukhuhal, phúl-sharáb*—Madyasár.

ÁL'CO-HO-LIZE, *v.* to convert into alcohol—*Phúl sharáb yá alkuhl kar dálná*—Madyasár kardálná.

ÁL'CO-HÓL-I-ZÁ'TION, *n.* the act of converting into alcohol—*Phúl sharáb yá alkuhl kar dálná*—Madyasár kardálná. | nadharmmapustak.

ÁL'CO-RÁN, *n.* (Ar. *al, koran*) the book of the Mohammedan faith—*Qurán*—Yava-

ÁL'CO-RÁN'ISH, *a.* relating to the Koran—*Quráni, qurán ká*—Yavanadharmmapustakavishayak.

AL-COVE', *n.* (Sp. *alcoba*) a recess in a chamber, an arbour—*Ek 'othri meñ nirāki jagah^b, kunj^b*—*Ek kothari meñ ekānt sthān, nikunj.*

ĀL'DER, *n.* the name of a tree—*Ek per ká nám ha^b.*

ĀL'DERN, *a.* made of alder—*Āldar per ká banā huā^b.*

ĀLD'ER-MAN, *n.* (S. *eald, man*) a magistrate in a town corporate—*Inglistān ke ek shahr ká hūkim*—*Ingland des meñ ek nagar ká pradhān purush.*

ĀL'DER-MAN-LY, *a.* like an alderman—*Inglistān ke kisi shahr ke hūkim ká tarāh*—*Ingland des ke kisi nagar ke pradhān purush ke sadris.*

ĀLĒ, *n.* (S. *eale*) fermented malt liquor—*Ek qism kī sharāb jo jau ke pāni ko josh dene se bantī hai*—*Ek madya jo jau se bantī hai, yavasurā.*

ĀL'ISH, *a.* resembling ale—*Jau ke pāni ke josh khāne se bani hui sharāb ke mánind*—*Jau ke pāni se bana hue madya ke sadris, yavasurāsadris.*

ĀL'E'BNCH, *n.* a bench in an alehouse—*Sharāb-khāne meñ baithne ke liye pīyadār kāth ká-takht*—*Yavasurālay meñ kāth kī lambī chauki.*

ĀL'E'BER-RY, *n.* a beverage made of ale, spices, sugar and bread—*Jau kī sharāb garm masāla chīni aur roṭī ká banā sharbat*—*Yavamadya masāle chīni aur roṭī ká banā hui ras.*

ĀL'E'BREW-ER, Āl'brū-er, *n.* one who brews ale—*Jo jau kī sharāb banātā hai, jau kī sharāb banāne wālā*—*Yavamadya banāne wālā.*

ĀL'E'FED, *a.* fed with ale—*Jau kī sharāb se palā huā*—*Yavamadirā se palā huā.*

ĀL'E'HŪSE, *n.* a house where ale is sold—*Jau kī sharāb kī dūkān*—*Yavamadyālay.*

A-LĒM'IC, *n.* (Ar.) a vessel used in distilling—*Bhakkā^b*

A-LĒRT, *a.* (Fr. *alterte*) on guard, watchful, brisk, pert—*Āhabardār, hoshyār, chālāk, jaldūz*—*Sachet, sāvadhān, phurtīlā, chanchal.*

A-LĒRT'NESS, *n.* sprightliness, briskness—*Zindadīlī, tezi*—*Phurtī, chāñchalatā, chapalatā.*

AL-EX-ĀN'DRINĒ, *n.* a verso of twelve syllables, first used in a French poem called ALEXANDER—*Bārah kaje ká ek misrā jiskā isti' māl pahle pahal Alegzāndār nám ek Frānsīsi masnawī meñ huā thā*—*Bārah mītrōn ká ek chhand jiskā vyavahār pahle-pahal Alegjānlar nīm ek Frānsīsi kīvyā meñ huā thā.*

A-LĒX-J-PHAR'MIC, A-LĒX-PHAR'MI-CAL, *a.* (Gr. *alexo, pharmakon*) expelling poison—*Zaharmār, dawā kī jo zahr ko bāhar kartī hai*—*Vish nikāsnawālī aushadh.*

ĀL'GE-BRA, *n.* (Ar.) a peculiar kind of arithmetic—*Jabr-o-muqābala*—*Vijaganit.*

ĀL-GE-BRĀ'I-CAL, *a.* relating to algebra—*Jabr-o-muqābale se nisbatdār*—*Vijaganitāsambandhī.*

ĀL-GE-BRĀ'I-CAL-LY, *ad.* by means of algebra—*Jabr-o-muqābale ke wasīle se*—*Vijaganit*

ĀL-GE-BRĀ'IST, *n.* one skilled in algebra—*Jabr-o-muqābaladān*—*Vijaganit ká jānnewālā, vijaganitājña.*

ĀL'GO-RISM, ĀL'GORITHM, *n.* (Ar.) the science of numbers—*Hisāb ká 'ilm*—*Añkavi-*

ĀL'GUA-ZIL, *n.* (Sp.) a spanish officer of justice, a constable—*Spen ke mulk ká hākim yā musif, piyūda*—*Spen des ká nyāyādhyaksh, mirdahā.*

ĀL'IAS, *ad.* (L.) otherwise—*'Urf*—*Athavā.*

ĀL'I-BI, *n.* (L.) elsewhere, the plea of a person who, when charged with a crime, alleges that he was in another place—*Aur kahī^b, dūsrī jagah meñ^b, jahāñ gunāh huā ho wahāñ us waqt na rahne ká 'uzr*—*Sthānāntar. anyatra, dūstre sthān meñ, jis sthān meñ koī aparādh huā ho wahāñ us samay meñ na rahne ká uttaravād.*

ĀL'IEN, *a.* (L. *alienus*) foreign, estranged from ; *n.* a foreigner, a stranger ; *v.* to transfer property, to estrange—*Begāna, gair* ; *n.* *begāna, ajnabi* ; *v.* *jāedād muntaqal k., mutagaiyir k.*—*Videśiya, virakt* ; *n.* *videśī, anjān* ; *v.* *dravya paravās k., virakt wā vibhinna k.*

ĀL'IEN A BLE, *a.* that may be transferred—*Jo muntaqal ho sake, dūstre ke hawāle kiye jāne ke lāiq*—*Paravās kiye jāne ke yoyga, parādhiñ kiye jāne ke yoyga.*

ĀL'IEN-ATE, *v.* to transfer property to another, to withdraw the affections ; *a.* withdrawn from, estranged—*Jāedād muntaqal k., muhabbat uṭhā lenā* ; *a.* *kashida, mutagaiyir kiya gayā*—*Par yā k., dravya paravās k., man kṛiñich lenā* ; *a.* *vibhinna, virakt, snehanivritta, parayā kiya gayā.*

ĀL'IEN-Ā'TION, *n.* the act of transferring property, change of affection—*Intiqāl-i-jāedād, mufāraqat, muhabbat uṭhā lenā*—*Dravya parādhiñ karnā, virag, virakti, snehanivritta.*

ĀL'IEN-Ā-TOR, *n.* one who alienates—*Jāedād ko muntaqal k. w., muhabbat uṭhā lena w.*—*Apne dravya ko parādhiñ k. w., viragi, sneh uṭhā lena w.*

A-LIGHT', a-lit', *v.* (S. *a, lihtan*) to come down, to dismount—*Uṭarnā^b, utarparnā^b.*

A-LIKE, *a.* (a, *like*) having resemblance ; *ad.* in the same manner or form—*Mushābih* ; *ad.* *usi taur yā sūrat se*—*Sadri* ; *ad.* *usi prakār wā ākār se,*

ĀL'I-MENT, *n.* (L. *alo*) nourishment, food, support—*Qūt, khurāk, parwarish*—*Push-tai, āhar, ādhār.*

ĀL'I-MĒNT'AL, *a.* nourishing, nutritious—*Muqavvi, tāqatbaksh*—*Paushtik, pushṭikar,*

AL-I-MĒN'T'AL-LY, *ad.* so as to nourish—*Tā ki tāqat de—Jis meñ pusht kare.*

AL-I-MĒN'T'ARY, *a.* belonging to aliment—*Khurāk ke mutā'alliq—Āhārasambandhī,* pushtai se jo sambandhī rakkhe.

AL-I-MEN-TĀ'TION, *n.* the act of nourishing—*Parvarish—Pushtī, poshay, pratipālan.*

AL-I-MO-NY, *n.* the allowance to a married woman when separated from her husband—*Mahr—Jab vivāhītā stri apne swāmī se alag ho jāy tab jo dhan us stī ko diyā jāta hai.*

AL-I-QUANT, *a.* (L. *aliquantus*) parts of a number, which, however repeated, will never make up the number exactly; as 3 is an aliquant part of 10—*Adād-i-mutbā-yana—Anapavartin.*

AL-I-QUOT, *a.* (L.) parts of a number, which will measure it exactly, without any remainder; as 3 is an aliquot part of 12—*Adād-i-mutdākhila—Apavartin.*

A-LIVE, *a.* (*t. live*) having life, not dead, active, cheerful—*Zinda, murda nahīn, ho-shayr, jān, khush—Jitā, marā nahīn, sachet, chalit, prasanna.*

ĀI'KA-LI, *n.* (Ar. *al kali*) a salt which neutralizes acid; *pl.* āi'ka-lies—*Jawākhār^h—Amāvapārit.* [visisht.

ĀI'KA-LIS'CENT, *a.* slightly alkaline—*Kuchh kuchh jawākhār sā^h—Kīnchit amāvapārita.*

ĀI'KA-LINE, *a.* having the qualities of alkali—*Jawākhār sā^h—Amāvapāritavisisht.*

ĀI'LA, *a.* (S. *call*) the whole, every one, every part; *n.* the whole, every thing; *ad.* quite, completely, wholly—*Sub^h, har ek, har hissā; r. majmū', sab^h, har shai; ad. kull, tamām, sarā^h—Sarv, pratyek, pratyek bhāg; n. Sarv, pratyek vastu, ad. sakalatā-pūrvak, sampūrvatā se, sab.* [palāḍ din.

ĀLL-FOOLS'DAY, *n.* the first of April—*Epril mahīne ki pahli tārikh—Epril mahine kā*

ĀLL-FOURS, *n.* a low game at cards—*Tās kā ek nich kheth.* [nām k., namaskār k.

ĀLL'HĀL, *int.* all health; *r.* to salute—*Mubārak; v. bandagi k., salām k.—Jay; r. pra-*

ĀLL-HĀL'LOW-MĀSS, ĀLL'HĀL'LOW-TIDE, *n.* the term near All-saints-day—*Āl-sents-de ke roz gā'n pahli Noveṃbar ke nazdik kā raqt—Āl-sents-de arthāt Noveṃbar ke pahile* din ke samip kā samay.

ĀLL-SĀINTS'DAY, *n.* the first of November—*Pahli Noveṃbar—Noveṃbar kā pahlaḍ din.*

ĀLL-SOULS'DAY, *n.* the second of November—*Noveṃbar ki dūsri tārikh—Noveṃbar* mahine kā dūsraḍ din. [d—Sthir k., śānt k.

AL-LĀY, *r.* (S. *a. leryan*) to quiet, to pacify, to soothe—*Shāista k., thanā^h k. h, taskin*

AL-LĀY'ER, *n.* one who allays—*Shāista k. w., taskin d. w.—Śānt k. w., sthīr k. w.*

AL-LĀY'MENT, *n.* the act of allaying—*Taskīnth, shāistagi—Śānti.*

AL-LĒGE, *r.* (L. *ad. lego*) to affirm, to declare, to plead in excuse—*Bayān k., iqrār k., 'uzr k., hujjat k.—Driḥatā se kahnā, prakāś k., uttaravād k.*

AL-LĒGE'ABLE, *a.* that may be alleged—*Iqrār gā'ishār kiye jāne ke qābil—Driḥatā se* kahē wā prakāś kiye jāne ke yogya. [uttaravād, uttaradān.

ĀL-LE-GĀ'TION, *n.* affirmation, plea, excuse—*Iqrār, 'uzr, hujjat, bahāna—Driḥ vachan,*

ĀL-LE'GIAN'CE, *n.* (L. *ad. ligo*) the duty of a subject to the government—*Bādsakh* ke haq nēn wafādāri yā namak-hālāt—Rājabhakti, rājā ki or adhinātā wā anurāg.

ĀL-LE-GO-RY, *n.* (Gr. *allos, agora*) a figurative discourse, implying something that is not literally expressed—*Tamsil, istī'āra, majāz—Rūpak, lākshanikavākya.*

ĀL-LE-GOR'IC, ĀL-LE-GOR'IC-AL, *a.* in the form of an allegory, not literal—*Tamsilī, majāzī, mustā'ār—Rūpakamay, lākshanik.*

ĀL-LE-GOR'IC-AL-LY, *ad.* in an allegorical manner—*Tamsilī tarāh se, majāzī tariq se—* Lākshanik prakār se, rūpakamay kram se.

ĀL-LE-GOR-IST, *n.* one who teaches by allegory—*Tamsil gā'istī'āre se sikhāne w.—Rūpak* se sikhāne w.

ĀL-LE-GO-RIZE, *v.* to turn into allegory—*Tamsil gā'istī'āra lānā—Rūpak b'indhnā.*

ĀL-LE'GRO, *n.* (It.) a sprightly motion in music—*Bāje ki shītābī—Bāje ki sghratā.*

ĀL-LE-LU'JAH, āl-le-lū'ya, *n.* (Heb.) a word of spiritual exultation, signifying PRAISE GOD—*Al-hamdu-lillāhī—Dhanya Iswar.*

AL-LE'VI-ATE, *v.* (L. *ad. levio*) to make light, to ease, to soften, to extenuate—*Halkā* k. h, ārām d., buhlānā^h, narm k. mulāim k., kam k.—Sukh d., komal k. ghatānā, thorāk.

AL-LE-VI-ATION, *n.* the act of making light, that which eases pain—*Halkā karnā^h, wah* chiz jo taklif ko takhif karti hai—Śānti, jo vastu kashṭ ko śānt karti hai.

ĀL'LEY, *n.* (Fr. *allée*) a walk in a garden, a narrow passage—*Bāg meñ tūhalne ke liye* rāh, kūcha, gali^h—Udyānāpath, sakarā path.

AL-LI'ANCE. See under ALLY.

AL-LI'CIEN-CY, *n.* (L. *ad. lacio*) the power of attracting, attraction, magnetism—*Ka-shish karne ki quwwat, kushish, khāsiyat-i-miqnātis—Khīnchne ki śakti, ākarshapā-* śakti, khīnchāo, ākarshan, lohchumbakadharmna. [d. h, mllānā^h.

ĀL-LI-GATE, *v.* (L. *ad. ligo*) to tie together, to join to unite—*Ekathā bāndhnā^h, jor*

ĀL-LI-GĀ'TION, *n.* the act of tying together, a rule of arithmetic—*Bāndhnā^h, ta'aayun-i-* qimat—Sambandhan, sanyojan, misragapit, arghasānkhyaṇan.

ĀL-LI-GĀ-TOR, *n.* (L. *lacerta* ?) the American crocodile—*Magar^h, kumhīr^h.*

- AL-LÍ'SION, *n.* (L. *ad, lesum*) the act of striking one thing against another—*Ek chíz ko dúrrí par thónkná*—Ek vastu ko dúrrí par thónkná.
- AL-LÍTER-Á'TION, *n.* (L. *ad, litera*) the beginning of several words in succession with the same letter—*Tajnis, radif, usi ek harf se kai lafzon ká mutawátir shurú' honá*—Usi ek hí akshar se kai šabdon ká kram se árambh honá, anuprás.
- AL-LÍTER-A-TIVE, *a.* pertaining to alliteration—*Tajnis yá radif se nisbat-dár, musajja', muqaffá*—Anuprásasambandhi, anuprásá'il.
- ÁL-LO-CATE, *v.* (L. *ad, locus*) to place, to set aside—*Rakhná^h, alag k.^h*.
- ÁL-LO-CÁ'TION, *n.* a placing or adding to—*Nihád yá púvástugi*—Sañsthiti wá jor.
- ÁL-LO-CÚ'TION, *n.* (L. *ad, locutum*) the act or manner of speaking to—*Gustár, guft-gú yá guft-gú ká tariq*—Bátechit wá bátechit ká dhañg. [kí bhúmi.
- AL-LÓ'DI-UM, *n.* (S. *leod*) a free manor—*Lá-khírāj tá'áluga, m'ú'fí 'alága*—Biná kar
- AL-LŪ'DI-AL, *a.* independent of any superior—*Kísí baye ke tábi' nahín, ázád*—Swáddhin, kisi baye ke adhín nahín.
- AL-LŪŪ'. See HALLOO. [shná—Bhág k., dená.
- AL-LŪT', *v.* (S. *hlot*) to give by lot, to distribute, to grant—*Báñtná^h, taqsim k., bakh-*
- AL-LŪT'MENT, *n.* that which is allotted—*Jo mungasam hota hai yá bakhshá jātá hai*—Jo bahá wá diyá jātá hai.
- AL-LŌW', *v.* (S. *a, lyfun*) to admit, to grant, to permit, to pay to, to make abatement or provision—*Mánná^h, qabúl k., dená^h, ijázat d., rawá-dár k. adá k., kamti yá mufrá k.*—Swikár k., angikár k., anumati d. wá k., chuká d., dedálná, ghatáná, nyún k.
- AL LŌW'A-BLE, *u.* that may be allowed—*Rawá, jáiz, wájib, manúir yá qabúl kiye júne ke qabíl*—Swikarany, dharmya, anumatiyogya, nyáyya.
- AL-LŌW'A-BLE-NESS, *n.* the being allowable—*Jawáz, rawá-dári*—Nyáyyatá, gráhyatá, anumatiyogyatá, swikaranyatá. [karanyatá se.
- AL-LŌW'A-BLY, *ad.* with claim of allowance—*Jawáz yá rawá-dári se*—Nyáyyatá wá swi-
- AL-LŌW'ANCE, *n.* permission, sanction, abatement, a grant or stipend—*Ijázat, purwánagi, manúiri, tukhfi, minkhá, tankhwáh, talab, musháhara*—Anumati, anujná, swikar, nyúnatá, ghatáo, battá, m. sik, jiviká.
- AL-LŌY', *v.* (L. *ad, ligo*) to debase by mixing; *n.* a baser metal mixed with a finer—*Miláo se kharáb k.*; *n. achhehe dhátu meñ bure ká miláo^h*—Miláo se khotá k.; *n. kudhátu, achhehe dhátu meñ nikrisht dhátu ká miláo.*
- AL-LŪDE', *v.* (L. *ad, ludo*) to refer to, to hint at, to insinuate—*Nisbat rakhná, dalálat k., imá k., ishára k., ramz k.*—Sambandh wá lagáo rakhná, lagná, jhukná, sain k., sañket meñ batáná, súchaná k.
- AL-LŪ'SION, *n.* a reference to something known, a hint, an implication—*Ishára, hawála, 'aláya, munshá, kináya, imá, ramz*—Kisi jñát vastu se sambandh, lagáo, sampark, sain, sañket bát, vivakshá, upaláshya.
- AL-LŪ'SIVE, *a.* hinting at, having reference—*Ishára k. w., bá-kináya, 'imá k. w., muta'al-liq, nisbat-dár, murádi*—Sañketakári, sain k. w., súchak, sambandhi, samparki, sápekshya.
- AL-LŪ'SIVE-LY, *ad.* in an allusive manner—*Imá ramz yá ishára se*—Súchanapúrvak, sain sañket wá upaláshya se. [shya.
- AL-LŪ'SIVE-NESS, *n.* the being allusive—*Nisbat-dári, ramz yá imá*—Súchakatá, upalak-
- AL-LŪRE', *n.* (Fr. *leurre*) to entice, to decoy, to hold out temptations—*Fareb dekar mohná yá khinchná, warjáláná, tam' dikhláná*—Chittá'arshan k., phuslání, luhbhá, lálach dikhána. [lobhátí hai, lálach, lobb, phuslábat, chittákarsahp.
- AL-LŪRE'MENT, *n.* that which allures—*Jo chíz kí tam' deti hai, tam'*—Jo vastu kí
- AL-LŪR'ER, *n.* one who allures—*Tam' dikhláne w., díl-fareb*—Lobb dikhláne wálá, phusláne w., manchor, chittákarsahk. [láne kí šakti.
- AL-LŪR'ING, *n.* the power to allure—*Tam' dikhláne kí táqat*—Lobb dí'háne wá phus-
- AL-LŪR'ING-LY, *ad.* in an alluring manner—*Díl-farebi se, díl-rubáí se*—Lobb se, phuslá-we se, bhuláwe se. [daryá-barámad, dewúrú^h—Kachhár.
- AL LŪ'VI-ON, AL-LŪ'VI-UM, *n.* (L. *ad, luo*) earth deposited by water—*Daryá-barár,*
- AL-LŪ'VI-AL, *a.* deposited by water—*Daryá-barári, daryá-baramadi, dewáre kí^h*—Kachhár kí.
- AL-LŪY', *v.* (L. *ad, ligo*) to unite by kindred, friendship, or treaty; *n.* one united by friendship or treaty—*Rishta dosti sulh yá 'ahd-o-paimán karána*; *n. jo dosti yá 'ahd-o-paimán se milá ho, rafiq, rishta-dár*—Nátá maitrí wá sandhi arthát paraspar upakár karne kí pratijñá karána; *n. mitra, parasparopakári.*
- AL-LŪ'ANCE, *n.* relation, a league, a confederacy—*Rishta-dári, ittihád, 'ahd-o-paimán, qaul-o-igrá, bandish*—Nátá, sandhi, mel, aikya. [mántaravritta.
- ÁL-MA-CÁN'TAR, *n.* (Ar.) a circle parallel to the horizon—*Mogantarát*—Kshitijsa-
- ÁL-MA-NAC, *n.* (Ar.) a book containing the days and months, a calendar—*Jamrí^h, taqvim*—Patrá, pañjiká, pañcháng.
- AL-MIGHTY, Al-mít'y, *a.* (all mighty) of unlimited power, omnipotent; *n.* the Omni-

- potent, God—*Qādir-i-mutlaq*; n. *Haqq ta'ālā*, *Khudā ta'ālā*—Sarvasāktimān, sarvasamarth; n. Parameśvar. [ttwa, sarvasāmarthyat.]
- ĀL-MIGHT'NESS, n. unlimited power—*Qudrat-i-mutlaq*, *qudrat-i-kulli*—Sarvasāktimān.
- AL-MOND, ā'mund, n. (Fr. *amande*) the nut of the almond tree—*Bālām*.
- AL-MONDS, n. pl. the glands of the throat—*Zabān ki jar meñ donoñ taraf jo gosht hotā hai*—Jīb ki jar meñ donoñ or jo māns hotā hai.
- ĀL-MOST, *al.* (*all*, *most*) nearly, well nigh, for the greatest part—*Qarīb*, 'an-qarīb, *nazdik-tar*, *ziyādū karke*—Prāy, nikat, lagbhag, bahut karke. [bhikh^h—Bhikshā, dān.]
- ALMS, āms, n. (S. *alms*) what is given to the poor—*Khairāt*, *zakāt*, *sadda*, *tasadduq*.
- ĀL-MO-NER, n. an officer who distributes alms—*Muhatamim-i-khairāt*—Dānādhikāri.
- ĀL-MON-RY, ĀLM'RY, n. the place where alms are distributed—*Langur-khāna*, *khairāt-khāna*—Dānāsālā, bhikshālāy, bhikh dene kā bārā, dharmasālā.
- ĀLM'S-BAS-KET, n. a basket for receiving alms—*Bhikh lene ke liye tokri^h*. [kām.]
- ĀLM'S DEED, n. an act of charity—*Khairāt kā kām*, *kār-i-sawāb*—Dānakārya, dharm kā
- ĀLM'S GIV-ER, n. one who gives alms—*Khairāt dene w.*—Bhikshā dene w., bhiksh dātā, daridrāposhak. [dharmā.]
- ĀLM'S GIV-ING, n. the giving of alms—*Khairāt-dihī*, *bhikh denā*—Bhikshādān, dānad-
- ĀLM'S HOUSE, n. a house for the poor—*Langur-khāna*, *qarīb-khāna*—Dharmasālā, daridrāposhanāsālā.
- ĀLM'S MĀN, n. a man supported by alms—*Khairāt-khor*—Bhikhāri, bhikshopajivī.
- ĀL-MUG-TREE, n. a tree mentioned in Scripture—*Ek darakht jiskā zikr 'Isāiyōñ ki kitāb-i-muqaddas meñ hai*—Ek per jiskī charchā 'Isāiyōñ ki dharmapustak meñ hai.
- ĀL-OES, n. (Gr. *aloe*) a tree, a wood for perfumes, a medical juice—*Ghikwār^h*, *agar^h*, *musabbar*.
- ĀL-O-ET'IC, a. consisting of aloes—*Ghikwār yā agar kā banā huā^h*, *musabbar kā banā huā*.
- ĀL-O-ET'ICAL, a. pertaining to aloes, consisting chiefly of aloes—(*Ghikwār yā musabbar ke mutā'alliṣ*, *khāskar ghikwār yā musabbar kā banā huā*—Ghikwār wā agar kā sambandhī, viśesh karke ghikwār wā agar kā banā huā.
- A-LÖFT', *ad.* (S. *lyft*) on high, in the air—*Bālā*, *buland*, 'ālam-i-bālā—Ūpar, ūncūā, ūrdh meñ, ākās meñ.
- A-LÖNE', a. (*all*, *one*) single, solitary—*Tanhā*, *eklā^h*, *jarida*, *sirf*—Akela, ekāki, chharī, keval. [meñ^h, sar-tā-pā, sarāsar, āge^h, barābar—Lambāi meñ, pārwār, agra.]
- A-LÖNG', *ad.* (S. *and*, *long*) at length, throughout, forward—*Lambā-lambā^h*, *lambān*
- A-LÖNG'SIDE, *ad.* by the side of a ship, side by side—*Jahāz ke pahlū meñ*, *pahlū-ba-pahlū*—Jahāj ki alāng meñ, kait kait, alāng alāng.
- A-LÖÖF', *ad.* (*all*, *off*) at a distance—*Tafāwut par*, *alag^h*—Dūr, nyārā, nirālā, prithak.
- AL-ÖÜD', *ad.* (*a*, *loud*) loudly, with a great noise, with a strong voice—*Pukārke^h*, *buland āwāz se*, *ba-āwāz-i-buland*—Chillākar, chichiyāke, ūche swar se.
- ĀLP, n. (C. ?) a lofty mountain in Europe—*Ek tūchā pahār jo Yuroop meñ hai^h*.
- ĀL'PINE, a. relating to the Alps, mountainous, high—*Alp pahār kā^h*, *pahārī^h*, *ūnchā^h*.
- ĀL'PHA, n. the first letter in the Greek alphabet, the first—*Yūnāni alif-be ki takhtī kā pahlā harf*, *awwal*, *afzal*—Grik bhāshā ki varṇamālā kā pahlā akshar, pratham, pahlā. [takhtī, *ahjad*—Kisī bhāshā kā kakahrā wā varṇamālā, varṇamālī, aksharamālā.]
- ĀL'PHA-BET, n. (Gr. *beta*) the letters of a language—*Alif-be yā kisī zabān ke alif-be ki*
- ĀL-PHA-BET-'ĀRI-AN, n. an A. B. C. scholar—*Abjad kā sikhne w.*—Varṇamālā kā adhyāyī, kakahre kā sikhne w. [*abjad ke silsile yā taur par*—Varṇamālā ke kram wā prakār se.]
- ĀL-PHA-BET'IC, ĀL-PHA-BET'ICAL, a. in the order or manner of the alphabet—*Alif-be yā*
- ĀL-PHA-BET'ICAL-LY, *ad.* in alphabetic order—*Bu-silsila-i-abjad*—Varṇakram ke anusār, kakahre ke anurūp. [Iske āge, is samay meñ, isī kshar meñ.]
- ĀL-READY, *ad.* (*all*, *ready*) now, at this time—*Iske pahle hī^h*, *abhi^h*, *ab^h*, *is waqt*—
- ĀL'SO, *ad.* (S. *call*, *swa*) in the same manner, likewise—*Us mutābiq*, *usī taur se*, *bhi^h*, *niz*—Usī prakār se, tadrūp se, evāñ, tathā.
- ĀL'TAR, n. (L. *altus*) the place where offerings are laid, the communion table—*Qurban-gāh*, *girje meñ pūrab kināre par ek mez jo is garaz se banī rakhtī hai ki 'Isāi log uske ard-gird hazrat 'Isā ki wafāt ki yād-gārī ke liye ek khās rasm adā karen*—Vedi, yajñavedī, 'Isāi bhajanagrih ke pūrab ānt meñ ek chauki jo is hetu se banī rakhtī hai ki 'Isāi log uski chārōñ or 'Isā ki mrityu ke smaranārth ek viśesh riti karen.
- ĀL'TAR-CLOTH, n. a cloth thrown over the altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai us par kā bichhā huā kaprā*—'Isāi bhajanabhawan meñ kisī viśesh riti ke karne ke liye jo ek chauki rakhtī hai uske ūpar kā kaprā.
- ĀL'TAR-PIECE, n. a painting over an altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai uske ūpar ki taswīr*—'Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chauki rakhtī hai uske ūpar kā chitra wā ohhāvī.
- ĀL'TAR-WISE, *ad.* placed like an altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai uske mīnīnd rakkhā huā*—'Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chauki rakhtī hai uske sadris rakkhā huā.

ÂLTER, *v.* (L. *alter*) to change, to make or become otherwise — *Badal já, badal jáni, aur kardálná^h, aur ho jáná^h* — Parivartan k., palaṭná, palaṭ jáná, aurhí ho jáni, aurhí kardálná. [yogya.]

ÂLTER-A-BLE, *a.* that may be changed — *Mumkinu-t-tadbíl* — Parivartaniy, palte jáne ke

ÂLTER-ANT, *a.* producing change — *Tabdíl k. w.* — Palatne w., parivartak. [tan, vikar.]

ÂLTER-ÂTION, *n.* the act of altering, change — *Tabdíl, badal, tabaddul* — Palaṭ, parivar-

ÂLTER-A-TIVE, *a.* having the quality of altering — *Badalne ki khásiyat rakhne w.* — Vi-

kári, parivartak, palatne ká gun wá dharmma rakhne w.

ÂL-TER-CÂTION, *n.* (L. *alter*) debate, strife, controversy, wrangling — *Takrár, jhag-*

râ^h, baḥs, kujat — Vádánuvád, tañtá, vivád, vitandá. [k. w., pherápheri se k. w.]

ÂLTERN, *a.* (L. *alter*) acting by turns — *Bári-bári yá bárá-bári se k. u.^h* — Osráosri se

ÂLTERNATE, *a.* being by turns; *n.* that which happens alternately: *v.* to perform

alternately, to change reciprocally — *Bári-bári se hone w.^h; n. jo bári-bári se ho^h; v. bári-bári se karná^h, mutabaddil k., ápas meñ yá ishtirákan badalná* — Osráosri wá

pherápheri se hone w., parasparánuvarti, anyonyánuṅgámi; *n.* parasparánuvartan, jo

osráosri wá pherápheri se ho; *v.* pherápheri wá osráosri se k., paraspar pari-

vartan k. [pherápheri se.]

ÂL-TERNATE-LY, *ad.* in reciprocal succession — *Bári-bári^h, párá-pár^h* — Osráosri se,

ÂL-TER-NÂTION, *n.* reciprocal succession — *Pherá-pheri^h, adal-badal* — Parivartan, pher-

phá^h erápheri.

ÂL-TER-NÂ-TIVE, *n.* the choice given of two things; *a.* offering a choice of two things —

Cháro, do chízon meñ se ek ko pasand karne ká ikhtiyár; a. do chízon meñ se ek ke

pasand karne ká ikhtiyár dene w. — Úpáy, do vastu meñ se ek ke swikár karne ká

adhikár, vikalp; *a.* do vastu meñ se ek ke swikár karne ká adhikár d. w., vaikalpik.

ÂL-TER-NÂ-TIVE-LY, *ad.* by turns, reciprocally — *Bári-bári se^h, ápas meñ^h, ishtirákan* —

Paripári se, osráosri se, paraspar.

ÂL-TER-NI-TY, *n.* succession by turns — *Adal-badal, bári^h* — Erápheri, pherphár. pári.

ÂL-THOUGH, *ál-tho^h, con.* (all, though) notwithstanding, however — *Is bát ke hote^h,*

bárujádé-ki, agarchi, sáth is ke^h — Tathápi, yadyapi, kintu.

ÂL'TI-TUDE, *n.* (L. *altus*) height, elevation, superior excellence, highest point — *Samá*

irifá^h jo bulandí, úñcháí^h, fuzūyūt, tarjīh, sab se úñchá maqām — Úñcháhat, uchcha-

twa, pradhánatwa, sab se úñchá sthán. [swar.]

ÂL-TIS-O-NANT, *a.* high sounding — *Buland áwáz* — Bare bol ká, úñche swar ká, mahá-

ÂL-TO-GÊTHER, *ad.* (all, to, gather) completely, without exception — *Mutluq, mahaz,*

sab milke^h, baqir istisná — Nipat, purá, sára, nirá, bin chhút.

ÂL'UM, *n.* (L. *alumen*) a mineral salt — *Phitkarí^h*. [inay, phitkarisambandhi.]

ÂL-ÚM-NOUS, *a.* pertaining to alum — *Phitkarí-ámez, mutá allig-i-phitkarí* — *Phitkarí-*

ÂL'UM-ISH, *a.* having the nature of alum — *Phitkarí ki khásiyat rakhne w., phitkarí-máil*

— *Phitkarigunavisisht, phitkarí ká dharm r. w.* [dám, hardam — Nitya, sadá, sarvadá.]

ÂL WAYS, *ad.* (all, way) perpetually, continually, constantly — *Hamesha, d'im, mu-*

ÂM, the first person singular, indicative mood, present tense, of the verb to be — *Húñ^h*

ÂM-A-BIL-I-TY. See under AMIABLE.

A-MÁIN, *ad.* (S. *magn*) with force, vigorously, vehemently, violently — *Zor se, táqat*

se, be-tahashá, ba-shiddat, tundi se — Balátkár se, bal se, prachandati se, vyagratá wá

veg se. [murakkab — Misritadhātu, miláo, misritauravya.]

A-MÁL-GAM, *n.* (Gr. *hama, gameo* ?) mixture of metals, a compound — *Milá huá dhát^h,*

A-MÁL-GA-MÂTE, *v.* to mix or unite metals — *Dhátón ko maláná^h*. [wá misran.]

A-MÁL-GA-MÂTION, *n.* the act of amalgamating — *Dhátón ki ámezish* — *Dhátón ká miláo*

A-MÁN-U-ÊN'SIS, *n.* (L.) a person who writes what another dictates — *Áisá muharrir ki*

jo jáisá dúsrá bolta jáy táisá likhtá jáy — Lekhak, jo dúsrá bole tiská lekhak.

ÂM'A-RANTH, *n.* (Gr. *a. maraino*) a flower which never fades — *Hamesha tar-o-táza*

phúl — Kabhi na murjháne w. phúl, amlánapushp.

ÂM-A-RÂN'THINE, *a.* consisting of amaranth — *Hamesha tar-o-tázu phúl ká baná huá* —

Kabhi na murjháne wále pushp ká baná huá, amlánapushpayukt.

A-MÂRI-TUDE, *n.* (L. *amarus*) bitterness — *Talkhi* — *Karwábat.*

A-MÁSS, *v.* (L. *ad, massa*) to collect into a heap, to accumulate — *Paráham k., jam' k.,*

dhér k.^h — Batorná, sametná, rási k., sanchay k. [samuli, hator.]

A-MÁSS-MENT, *n.* a heap, an accumulation — *Dher^h, faráhami, jam'* — Rási, punj, gathri,

ÂM-A-TO-RY, **ÂM-A-TÔ-RI-AL**, **ÂM-A-TÔ-RO-US**, *a.* (L. *amatum*) relating to love — *'Ishq,*

'ishq-angaz — Kámi, kámasambandhi, anurági, snehi, pritisisht, pritiyamak.

ÂM-A-TEUR, *n.* (Fr.) a lover of any art or science not a professor — *Kisi fan ká sháiṅ na*

ki kámi — *Kisi vidyá wá śilpavidyá ká premi na ki paṇḍit.*

A-MÁZE, *v.* (a, maze) to confound, to perplex; *n.* astonishment, confusion,

perplexity — *Mutá aṅṅ k., muttarib k., mutahaiyir k.; n. tá aṅṅ, itiráb, hairáni* —

Chamatkrit k., vismit k., ghabráná, vyákul k.; n. chatmatkár, vismay, ghabráhat,

vyákulatá.

- A-MĀ'ZED-LY, *ad.* with amazement—*Ta'ajjub yā pareshāni se*—Āscharya wā ghabrāhat se.
 A-MĀ'ZED-NESS, *n.* the state of being amazed—*Pareshāni, hawās-bakhtagi, hairāni*—
 Vismitatā, vyākulatā, ghabrāhat. [ghabrāhat, vyākulatā.
 A-MĀZE'MENT, *n.* astonishment, confusion—*Ta'ajjub, hairāni, iztirā*—Vismay, āscharya,
 A-MĀZ'ING, *p. a.* wonderful, astonishing—*Ājib, 'ajūba, turfa*—Adbhut, chamatkāri, vis-
 mayakāri. [rūp se, adbhut rīti se, vichitra prakār se.
 A-MĀZ'ING-LY, *ad.* wonderfully, astonishingly—*Ājib tarah se, 'ajūba taur se*—Āscharya-
 ĀM-A-ZON, *n.* (Gr. *a. mazos*) a warlike woman, a virago—*Ek jangi 'aurat, jhagrālā 'au-*
rat—*Ek larāki strī, bāghini strī, karkashā.*
 ĀM-A-ZŌ'NI-AN, *a.* relating to the Amazons, warlike, bold, of masculine manners—*Jangi*
'auraton ke mutā'alliq, jangi, diler, mardāna atwār ki—Karkasāstrisan, bāndhī, la-
 rīki, dhīth, sīhasī, purash ke ācharaṇ ki.
 ĀM-BĀ'GEṢ, *n.* (L. *a.*) a circuit of words, an indirect manner of expression—*Pechīda ka-*
lām, lafzī gardish, pher ki guft-gū—Vakrabhāpit, pherwaṭ ki bāt, ṭerhī bāt, va-
 krokti.
 ĀM-BĀS'SA-DOR, *n.* (S. *ambehi* ?) a person sent in a public manner from one sove-
 reign power to another—*Elchī*—Rājādūt. [elchin—Rājādūt ki strī, rajadūtīn.
 ĀM-BĀS'SA-DRESS, *n.* the lady of an ambassador, a female ambassador—*Elchī ki jorū,*
 ĀM'BER, *n.* (Ar. *ambar*) a yellow transparent substance; *a.* consisting of amber; *v.* to
 scent with amber—*Kahrubā; a. kahrubāi; v. kahrubā se mu'attar k.*—Triṇamaṇi,
 talisphatik; *a.* triṇamaṇimay; *v.* triṇamaṇi se sugāndh k.
 ĀM'BER-GRIS, *n.* a fragrant drug—*Ek khush-bū dār būti, 'ambar*—*Ek sugāndh jarī.*
 ĀM-BI-DEX'TER, *n.* (L. *ambo, dexter*) one who can use both hands alike, one who is
 equally ready to act on either side—*Zūl-l-yadain, do-dasti, jo donon hāth kā yakānā is-*
tī māl kar sakā hai, jo tarfain kā sharik hone ko mustā'id rakhtā hai—Ubhayahasta-
 kuśal, jo donon hāth kā nipuṇ hotā hai, dwipakshapāti, jo donon or hone ko prastut
 rakhtā hai.
 ĀM-BI-DEX'TROUS, *a.* using either hand, practising on both sides, double-dealing—*Zūl-l-*
yadain, donon hāth kā barābar istī māl k. w. jāmbain se sāzish rakhae w. riyā-kūr,
makkūr—Jo donon hāth kā samān rūp se vyavahār kar sake, ubhayapakshapāti, ka-
 patī, chhālī, dwikarmā, dwivyavahārī.
 ĀM'BJ-ENT, *a.* (L. *am, eo*) surrounding, encompassing, investing—*Gherne w.^h, gird k.*
w., lapetne w.^h—Gher lene w., sab or se chhekne w., veshtak.
 ĀM-BI-GŪ'ITY, *n.* (L. *am, ago*) doubtfulness of meaning, double meaning—*Ma'ni ki*
muzababī yā mubhamī, mugālata, do-ma'ni—Sandigdharth, sandeharth, doarthā,
 dwyarth.
 ĀM-BI-GŪ'OUS, *a.* doubtful, having two meanings, of uncertain signification—*Muzabab,*
mubham, mashkūk, zū-ma'ni, mushtabih—Sandigdh, doarthā, dwyarth, aspaṣhṭ.
 ĀM-BI-GŪ'OUS-LY, *ad.* doubtfully, uncertainty—*Ibhām se, ishtibāh se*—Sandeh se, san-
 digdh prakār se. [dāira—Kisi vastu kā gherū wā paridhi.
 ĀM'BIT, *n.* (L. *am, itum*) the compass or circuit of any thing—*Kisi chiz kā halqā yā*
 ĀM-BI'TION, *n.* desire of honour or power—*Hausila, hawas, hurmat yā hukūmat ki*
ārzū—Umaṅg, yasalobh, aīswaryākāṅkshā.
 ĀM-BI'TIOUS, *a.* desirous of honour or power—*Hausila-mand, 'ālī-manish, umangi^h*—
 Aīswaryākāṅkshī, utkrishtapadābhilāshī. [lāsh se.
 ĀM-BI'TIOUS-LY, *ad.* in an ambitious manner—*Hausile se*—Umaṅg se, uchchapadābhi-
 ĀM'BLE, *v.* (L. *ambulo*) to move between a walk and trot; *n.* a paco between a walk
 and a trot—*Yargū chalnā, ebīyī chalnā, āsāni se chalnā; n. yargū, āsāni ki chāl*—
 Sundar prakār se chalnā; *n.* sundar chāl. [Ek ghorā jisko sundar chāl sikhāi jāti hai.
 ĀM'BLER, *n.* a horse taught to amble—*Ek ghorā jisko yargū chāl sikhāi jāti hai*—
 ĀM'BO, *n.* (Gr. *ambon*) a reading desk or pulpit—*Parhne ki mez, mimbar*—Parhne ki
 mej, dharmopadesak kā maṅch arthāt sīnhasan.
 AM-BRŌ'SIA, *n.* (Gr.) the imaginary food of the gods—*Amrit^h*—Sudhā.
 AM-BRŌ'SIAL, AM-BRŌ'SI-AN, *a.* of the nature of ambrosia, delicious, fragrant—*Amrit*
ki lāhisiyat kā, maza-dār, khush-bū-dār—Sudhādharmavisishṭ, suswād, sugandh.
 ĀM'BRY, *n.* (almonry) a place where alms are distributed, a pantry—*Khairāt-khāna,*
ambār-khāna—Bhikshālāy, dānasālā, bhāṇīār.
 AMBŪ-ACE', āmz-ās', *n.* (L. *ambo, as*) a double ace—*Dukkā^h, dohrā ekkā^h, dohrāpan^h.*
 ĀMBU-LANT, *a.* (L. *ambulo*) walking, moving from place to place—*Tahaltā^h, muta-*
harrik—Chaltā, phirtā, saraktā, idhar udhar ghūmtā. *
 ĀM-BU-LĀ'TION, *n.* the act of walking—*Tahalnā^h*—Pānw pānw ghalnā, idhar udhar
 ghūmnā. [sakne w.^h, mutaharrik—Pānw pānw chal sakne w., phirāntā, jaṅgam.
 ĀMBU-LA-TO-RY, *a.* having the power of walking, moving from place to place—*Tahal-*
 ĀMBUSH, *n.* (F. *en, bote*) the place or act of lying in wait; *v.* to place in ambush—
Kamīn-gāh, kamīn; v. kamīn meṅ baitānā—Ghāt ki thaur, ghāt; *v.* ghāt meṅ bai-
 thānā.

- AM-BUS-CADRE**, *n.* a private station in which men lie to surprise others—*Kamīn-gāh jahān aurōn par ekā-ek tūt parne ke liye log chup-chāp baithe rahīe haūn*—Ghāt ki jagah, gupt sthān jahān aurōn par haṭāt tūt parne ke liye log baithe rahīe haūn.
- AM-BUSH-MENT**, *n.* lying in wait, surprise—*Kamīn-gāh meṇ nishast, nāghānī hamla*—Ghāt meṇ baitheki, haṭāt ākrāmān k. wā tūt parnā. [kāri ki upayogi vastu.]
- AMEL**, *n.* (Fr. *email*) the matter used for enamelling—*Mīnā-kāri kā asbāb*—Mīnā.
- A-MEL'IO-RATE**, *v.* (L. *ad, melior*) to make better, to improve—*Bih-tar k., taraqqi denā, khūb-tar k.*—Bhadratar k., aur achchhā k., banānā, saṇwārnā, suchārnā.
- A-MEL-IO-RĀ'TION**, *n.* the act of making better—*Bih-terī, taraqqi*—Bhadrataratā, āresh-thātā, bhalāi.
- Ā-MĒN'**, *c.d.* (G.) so be it—*Āmin yā amin, aisā ho*^b—Tathāstu, evamaustu.
- A-MĒNA-BLE**, *a.* (Fr. *a, mēner*) liable to account, responsible—*Muhāsaba-dār, jawāb-dih*—Dāyi, parānuyog idhīn, anusandheya, abhiyoktavya.
- A-MĒND'**, *v.* (L. *a, mēnda*) to correct, to reform, to grow better—*Islāh d., durust k., bih-tar honā*—Sōdhanī, sūddh k., saṇwārnā, banānā, uttam k., bhalā bannā.
- A-MĒND'MENT**, *n.* change for the better, correction, reformation, recovery—*Bih-tarī, durusti, ārastagi, sihhat, shifā*—Swabhāw kā achchhā parivartan, sōdhan, āchārāsōdhan, phir se ārogyatā. [pāritoshik.]
- A-MĒNDS**, *n.* recompense, compensation—*Jazā, badlā, makāfāt*—Pratiphāl, paritusthī.
- A-MĒN'I-TY**, *n.* (L. *amānus*) pleasantness, agreeableness of situation—*Khūbī, jagah ki farhat*—Priyatā, sthān ki ramyatā. [r^h.]
- A-MĒN-TA'CEOUS**, *a.* (L. *amentum*) hanging as by a thread—*Jaise sūt par se laṭakne*
- A-MĒRCE'**, *v.* (L. *ad, merces*) to punish by fine, to inflict a penalty—*Jurmāne yā jari-māne se sazā d., sazā d.*—Arthadānda se tārnā k., tārnā k., dand d.
- A-MĒRCE'A-BLE**, *a.* liable to amercement—*Qābil-i-jurmāna*—Arthadāndayogya.
- A-MĒRCE'MENT**, *n.* punishment by fine—*Jurmāne se sazā*—Arthadānd se tārnā.
- A-MĒR'I-CAN**, *a.* pertaining to AMERICA : *n.* a native of America—*Mutō'alliq-i-Amerika* : *n.* Amerika kā mutawattin—Amerika sambandhī : *n.* Amerika kā desijau
- AMES-ACE'**. See AMES-ACE.
- AME-THYST**, *n.* (Gr. *a, methu*) a precious stone of a violet colour—*Yāqūt, martī*—**AM-E-THYST'INE**, *a.* resembling an amethyst—*Mushābih-i-yāqūt*—Martishmani ke sadris.
- Ā-MI-A-BLE**, *a.* (L. *amo*) lovely, pleasing, charming, deserving affection—*Har-dil-āziz, dil-chasp, dil-rubā, mahbūb*—Priya, ramya, manchor, manohar, manbhāwan, pritiyogya.
- Ā-MI-BL'I-TY**, **Ā-MI-A-BL'I-TY**, *n.* loveliness, power of pleasing—*Har-dil-āzizi, khush karne ki tāqat*—Manoramatī, rijhāne ki śakti, santusht karne ki śakti. [yatā, ramyatā.]
- Ā-MI-A-BLE-NESS**, *n.* quality of being amiable—*Mahbūbī, maghbūbiyat, pasandīdagī*—**Ā-MI-A-BLY**, *ad.* in an amiable manner—*Dil-chasp taur se, dil-pasand tariq se*—Pritipūrvak, manoharatā se.
- Ā-M'I-ANTH**, **Ā-M-I-ANTHUS**, *n.* (Gr. *a, mairno*) an incombustible mineral like flax—*San ke mānind ek qism ki gair-azunda kān' shai*—San ke saṇris ek adāhya ākāriy vastu.
- Ā-MI-CABLE**, *a.* (L. *amicus*) friendly, kind, obliging, peaceable—*Dost-dār, mīhrbān, karīmū-l-ihsān, sāhib-murawwat, dost-parvar, khair khwāh, sulh-andesh, sulh-jo*—Maitra, pritiśil, dayālu, upakāri, śi-hṭāchāri, śānt, nirvirodhī.
- Ā-M'I-CA-BLE-NESS**, *n.* friendliness, good-will—*Dost, dost-dārī, khair-khwāhī*—Maitri, bandhutā, śubhachintā, hitaishitā, hitechchhā. [tā rūp se, hitakāri rūp se, śānti se.]
- Ā-M'I-CA-BLY**, *ad.* in an amicable manner—*Dostāna, khūbī se, khair-khwāhī se*—Bandhu.
- Ā-M'I-TY**, *n.* friendship, good-will—*Dost, khair khwāhī, nek-andesh*—Bandhutā, maitri, śubhachintā, hitaishitā, hitechchhā.
- Ā-M'ICE**, *n.* (L. *amicus*) the undermost part of a priest's habit—*Pādri ke jubbe ke niche kā hissa*—Purohit ke vāstra ke niche kā bhāg.
- A-MID'**, **A-MIDST'**, *prep.* (S. *an, midd*) in the midst, mingled with, among—*Darmiyān, shāmīl, bich*^b—Abhyantar, sāth, mel meṇ, madhya, antar.
- A-MISS'**, *a.* (S. *missian*) faulty, wrong, improper ; *ad.* in a faulty manner—*Taqīr-eār, gāsir, bejā, gair-munāsib* ; *ad. khulā se*—Doshī, anuchit, akartavya ; *ad. dosh bhūl wā bhram se.*
- Ā-MI-TY**. See under AMICABLE.
- AM-MŌN'I-AC**, *n.* (L. *Ammon*) a drug—*Samag, hamāmā, oshaq*—Gōnd viśesh.
- AM-MŌN'I-CAL**, *a.* pertaining to ammoniac, having the properties of ammoniac—*Mutā'alliq-i-samag, samag-tāsir*—Gōndasambandhī, gōndagupaviśisht. [Yuddh ki sāmagri.]
- AM-MU-NITION**, *n.* (L. *ad, munition*) military stores—*Sāmān-i-jangī, asbāb-i-jangī*—**AM'NES-TY**, *n.* (Gr. *a, mnestis*) an act of general pardon—*'Āmm-mu'āfi-nāma, 'āmm-tasalli-nāma*—Sakalāparādhhamukti, sakalāparādhakshamā, sarvadoshamukti.
- A-MŌNG'**, **A-mōngst'**, *prep.* (S. *amang*) mingled with, conjoined with—*Shāmīl, darmiyān, bich*^b—Madhya, antar, abhyantar, milā huā, sāth. *
- Ā-MŌ-RET**, *n.* (L. *amor*) a lover—*'Āshiq, husn-parast*—Kāmī, rasik, anurāgi purush.
- Ā-MŌ-RIST**, *n.* a lover, a gallant—*'Āshiq, husn-parast*—Kāmī, rasik, anurāgi purush.

- AM'OROUS**, *a.* inclined to love—'Ishq-bāz, 'āshiq-tan—Rasik, rasiyā, kāmī, kāmīkrānt.
- AM'OROUSLY**, *ad.* lovingly, fondly—'Ashiqāna, shauq yā muhabbat se—Rasikabhāv se, prītmūrvak, prem se.
- AM'OROUSNESS**, *n.* fondness, lovingness—'Ishq, shauq, muhabbat, 'ishq-bāzī, 'āshiq-tanī—Rasikāī, rasikabhāv, chāh, prem, prīti. [vyāpār, upapatti wā upapatti se phānsāo.
- AMOUR**, *n.* an affair of love, an intrigue—'Ishq-bāzī, āshnāī—Kārnacharitra, rasikāī kā
- AMORPHOUS**, *a.* (Gr. *a*, *morphē*) shapeless, not having a regular form—*Be-shakl, bad-shakl*—Ākārahin, kurūp, kuḍaul.
- AMORT**, *a.* (L. *ad*, *mors*) in the state of the dead, dejected, depressed—*Murda, ā-zurda, afsurda, dil-gir, khāsta-khātir*—Marā, mrīt, udās, udvignaman, dīnaman, khinna.
- AMORTIFICATION**, **AMORTIZEMENT**, *n.* the right of transferring lands to mortmain—*Zamīn ko is tarah par muntaqal karne kā ikhtiyār ki phir wah na to intaqāl karne wālē ke hāth ā sake aur na kisi duniyārī yā 'amm kīm meñ lag sake*—Bhūmī ko is rīti se dūsre ko detālne kā adhikār ki phir wah na to dātā ke hāth ā sake aur na kisi sānsārī wā sīdhārān kīm meñ lag sake.
- AMORTIZE**, *v.* to alienate lands—*Zamīn ko muntaqal k.*—Bhūmī ke sattwa ko dūsre ko d.
- AMOUNT**, *v.* (L. *ad*, *mons*) to rise to, to compose in the whole; *n.* the sum total—*Puhnichnā^h, sab milke hō jānā^h; n. jumla, tī'dād, jam'*—*n.* Moṭ, guthrī.
- AMPHIBIOUS**, *a.* (Gr. *amphi*, *bios*) having the power of living in two elements, partaking of two natures—*Ham-tari-ham-khushki, do 'unsarī, do 'unsar meñ rahne ki tāqat rakhe n.*—Dwidhāgati, do tattwa meñ rahne ko samarth.
- AMPHIBOLOGY**, *n.* (Gr. *amphi*, *bullo*, *logos*) discourse of uncertain meaning—*Zā-mā'nī bayān, muzabzah bayān*—Sandighavarnan wā bakhān, dwyarth varnan.
- AMPHIBOLOGICAL**, *a.* doubtful, equivocal—*Muzabzah, mashkūk, mushṭabih, mubham, mutazalul*—Sandigh, dwyarth, doarthā, anīshchit.
- AMPHIBOLOUS**, *a.* (Gr. *amphi*, *bullo*) tossed from one to another—*Idhar udhar dā-lā huā^h, idhar udhar pheikā huā^h*. [dhārth, bharmilīpan, dwyarthatā.
- AMPHIBOLY**, *n.* ambiguity of meaning—*Muzabzah, mubhamī, mutazalul*—Sandig-
- AMPHIBIENA**, *n.* (Gr. *amphis*, *baino*) a serpent supposed to move with either end foremost—*Do-muikā sānp^h*.
- AMPHISCTIA**, *n.* (Gr. *amphi*, *skia*) the inhabitants of the torrid zone, whose shadows fall in one part of the year to the north, and in the other to the south—*Mintaqai mahruq ke bāshinde jinkā sāya sāl ke ek hisse meñ uttar ki taraf parṭā hai aur dūsre hisse meñ dakkhīn ki taraf*—Ushnakatibandhanivāsī jinkī parchhāin varsh ke ek bhāg meñ uttar ki or parṭī hai aur dūsre bhāg meñ dakkhīn ki or.
- AMPHITHEATRE**, *n.* (Gr. *amphi*, *theatron*) a building of a circular form, with seats all round—*Gol sūrat kā makān jis meñ baithne ke liye chauki chārōn taraf lagī rahtī hai^h, tamāshe kā gol ghar*—Golākār ghar jis meñ baithne ke liye chauki chārōn or lagī rahtī hai^h, golarāng. [māshōn ke mutā'alliq—Golarāngakautukasambandhī.
- AMPHITHEATRICAL**, *a.* relating to exhibitions in an amphitheatre—*Gol makān ke ta-*
- AMPLE**, *a.* (L. *amplus*) large, wide, extended, liberal, diffusive—*Barā^h, vasi^h, phailā^h, fāiyāz, kāfī, musharrih, mufassal*—Visāl, chaurā, prāsast, yatheshit, bahut, vistrīt.
- AMPLENESS**, *n.* largeness, extensiveness—*Barā^h, vus'at, chaurā^h*—Visālātā, phailāw, vistrīt. [prāsast k.
- AMPLIFY**, *v.* to enlarge, to extend—*Barhānā^h, phailānā^h, kushāda k.*—Barā k.,
- AMPLIFICATION**, *n.* enlargement, diffuseness—*Barhāw^h, barā^h, phailāw^h*—Vridhī, vistrīt. [varnan k., atibakhān k.
- AMPLIFY**, *v.* to enlarge, to exaggerate—*Barhānā^h, mubālaga k.*—Barā k., bahut karke
- AMPLIFICATION**, *n.* enlargement, extension—*Barhāw^h, phailāw^h, mubālaga*—Vridhī, adhikāī, vistrātwa, prāsastatā.
- AMPLIFIER**, *n.* one who amplifies—*Barhāne w.^h, phailāne w.^h*
- AMPLITUDE**, *n.* largeness, extent, capacity—*Barā^h, kalāmī, vus'at, kushādagi, tāqat, samū^h*—Mahattwa, vistrīt, ālīhārasakti, samarthya, samāv.
- AMPLY**, *ad.* largely, liberally, copiously—*Barāī farākhī ziyādutī kifāyat yā vus'at se*—Vipulātā visālātā yatheshitātā wā prāsastatā se. [k., āng ko kāt dālnā.
- AMPUTATE**, *v.* (L. *am*, *puto*) to cut off a limb—'Uzr ko kāt dālnā—Āngachchhedan
- AMPUTATION**, *n.* the act of cutting off a limb—'Uzr kō kāt dālnā, —Āngachchhedan.
- AMULET**, *n.* (L. *a*, *moles*) a charm against evil or mischance—*Hirz, ta'wiz, jantar^h*—Gaṇḍā, gānrā, kavach.
- AMUSE**, *v.* (L. *a*, *muso*) to entertain, to divert, to deceive—*Bahlānā^h, tafrih d., hila-havāla k., dam d.*—Abhinandit k., man phernā, tālmatol k., bhu'īnā. [vilās.
- AMUSEMENT**, *n.* that which amuses—*Bahlāw^h, khel^h, tamāshā*—Manpher, vinod, krīrā,
- AMUSING**, *p.* *a.* entertaining, pleasing—*Mufarrih, farhat-angez, dil-chasp*—Vinodak, manbhāwnā, manorañjak. [chasp—Manpherne wā bahlāne ko samarth, manbhāwnā.
- AMUSIVE**, *a.* having power to amuse—*Mufarrih, tafrih dene kī tāqat rakhe n., dil-*
- AMUSIVELY**, *ad.* in an amusive manner—*Mufarrih taur se*—Manbhāwnī rīti se.

AN, (S.) the indefinite article, placed before words beginning with the sound of a vowel—*Jin lafzon ke shurū meñ harf-i-illat ki āwāz hotī hai unke pahle yah harf-i-tankir rakkhā jāta hai*—Jin sabdon ke ādi meñ swaravarṇ ki dhvani nikaltī hai unse pūrv yah anishchayak dharā jātā hai.

AN-A-BĀP'TIST, n. (Gr. *ana, baptō*) one who re-baptizes, one who maintains that persons baptized in their infancy ought to be baptized again—*Wah jo do-bāra istibāq detā hai, wah jiskā yah 'aqida hai ki jinko lapakpan meñ istibāq diyā gayā ho unko phirke istibāq denā munāsib hai*—Wah jo dusri ber Isā mat meñ lāne kā jalasañskār kartā hai, wah jiskā yah mat hai ki jinkā bachpan meñ jalasañskār huā ho unkā phirke jalasañskār honā nchit hai.

AN-A-BĀP'TISM, n. the doctrine of Anabaptists—*Do-bāra istibāq dene-wālon kā 'aqida*—Punarjalasañskār karnchārōn kā mat.

AN-A-BĀP'TISTIC, AN-a-bap-tis'ti-cal, a. relating to Anabaptists—*Aise shakhs ke muta'alliq ki jiskā 'aqida do-bāra istibāq dene kā hai*—Punarjalasañskār karnchārōn kā sambandhi.

AN-A-BĀP'TIST-TRY, n. the sect of Anabaptists—*Un logon kā firqa jinkā yah 'aqida hai ki do-bāra istibāq denā munāsib hai*—Punarjalasañskār karnchārōn kā panth.

AN-A-BĀP'TIZE', v. to rebaptize—*Do-bāra istibāq d.*—Isāi dharmina meñ lāne ke liye punarjalasañskār k.

AN-ĀCH'Ō RITE, n. (Gr. *ana, choreo*) a monk who leads a solitary life, a hermit—*Tā-riku-d-dunyā, zāhid, goshu-nishīn*—Tyāgi, vanavāsi, tapaswi.

AN-A-CHO-RĒT'IC, a. relating to an anchorite or hermit—*Muta'alliq-i-tāriku-d-dunyā, muta'alliq-i-zāhid*—Tapaswisambandhi.

AN-ĀCH'RO-NISM, n. (Gr. *ana, chronon*) an error in computing time—*Tārīkh yā waqt ke shumār ki galatī, ikhtilāf-i-waqt, tazwīr-i-hisāb-i-zamān*—Kālagāṇābhram, kalagāṇāvyatyay.

AN-ĀCH'RO-NISTIC, a. containing an anachronism, erroneous in date—*Tazwīr-i-hisāb-i-zamān ke muta'alliq, tārikh yā waqt meñ galat, waqt shumār karnē meñ galat*—Kālagāṇā meñ asuddhi.

AN-ĀC-RE-ŌN'TIC, a. relating to Anacreon, in the manner of Anacreon—*Anākriān shā'ir se nisbat-dār, Anākriān ke mutābiq*—Anākriānkavisambandhi, Anākriān ke anusār.

AN'A-DEME, (Gr. *ana, deo*) a chaplet or crown of flowers—*Phūl kā sihrā yā tāj*—AN-A-GŌG'ICS, n. pl. (Gr. *ana, ago*) mysterious considerations—*Muglaq yā ba'idu-l-fahm khijālāt*—Gūrh vichār.

AN-A-GŌG'IC-CAL, a. elevated, mysterious—*Buland, muglaq, mu'aminā*—Ūñchā, gūrh.

AN'A-GRAM, n. (Gr. *ana, gramma*) the change of one word into another by transposing the letters—*Hurūf ki tabdīl se ek lafz ko dusrā kar dālnā, tahrif, qalb*—Aksharōn ki ulatpalāt se ek šabd ko dusrā kar dālnā, šabdliksharaviparyāyāsakalpitanām.

AN-A-GRAM-MĀT'IC, a. forming an anagram—*Tahrif-kunanda, qalb-kunanda*—Aksharōn ke parivartan se ek šabd kā dusrā šabd banāne w.

AN-A-GRAM-MĀT'IC-CAL-ly, ad. in the manner of an anagram—*Tahrif yā qalb ke taur se*—Aksharōn ke parivartan se ek šabd ko dusrā šabd banāne ki rītī se.

AN-A-GRĀM'MA-TISM, n. the act or practice of making anagrams—*Tahrif yā qalb banāne kā shuql*—Aksharōn ke parivartan se ek šabd kā dusrā šabd banāne kā abhyās.

AN-A-GRĀM'MA-TIST, n. a maker of anagrams—*Tahrif banāne w., qalb banāne w.*—Aksharōn ke parivartan se ek šabd kā dusrā šabd banānā.

AN-A-GRĀM'MA-TIZE, v. to make anagrams—*Tahrif banānā, qalb banānā*—Aksharōn ke parivartan se ek šabd kā dusrā šabd banānā.

AN-A-I-ĒP'TIC, a. (Gr. *ana, lepsis*) restorative, strengthening—*Shifā-baksh, musqari*—AN-ĀL'O-GY, n. (Gr. *ana, logos*) resemblance, similarity, proportion—*Mushābahat, tatābuq yā muwāfaqat, tajnis nisbat yā qarīna*—Sadrīsiya, sadrisatā, sannatī, tulyatī, upamān, abhyupagām, paraspārānurupātā.

AN-A-LŌQ'IC-CAL, a. having analogy—*Mushābih, mutābiq yā muwāfiq*—Sadrīś, samān.

AN-A-LŌQ'IC-CAL-ly, ad. in an analogical manner—*Mushābahat se, muwāfiq yā murāfiq taur se*—Samān bhāw se, sadrisatā se.

AN-ĀL'O-GIZE, v. to explain by analogy—*Tajnis yā mushābahat se bayān k., tamsil se samjhānā*—Sadrīsatā se samjhānā, upamā se samjhānā.

AN-ĀL'O-GOUS, a. having resemblance—*Mushābih, murāfiq yā mutābiq*—Sadrīś, upamā.

AN-ĀL'O-GOUS-ly, ad. in an analogous manner—*Mushābahat se, tajnis yā muwāfaqat se*—Sadrīsatā se, tulyatā se, samān bhāw se, upamitī se.

AN'A-LYZE, v. (Gr. *ana, luo*) to resolve a compound into its first principles—*Kisi murakkab ko uske usul meñ tafriq k., tafriq yā tashrih k.*—Kisi misrit dravya ko uske tattwa meñ vibhinna k., samuh dravya ko uske mūl avayavōn meñ prithak k., mūlatattwasōdhan k.

AN-ĀL'YSIS, n. the separation of a compound into its constituent parts—*Kisi murakkab*

ki uske juzvi 'issoon meñ tafriq, tafriq yâ tashrih—Kisi misrit dravya kâ uske mûl avayavon meñ vibhed, parichhed, mûlatattwasodhdhan.

AN'A-LYST, *n.* one who analyzes—*Tafriq k. w., tashrih k. w., kisi murakkab ko uske asli hisson meñ tafriq k. w.*—Kisi misrit dravya ko uske mûl avayavon meñ vibhinna k. w., mûlatattwasodhak.

AN-A-LYT'IC, AN-A-LYT'ICAL, *a.* pertaining to analysis, resolving into first principles—*Usûl meñ tafriq yâ tashrih ke muta'alliq, tashrihi, usûl meñ tafriq k. w.*—Mûl avayavon meñ parichobhedasambandhi wâ parichchedak, mûlatattwasodhanavishayak.

AN-A-LYT'ICAL-LY, *ad.* in an analytical manner—*Kisi murakkab ko uske asli hisson meñ tafriq karne ke taur par*—Kisi misrit dravya ko uske mûl avayavon meñ prithak karne ki riti purvak, mûlatattwasodhdhan ki riti se.

AN-A-LYZ-ER, *n.* one who analyzes—*Kisi murakkab ko uske asli hisson meñ tafriq k. w., Kisi misrit dravya ko uske mûl avayavon meñ prithak k. w., mûlatattwasodhak.*

A-NÂN'AS, *n.* the pine apple—*Ananâs*—Anâras.

AN'A-PEST, *n.* (Gr. *ana, paio*) a metrical foot, containing two short syllables and one long—*Wah shîr ki jis meñ do chhôte hije aur ek barâ hije huâ karte huîn*—Sâgapa-baddh, wah chhand ki jis meñ do laghu ek guru krun se rahte hain, hast.

AN-A-PES'TIC, *a.* relating to the anapest—*Jis shîr meñ do chhôte aur ek barâ hije rahte hain us se nisbat-dâr*—Sâgapa-baddhapâdayukt.

AN'AR-CHY, *n.* (Gr. *a, archê*) want of government, disorder, political confusion—*Bad'amali, hangâma, mulki be-intizâmî*—Arâjya, râjyahanatî, ândher, halchal, râj meñ udham, ândhâdhundh kâ râj.

AN'ARCH, *n.* an author of confusion—*Bad'amali-kunanda, gaddâr, bad'amali k. w.*—Arâjyakârak, râj meñ ândher ândhâdhundh wâ halchal k. w.

A-NÂR'CHIC, A-NÂR'CHI-CAL, *a.* confused, without rule or government—*Abtar, be-qâ'ida, be-band-o-bast, be-zabt*—Garbar, astavyast, niyamarahit, âsanarahit.

AN'AR-CHISM, *n.* want of government—*Be-band-o-basti, bad'amali*—Niyamahinatâ, âsanahinatâ, râj meñ ândher. [ândher k. w., ândhâdhundh karnehârî.

AN'AR-CHIST, *n.* one who occasions confusion—*Abtarî k. w., gaddâr*—Astavyastakârak, AN-A-SÂR'CA, *n.* (Gr. *ana, sarx*) a kind of dropsy—*Ek qism kâ jalandhar*—Ek prakâr kâ jalodar, soth.

AN-A-SÂR'COUS, *a.* relating to anasarca—*Jalandharî^b*—Sothî.

A-NÂS'TRO-PHE, *n.* (Gr. *ana, strophê*) a figure by which the order of the words is inverted—*Inshâ kâ ek qâ'idu ki jis se lafzon ki tartib ulat jâtî hai, tabdil i-tarkibu-l-lafz*—Ek alâfkar ki jis se âbdoñ kâ kram ulat jâtâ hai, padakramavyatray.

AN'ÂTH'E-MA, *n.* (Gr.) an ecclesiastical curse, excommunication—*Mazhubi la'nat yâ bad-du'â, kul sâ ke mu'taqidoñ meñ se ikhrâj*—Dharmasambandhi âp, Isâi samâj se nirâkaran wâ nishkâsan. [se nishkâsan wâ nirâkaran.

A-NÂTH'E-MA-TISM, *n.* excommunication—*Kâlisâ ke mu'taqidoñ meñ se ikhrâj*—Isâi samâj A-NÂTH'E-MA-TIZE, *v.* to pronounce accursed—*Mazhab ke bamûjib la'nat k. yâ bad-du'â d.*—Dharm ke anusâr abhiâp denâ.

A-NÂTH'E-MA-TIZ'ER, *n.* one who pronounces an anathema or curse—*Mazhab ke bamûjib la'nat k. w. yâ bad-du'â d. w.*—Dharm ke anusâr abhiâp d. w.

A-NÂT'O-MY, *n.* (Gr. *ana, temno*) the act of dissecting the body, the structure of the body, a skeleton—*Tashrih-i-jism, jism ki chir-phâr, jism ki tarkib, thathir^b*—Sariraparichhed, sarir ki chirphâr, sarir ki banâwat, panjar. [chchhodasambandhi.

AN-A-TÔM'I-CAL, *a.* relating to anatomy—*Tashrih-i-jism ke muta'alliq*—Sariravyava-AN-A-TÔM'I-CAL-LY, *ad.* in an anatomical manner, by means of dissection—*Tashrih-i-jism ke taur par, chir-phâr ke wasile se*—Sariravyavaachhed ki riti se, chirphâr ke dwârâ. [ki chirphâr wâ banâwat jânnewâlâ.

A-NÂT'O-MIST, *n.* one skilled in anatomy—*Jism ki chir-phâr yâ tarkib jânnê w.*—Sarir A-NÂT'O-MIZE, *v.* to dissect, to lay open—*Chirná^b, phárnâ^b, kholná^b*.

AN'CES-TOR, *n.* (L. *ante, cessum*) one from whom a person is descended—*Jadd, bâp-dâdâ^b*—Purkhâ, pitra, pûrvvapurush. [khon kâ.

AN'CES-TRAL, *a.* relating to ancestors—*Abû,ajdâdi; bâp dâde kâ^b*—Paitrik, pitrik, pur-AN'CES-TRY, *n.* a series of ancestors, lineage—*Abâ-ajdâd kâ silsilâ, gharânâ^b, khândân*—Pûrvvapurushâvali, vanâ, kul, gotra. [gar ; v. langar dâlnâ.

AN'CHOR, *n.* (L. *anchora*) an iron instrument to hold a ship ; *v.* to cast ancor—*Lan-AN'CHOR-AGE, n.* ground for anchoring in, duty paid for liberty to anchor—*Langar-gâh, langar-gâh kâ mahsul*—Langar dâlne ki jagah, langar ki jugah kâ kar.

AN'CHORED, *p. a.* held by the anchor—*Langar par*.

AN'CHOR-HÖLD, *n.* the hold of an anchor—*Langar ki girift*—Langar ki pakar.

AN'CHOR-SMITH, *n.* a maker of anchors—*Langar-sâz*—Langar banâne w.

AN'CHO-RITE. See Anachorite. [asth stri, sannýâsin, tapaswinî, vairâgin, udâsin.

AN'CHO-RESS, *n.* a female recluse—*Khalwat-nishîn 'aurat, gosha-nishîn 'aurat*—Vânapr-

AN-CHÖ'VY, *n.* (Sp. *anchova*) a small fish used as sauce—*Ek Ahoṭi machhli jo chatni si khāi jāti hai*^h.

AN'CIENT, *a.* (L. *antiquus*) old, of old time, not modern—*Qadīm, derīna, qadīm zamāne kā, jadīd nahīn*—Būrhā, vridhā, prāchin, prāchinakālin, navīn nahīn, nayā nahīn. [salaf ke log—Pūrvakālinalok, pūrvakālinamanushya.

AN'CIENTS, *n. pl.* men of former times—*Qudamā, aslūf, mutaqaddimīn, awāil ke log*, AN'CIENT-LY, *ad.* in old times—*Qadīm meṅ, qadīmū-l-azām meṅ*—Pūrvakāl meṅ, prāchinakāl meṅ.

AN'CIENT-NESS, *n.* existence from old times—*Qadāmūt*—Prāchinatā, purātanatwa.

AN'CIENT-RY, *n.* honour of lineage—*Khāndān ki hurmat*—Vaiśapratishthā, kulapratishthā [dār—Patākā, dhujā, patākāvahak, dhujādhārī.

AN'CIENT, *n.* (L. *insigne*) a flag, the bearer of a flag—*Nishān, jhandā^h, nishān-bar*.

AN-CIL/LA-RY, *a.* (L. *ancilla*) subservient—*Mumidd, madad-gār, mu'awīn*—Gunakārī, abhiprāyopakārak, adhin.

AND, *con.* (S.) the particle by which sentences or terms are joined—*Aur^h*.

AND'I-RON, and'i-urn, *n.* (*hand, iron* ?) the iron at the end of a grate in which the spit turns or on which wood is laid to burn—*Qulāba, angethi kā wah hissa ki jis meṅ lakri jalne ke liye rakkhi-jāti hai*—Lohe ki borsī kā wah bhāg ki jismēn lakri barne ke nimitta dhari jāti hai. [—Ek prakār kā hijrā.

AN'DRO-GYNE, *n.* (Gr. *aner, gunē*) a kind of hermaphrodite—*Ek qism kā mukhannas*.

AN-DRŪ'Y-NAL, *a.* having two sexes—*Mukhannas, hijrā^h*—Dwilingavisishṭ, do liṅg wālā.

AN-DRŪ'Y-NAL-LY, *ad.* of two sexes—*Mukhannas ki sūrat par, hijre sā^h*—Dwilingavisishṭ. [Upakathā, upākhyān, kabānī.

AN'EC-DOTE, *n.* (Gr. *a, ek, dotos*) an incident of private life—*Qissa, afsāna, nagl*—

AN-EC-DOT'I-CAL, *a.* pertaining to anecdotes—*Naqli, qisse ke muta'alliq, afsāne se nisbat-dār*—Upakathāsambandhī, upākhyānavishayak. [ek qism kā phūl—Pushpavisesh.

A-NEM'O-NE, *n.* (Gr.) the wind-flower—*Shaqāiqū-n-nu mān yā shaqāiqū-n-nu mānī*, AN'EU-RISM, *n.* (Gr. *ana, eurus*) a disease in which the arteries become dilated—*Ek*

simār jīs se raqīq phūl jāti hai—Ek rog jis se nārī phūl jāti hai.

A-NEW', *ad.* (*a, new*) over again—*Sar-ināw, naye sir se^h, phir^h*—Punarvār.

AN-FRAC'TU-OSE, AN-FRAC'TU-OUS, *a.* (L. *am, fractum*) full of breaks or turnings—*Peckida, kuj, terhā-berā^h*—Ghumāw se banā huā, phirāw se banā huā.

AN'GEL, *n.* (Gr. *angelos*) a messenger, a spirit, a gold coin; *a.* like an angel—*Firishta, rūh, ashrafī*; *a.* *firishte ke mā'ind*—Iswaradūt, devadūt, ātmā, swarnamudrā; *a.* Iswaradūt ke sadris, devadūt kī nāīn. [Devadūtavishayak, Iswaradūtasambandhī.

AN'GEL'IC, AN'GEL'I-CAL, *a.* belonging to angels—*Firishtōn ke muta'alliq, firishta-kho*—

AN'GER, *n.* (L. *ango*) resentment, rage, pain; *v.* to enrage, to provoke—*Kīna, bugz, gazaḥ, gussa, taklīf, dard*; *v.* *gazaḥ-nāk k.*, *gussa-war k.*, *chheṛnā^h*—Ākrosh, dwesh, krodh, pirā; *v.* *krudhdh k.*, *khijānā, chirhānā*.

AN'GRY, *a.* affected with anger, provoked—*Darham-darham, khashm-nāk, jhūnjhlāyā^h*—Krudhdh, kopī, prakopit, chirhā, krodhī.

AN'GRI-LY, *ad.* in an angry manner—*Gusse se*—Kop se, sakop, krodh se.

AN'GLE, *n.* (L. *angulus*) the space between two lines that meet in a point, a point where two lines meet, a corner—*Zāviya, nok, gosha*—Kon, khūnt, konā.

AN'GLED, *a.* having angles—*Zāviya-dār, goshe-dār, nok-dār*—Sakon, khūnt sahit.

AN'GU-LAR, *a.* having angles or corners—*Zāviya-dār, goshe-dār, kone-dār*—Konavisishṭ, sakon, khūnt sahit. [tatā.

AN'GU-LAR'I-TY, *n.* the quality of being angular—*Goshe-dārī, kone-dārī*—Konavisish-

AN'GU-LAR-LY, *ad.* with angles or corners—*Goshōn yā zāviyōn se*—Konōn se, khūntōn se.

AN'GU-LA-TED, *a.* formed with angles—*Goshe-dār banā huā*—Konavisishṭ banā huā, kone sahit banā huā. [sishṭ, ānkri sā.

AN'GU-LOUS, *a.* having corners, hooked—*Zāviya-dār, ghoshe-dār, ānkri-dār*—Konavi-

AN'GLE, *v.* (S. *angel*) to fish with a rod and hook; *n.* a fishing rod—*Bansi lagānā^h*; *n.* *bansī^h*.

AN'GLER, *n.* one who angles—*Bansī lagānevalā^h*. [nipunatā wā yukti.

AN'GLING, *n.* the art of fishing with a rod—*Bansī lagāne kā fann*—Bansī lagāne kī

AN'GLI-CAN, *a.* pertaining to England—*Inglistānī, angrezī*—Inglāndiyya.

AN'GLI-ÇİZE, *v.* to make English—*Angrezī karnā*—Inglāndiyya k.

AN'GLI-ÇISM, *n.* an English idiom—*Angrezī zabān kā muhāvvara*—Angreji bhāshā ke vākya-prayog kī rīti, Inglāndiyya bhāshā ke vākya kī dhārā.

AN'GUISH, *n.* (L. *ango*) great pain of body or mind; *v.* to torture—*Jismānī yā dilī nihāyat dard, s' jisat, aziyat, 'azāb*; *v.* *siyāsāt d.*, *'azāb d.*—Yātānā, sarir wā man kī tivra pirā; *v.* *yātānā d.*, *satānā*.

AN-GUST', *a.* (L. *angustus*) narrow, strait—*Tang, chust, malḥmasa*—Sakrā, sakat saḥkīrn.

AN-GUS-T'ATION, *n.* the act of making narrow—*Tangi, chustī*—Saḥkīrpatā, sakatī, sakrāī.

- AN-HE-LĀTION**, *n.* (L. *am, halo*) the act of panting, difficult respiration — *Haṅphā^h, amafus ba-diqqat* — Haphhaphi, kasht se śwās leni, uchchhwasan.
- AN'ILE**, *a.* (L. *anus*) relating to an old woman, imbecile — *Buddhi se nisbat-dār, majhūl, nā-tawān* — Burhiyā samparkī, nirbal, kshīp.
- AN-LĪ-TT**, *n.* the state of being an old woman, dotage, imbecility — *Buddhi ki hālat, sahyūhat^h, majhūl, nā-tawān* — Burhiyā ki avasthā, hatabuddhi, hatajñān, nirbal-atā, kshinatā.
- AN I-MAD-VĒRT**, *v.* (L. *animus, ad, verto*) to turn the mind to, to censure — *Dil rujū^h k., malāmat k., chashm-numāi l.* — Kisi or chitta phernā, dokhnā, dosh d., nindā k.
- AN-I-MAD-VĒR'SION**, *n.* remark, censure — *Bāt^h, gaul, guftār, malāmat, chashm-numāi* — Charchā, vachan, nirikshan, nindā, vāgdand.
- AN-I-MAD-VĒRT'ER**, *n.* one who animadverts — *Kisi taraf dil rujū^h k. w., malāmat k. w., chashm-numāi k. w., bāt kahne w.^b* — Kisi or chitta pherne w., pratinindak, dosh d. w., kahne w., charchā k. w.
- AN'I-MAL**, *n.* (L.) a living corporeal creature; *a.* belonging to animals — *Jānwar, jān-dār, zī-rūh*; *a. jānwarī, jān-dārī* — Jiv, jantu, prāpi; *a. jivi, jantuvishayak.*
- AN-I-MĀL'GULE**, *n.* a very small animal — *Haṣṣrātu-l-arz, nēhāyat choṣū jān-dār* — Ati-kshudrajantu. (yak.)
- AN-I-MĀL'CU-LAR**, *a.* relating to animalcules — *Haṣṣ ātu-l-arzī* — Atikshudrajantuvishā.
- AN-I-MĀL'I-TT**, *n.* the state of animal existence — *Hālat-i-jān-dārī, hālat-i-jānwarī* — Jiv ki daśī, prāpi ki avasthā.
- AN'I-MATE**, *v.* (L. *animus*) to give life to, to quicken, to encourage; *a.* alive, possessing animal life — *Zinda k., jān d., himmat d., tasalli d.*; *a. zinda, jān-dār* — Jilānā, sajiv k., dhārhas wā dhāras d.; *a. jītā, jivī, sajiv, saprāp.*
- AN'I-MĀT ED**, *a.* having life, lively, vigorous — *Zinda, chālāk, zor-āwar* — Sajiv, chetan, ut-tejit, praphullavadan, chānchal, prabal, balawān.
- AN-I-MĀ'TION**, *n.* the act of animating or enlivening, life, spirit, vigour — *Zinda karnā, jān, rūh, quwat, tāgat* — Jilānī, prāpādharān, jiv, prāp, bal, parākram, tej.
- AN'I-MĀ-TOR**, *n.* one that gives life or spirit — *Jān-bāhsh^h, himmat d. w., rūh-bakheh* — Prāpād, prāpādātā, āśwasak, jivad. [atighrinā, śātrutā, vair.]
- AN-MOŚ'T-TR**, *n.* violent hatred, active enmity — *Sakht karāhiyat, adāwat* — Tivradwesh.
- AN'ISE**, *n.* a species of parsley — *Bādiyān, sauñf* — Sauñph.
- AN'KER**, *n.* (D.) a liquid measure of ten gallons — *Ragiq chiz ki ek māp jo takhmīnan sawā-sāt panseri hogi* — Dravadravya ki ek parim in jo prāy sawisāt panseri hogā.
- AN'KLE**, *n.* (S. *anclow*) the joint between the foot and the leg — *Ṭaknā^h, shītalang* — Gulph, pair ki gūth.
- AN'NAL'S**, *n. pl.* (L. *annus*) history related in the exact order of time — *Zamāne ke t'hik silsile ke mutābiq tawārīkh, tawārīkh* — Samay ke yathārth kram ke anusār itihās, itihās.
- AN'NAL-IST**, *n.* a writer of annals — *Muwaarrikh, bā-silsila tawārīkh kā musannif* — Kraminusār karke itihās kā lekhaḥ wā rachne w.
- AN'NAL-IZE**, *v.* to write annals, to record — *Zamāne ki tartīb se tawārīkh tasnif k., navishā k.* — Kramānusār itihās likhnā, likhnā.
- AN'NATS**, *n. pl.* (L. *annus*) the first fruits — *Pahl phal^h* — Pratham phal.
- AN-NEAL**, *v.* (S. *an, elan*) to heat in order to fix colours, to temper glass — *Rang charhāne ke liye tāw d.^h, kānch ko tāwnā^h*. [dene ki yukti.]
- AN-NĒAL'ING**, *n.* the art of tempering glass — *Shishe ke tāwne kā fann* — Kānch ko tāw.
- AN-NĒX**, *v.* (L. *ad, nexum*) to unite to at the end, to subjoin, to affix — *A'khir meṅ jor denā, paiwand k., wasl k.* — Ant meṅ jorī, lagānā, sahyog k.
- AN-NĒX-ĀTION**, *n.* conjunction, addition — *Ittisā, paiwand, wasl, milāw^h* — Saṅyog, jor, anubandhan, upasthāpan.
- AN-NĒX'ION**, *n.* the act of annexing — *Paiwand karnā, milānā^h* — Saṅyogakriyā, jorī.
- AN-NĒX'MENT**, *n.* the thing annexed — *Mulhaq shai, paiwand chiz* — Jorī hui vastu, sahyuktavastu, anubandh. [— Meṭnā, nasht k., lop k.]
- AN-NĪ'HI-LATE**, *v.* (L. *ad, nihil*) to reduce to nothing, to destroy — *Nest k., tabāh k.*
- AN-NĪ'HI-LA-BLE**, *a.* that may be annihilated — *Qābil-i-tabāhi, nesti ke liq* — Meṭe jāne ke yogya, nasht kiye jāne ke yogya.
- AN-NĪ'HI-LĀ'TION**, *n.* the act of annihilating — *Tabāhi, halākat* — Nās, kshay, lop.
- AN-NI-VĒR'SA-RY**, *n.* (L. *annus, versum*) a day celebrated as it returns each year; *a.* returning with the year, annual — *Roz-i-sāl, har-sāla roz*; *a. har-sāla* — Sānvatsarika-din, pratīvarshikadivas, pratīvarshikadin; *a. sānvatsarik, pratīvarshik.*
- AN-NI-VĒR'SA-RY-LY**, *ad.* annually — *Sāl-ba-sāl, har-sāl* — Pratīvarsh, baras baras.
- AN-NO-TATE**, *v.* (L. *ad, noto*) to make remarks on a writing, to comment — *Tafsīr k., ta'bīr k., sharh k.* — Ṭīkā likhnā, tippan likhnā, bhāshya likhnā.
- AN-NO-TĀ'TION**, *n.* a remark, a comment — *Tafsīr, ta'bīr, sharh* — Ṭīkā, tippan.
- AN-NO-TĀ'TION-IST**, *n.* a writer of comments — *Mufasssīr, shāriḥ* — Ṭīkākar, bhāshyakār, tippanalekhaḥ.

AN'WO-TA-TOR, *n.* a commentator, a scholiast—*Shārīh*, *mufasssīr*—*Tīkākār*, *bhāṣhyākār*, *tippanalekhak*. [*manādī k.*, *ishtihār k.*, *ittilā' d.*—*Prakās k.*, *samāchār d.*, *janānā*.]

AN'NOŪNCE', *v.* (*L. ad, nuncio*) to publish, to proclaim, to give notice—*Zāhir k.*,

AN'NŪNCEMENT, *n.* the act of giving notice, a declaration, an advertisement—*Ittilā' dīhi*, *izhār*, *ishtihār*—*Samāchār*, *prakās*, *vijnāpan*, *khyāpan*, *sañvad*.

AN'NUNCIATE, *v.* to bring tidings, to announce—*Khabar lānā*, *ittilā' d.*, *zāhir k.*, *ishtihār k.*—*Sañvad lānā*, *samāchār lānā*, *prakās k.*

AN'NUNCIATION, *n.* the act of announcing, the anniversary of the angel's salutation of the Virgin Mary, being the 25th of March—*Ittilā' dīhi*, *izhār*, *Mārch mahine ki pachiswān tarīkh ki firāste ne usī tarīkh ko hazrat 'Isā ke paidā hone ki khabar hazrat Mariam ko di thi*—*Sañvad*, *prakās*, *vijnāpan*, *Mārch mahine kā pachiswān din ki Iswaradūt ne usī din Isā ke janamne kā samāchār Mariam ko diyā thā*.

AN'NŌY', *v.* (*L. ad, nocere*) to incommode, to vex, to molest; *n.* injury, molestation, trouble—*Tasā' d.*, *taklif d.*, *muztarīb k.*, *satīnā^h*, *chhērñā^h*; *n.* *tasā?*, *izā*, *taklif*—*Dukh d.*, *piṛā d.*, *kijhānā*, *utpāt k.*; *n.* *utpāt*, *santāp*, *klēś*, *dubkḥ*.

AN'NŌY'ANCE, *n.* that which annoys—*Zahmat*, *āzār*, *khisarat*, *qubāḥot*—*Kantak*.

AN'NU-AL, *a.* (*L. annus*) coming yearly; *n.* that which comes yearly—*Har-sālā*; *n.* *āmad-i-har-sālā*—*Sañvati*, *baraswār*, *prativārehik*, *barsorī*, *sānvatsarik*; *n.* *baras baras āwanhār*.

AN'NU-AL-LY, *ad.* every year, yearly—*Har-sāl*, *sāl-ba-sāl*—*Prativarsh*, *baras baras*.

AN'NŪ-TANT, *n.* one who has an annuity—*Sāliyāna-dār*—*Prativārshik vetan pāne wālā*, *baras baras nirūpit dravya pāne w.* [dhan diyā jātā hai.

AN'NŪ-TY, *n.* a yearly allowance—*Sāliyāna*—*Prativārshik vetan*, *baras baras jo nirūpit*

AN'NŪL', *v.* (*L. ad, nullus*) to make void, to abolish, to abrogate—*Radd k.*, *mansūkh k.*, *bātīl k.*, *mauqūf k.*—*Vyarth k.*, *uṭhā d.*, *rahit k.*, *meṭnā*, *lop k.*

AN'NU-LAR, *a.* (*L. annulus*) having the form of a ring, pertaining to a ring—*Halqanumā*, *angushtari-numā*, *angūṭhi ke mutā'alliq*—*Maṇḍalākār*, *mūndarī wā chhulle ke ākār*, *mūndarivishayak*. [ke sadrī, vartulīkār.]

AN'NU-LAR-Y, *a.* like a ring, circular—*Chhalla sā^h*, *halqe sā*—*Mūndarī kī nāin*, *mūndarī*

AN'NU-LET, *n.* a little ring—*Ek chhoṭī angūṭhi^h*, *chhoṭā chhalla^h*.

AN'NŌM-ERATE, *v.* (*L. ad, numerus*) to add to a former number—*Pahle kī raqam meṅ joṛ d.*, *shāmil k.*—*Pahli saṅkhyā meṅ joṛ denā*, *yog k.* [saṅkhyā meṅ joṛt wā yog.

AN'NŌM-ERATION, *n.* addition to a former number—*Pahle kī raqam meṅ joṛtī*—*Pahli*

AN'NUNCIATE. See under **ANNOUNCE**.

AN'O-DYNE, *n.* (*Gr. a, odunē*) medicine which assuages pain: *a.* mitigating pain—*Dard takhīf karne wālī dawā*, *tashīh-balkhsh dawā*; *a.* *musabbīṭ*, *dard takhīf k. w.*

—*Duhkhaharan aushadh*, *vedanāsāntik aushadh*; *a.* *dukhkharap*, *vedanāsāntik*.

AN'ŌINT', *v.* (*L. ad, unctum*) to rub over with oil, to consecrate by unction—*Tilā k.*, *tel lagānā^h*, *sar par tel lagākār makhs k.*—*Tailamardan k.*, *abhishek k.*

AN'ŌINTER, *n.* one who anoints—*Tel lagāne wālī^h*, *sar par tel lagākār makhs k. w.*—*Tailamardan k. w.*, *abhishek k. w.*, *abhishechak*.

AN'ŌINTING, *n.* the act of rubbing with oil—*Tel lagānā^h*—*Tailamardan*, *abhishechan*.

AN'ŌINTMENT, *n.* the state of being anointed—*Tilā kiye jāne kī hālat*, *tel lagākār makhs kiye jāne kī hālat*—*Abhisiktatā*, *kritābhishekatā*.

AN'ŌM'A-LY, *n.* (*Gr. a, homalos*) a deviation from the common rule, irregularity—*Khilāf-i-dastūr*, *khilāf-i-qā'ida*, *be-dastūri*—*Aniyam*, *vidhiviruddhatā*.

AN'ŌM'A-LISM, *n.* a deviation from rule—*Be-dastūri*—*Aniyam*, *avidhi*. [niyamaviruddh.

AN'ŌM'A-LOUS, *a.* out of rule, irregular—*Be-qā'ida*, *be-dastūr*—*Vidhibin*, *vidhiviruddh*,

AN'ŌM'A-LOUS-LY, *ad.* irregularly—*Be-dastūri se*, *be-qā'ida*—*Vidhibinatā se*, *aniyamatā-pūrvak*, *vidhiviruddhatā se*. [thatikram.

AN'O-MY, *n.* (*Gr. a, nomos*) breach of law—*Āin-shikani*—*Vyavasthālānghan*, *vyavas-*

AN'ŌN', *ad.* (*S. on, an*) quickly, soon—*Jaldī*, *jald*—*Sighra*, *jhat*, *jhatpat*.

AN'ŌN'Y-MOUS, *a.* (*Gr. a, onoma*) wanting a name—*Gum-nām*, *be-nām-o-nishān*—*Bin nām kā*, *anāmī*, *anāmak*, *nāmāhin*.

AN'ŌN'Y-MOUS-LY, *ad.* without a name—*Gum-nām*, *be-nām*—*Binā nām*. [*aur^h*, *aur koi^h*.

AN'ŌTHER, *a.* (*an, other*) not the same, one more, any other—*Dīsrū^h*, *ek aur^h*, *koi*

AN'SWER, *ān'ser*, *v.* (*S. answerian*) to speak in return to, to reply to, to be equivalent to, to satisfy; *n.* that which is said in return to a question, a reply, a confutation, a solution—*Kisī ke muqābil bolnā*, *jawāb d.*, *mutābiq yā muvāfiq h.*, *pūrā k.^h*; *n.* *sawāl ke muqābil jo kahā jātā hai*, *jawāb*, *irād*, *ibtāl*, *hāl*, *zulhāw^h*, *enkishāf*—*Pratyuttar d.*, *uttar d.*, *anurūp h.*, *tulyarūp h.*, *sampūrṇ k.*, *nibāhnā*; *n.* *pratyuttar*, *vākyakhaṇ-*

AN'SWER-A-BLE, *a.* admitting a reply, liable to give account, suitable, proportionate—*Mumkinu-l-jawāb*, *jawāb-dāh*, *jawābī*, *muwāfiq*, *bā-andāz*—*Jiskī uttar ho sake*, *uttara-yogya*, *parāhwanādhin*, *parānyogādhin*, *anurūp*, *yogya*, *samaparimānak*, *parasparā-nurūp*.

- AN'SWER-A-BLE-NESS, *n.* the quality or state of being answerable—*Mumkinu-l-jawābī, jawāb-dihī, muwāfaqat*—Uttarayogyatā, parānuyogādhinatā, anurūpatwa.
- AN'SWER-A-BLY, *ad.* suitably, proportionately—*Mutābaqat se, muwāfaqat se, bā-andās*—Yogyatā se, samaparimāpakatā se.
- AN'SWER-ER, *n.* one who answers—*Jawāb-dih*—Uttar dene w. [tī, Mātā.
- ANT, *n.* (S. *anet*) an emmet, a pismire—*Mor, morcha, dimak, diwak*—Chiunā, chiun-
ANT'HILL, *n.* a little hillock formed by ants—*Dhehur^h, deāyā^h, bimaur^h.*
- AN-TĀG'O-NIST, *n.* (Gr. *anti, agon*) one who contends with another, an opponent; *a.* counteracting, opposing, combating—*Muqābil, mukhālif, harif*; *a. zadd, muqābil, larākā^h*—Bairi, pratipaksh, vairi, virodhi; *a. viruddh, pratibandhak, lartā, larāk.*
- AN-TĀG'O-NISM, *n.* opposition of action—*Mukhālafat, rok^h, muqābala*—Virodh, pratibandh. [paksh, viparit.
- AN-TĀG-O-NIS'TIC, *a.* contending against—*Mukhālif, bar-khilāf, lartā^h*—Virodhi, vi-
AN-TĀR'C'TIC, *a.* (Gr. *anti, arklos*) relating to the south pole—*Janūbi qutb se nisbat-dār*—Dakshinakendrasambandhi.
- AN-TE-CEDE', *v.* (L. *ante, cedo*) to go before, to precede—*Pesh-ravī k., peshwā h., muqaddam h., āge jānā^h*—Agragāmī h., pratham gaman k., agrasar h.
- AN-TE-CE-DĀ'NE-ous, *a.* going before—*Pesh-rau, peshiū*—Agragāmī, agragat.
- AN-TE-CE'DENÇE, AN-TE-CE'DEN-ÇY, *n.* the act or state of going before, precedency—*Pesh, pesh-ravī, peshwā, taqaddum, taqdim, sadūrat*—Agragaman, agragati, agravartitwa.
- AN-TE-CE'DENT, *a.* going before; *n.* that which goes before, the noun to which a relative pronoun refers—*Peshiū, pesh-rau*; *n. muqaddam, tam-i-mausul*—Pūrvvagat, agragat; *n. agragāmī, sarvanāmaparāmarsaniyapūrvvavākyaasthapad.*
- AN-TE-CE'DENT-LY, *ad.* previously—*Pahle^h*—Pratham, pūrvva.
- AN-TE-ÇES'SOR, *n.* one who goes before—*Peshiū, āge jāne v.^h*—Agragantā, agūā.
- AN-TE-ÇĀM-BER, *n.* (*ante, chamber*) the chamber that leads to the chief apartment—*Pesh-dālān yā pahla kamrā*—Pahilī kothrī, upasālā, dewrhī.
- AN-TE-ÇĀP-EL, *n.* (*ante, chapel*) the part of a chapel leading to the choir—*Girje kā wah hissā ki jahān se wah^h ke gāne wālōn ki jagah ko rūh jutī hai*—Girje kā wah bhag ki jahān se wahān ke gawāiyōn ki jagah ko path jāti hai.
- AN-TE-DĀTE, *v.* (L. *ante, datum*) to date before the real time, *n.* prior date—*Pahle ki tārikh dātnā*; *n. āge ki tārikh*—*Āge ki miti likhnā*; *n. āge ki miti.*
- AN-TE-DĪ-LŪ'VIAN, *a.* (L. *ante, diluvium*) existing before the deluge; *n.* one who lived before the deluge—*Hazrat Nūh ke tūfān ke pesh-tar kā*; *n. hazrat Nūh ke tūfān ke pesh-tar kā rahne w.*—Jalāplāvan se pūrvva vartamān; *n. jalāplāvan se pūrvva jo vartamān thā.*
- AN-TE-LOPE, *n.* a species of deer—*Ek qism kā hiran*—*Ek jāti kā hariā.*
- AN-TE-LŪ'CAN, *a.* (L. *ante, lux*) before daylight, early—*Nūr ke tapke kā, sawere kā^h, bari fajr kā*—Prāthakālīn, sūryoday se pūrvva kā.
- AN-TE-MŪNDANE, *a.* (L. *ante, mundus*) before the creation of the world—*Qablu-dunyā yā nī jahān ki paidāish ke pesh-tar kā*—Prithivī ki srishti ke pahle kā.
- AN-TĒN'Æ, *n. pl.* (L.) the feelers of an insect—*Kīrē makorōn ke sar ke āge chhōte bāl khurāk talāsh karne ke liye*—Kīrē ke mastak ke āge chhōte rom āhār khojne ke nimittā. [ke āge kā.
- AN-TE-NŪP'TIAL, *a.* (L. *ante, nuptum*) before marriage—*Riyāh ke pahle kā^h*—Vivāh
- AN-TE-PĀS'CHAL, *a.* (L. *ante, Gr. pascha*) before Easter—*Hazrat Isā ke bār-i-digar zinda hone ki yād-gārī ke tewhār ke pahle kā*—Isā ke punarjanmasmaranārthaparvva ke āge kā. [swād, pūrvvajhān, pūrvvagrahan.
- AN-TE-PĀST, *n.* (L. *ante, pastum*) a foretaste—*Āge kā maza, pesh-girīftagi*—Pahle kā
- AN-TE-PE-NŪLT', *n.* (L. *ante, pene, ullimus*) the last syllable but two—*Do chhōr-kar ākhīrī hije*—Upāntyāvyaavahitapūrvva.
- AN-TE-PE-NŪLT'-MATE, *a.* relating to the last syllable but two—*Do chhōr-kar ākhīrī hije se nisbat-dār*—Upāntyāvyaavahitapūrvvasambandhi.
- AN-TE-RI-OR, *a.* (L.) going before, prior—*Peshiū, pesh-rau, muqaddam*—Pūrvvagat, agragāmī, pratham, pūrvva. [Agragaman, pūrvvagati, agravartitwa.
- AN-TE-RI-ŌR-ITY, *n.* the state of being before—*Peshi, pesh-ravī, taqaddum, taqdim*—
- AN-TE-RŌOM, *n.* (*ante, room*) the room leading to the principal apartment—*Pahla kamrā*—Pahilī kothrī, upasālā. [mānjhā^h—Bhajanagrihamadhyabhāg.
- AN-TE-TĒM-PLE, *n.* (L. *ante, templum*) the nave of a church—*Girje kā bich yā*
- AN-THEL-MINTHIC, *a.* (Gr. *anti, helmins*) destroying worms—*Kirm-muhlik, kirm-hādīm*—Krimināśak.
- AN-THEM, *n.* (Gr. *anti, humnos*) a sacred song or hymn—*Bhajan^h*
- ANTHER, *n.* (Gr. *anthos*) the tip of the stamen in a flower—*Phāl ke sūt ki phungi^h*
- AN-TĤOL'O-ÇY, *n.* (Gr. *anthos, logia*) a collection of flowers or poems—*Gul-dasta, majmū'au-l-ash'ār, diwān*—Phūlōn kā guchchhā, kāvyasaṅgrah.

- ĀN-THO-Ī-Q'Ī-CAL**, *a.* relating to an anthology — *Gul-dastē ke muta'alliq, majmū'au-lash'ar yā divān ke muta'alliq* — Phūloñ ke guochhe kā sambandhi, kāvyasaṅgrahavishayak.
ĀN-THRO-PŌLO-GY, *n.* (G. *anthropos, logos*) the doctrine of the structure of the human body — *Insāni jism ki tarkib kā 'ilm* — Manushya ke śarir ki banāwat ki vidyā.
ĀN-THRO-PO-MŌR'PHITE, *n.* (Gr. *anthropos, morphē*) one who believes that the Deity has a human form — *Wah jo yah mātā hai ki Khudā insāni sūrat rakhtā hai* — Wah jisakā yah mat hai ki Iswar mānavī ākār dhārap kiye hai.
ĀN-THRO-PŌP'A-THY, *n.* (Gr. *anthropos, pathos*) the affections of man — *Insān ki muhabbat-o-gussa waqaira khāsiyatāin* — Manushya ke rāg ādi arthāt man ke bhāv.
ĀN-THRO-PŌP'H-A-ĠĪ, *n. pl.* (Gr. *anthropos, phugo*) man-eaters, cannibals — *Ādam-khor, rā'hhas* — Manushyabhoji, manushyādhari, rākshas. [māns khāne kī chāl.
ĀN-THRO-PŌP'H-A-PY, *n.* the practice of eating human flesh — *Ādam khori* — Manushya ke
ĀN'TIC, *a.* (L. *anticus*) odd, ridiculous, droll; *n.* a buffoon, odd appearance — *'Ajib, muskhara, tarangi^h, zatali*; *n.* *maskhara, hazzāl, 'ajib sūrat* — Anūthā, virup, asāngat, parihasaniya, anokhā, kautuki, hāsya, hāsakar; *n.* *ṭhaṭhol, bhāñr, hāsakarap, virup-ākār*. [hāsya bhāv se.
ĀN'TIC-I-Y, *ad.* in an antic manner — *Maskhari tarah se, 'ajib taur se* — Anokhī rīti se,
ĀN'TI-CHRIST, *n.* (Gr. *anti, Christos*) the great enemy to Christianity — *'Isāi dīn kā barā mukhālīf, dajjāl* — Isāi dharmma kā barā śatru.
ĀN-TI-CHRIST'IAN, *a.* opposed to Christianity; *n.* an enemy to Christianity — *'Isāi dīn ke bar-khilāf*; *n.* *'Isāi mazhab kā mukhālīf* — Isāi dharmma ke viruddh; *n.* Isāi dharmma kā śatru.
ĀN-TI-CHRIST'IAN-ISM, ĀN-TI-CHRIS-TI-ĀN'I-TY, *n.* opposition or contrariety to Christianity — *'Isāi mazhab se muqābala yā bar-khilāfi* — Isāi dharmma se virodh wā viudhdhātā
AN-TI'C'I-PATE, *v.* (L. *ante, capio*) to take before, to foretaste, to preclude — *Pesh-dasti k.*, *pahle se maza chakhnā, mahrum rakhnā, bāz rakhnā* — Samay ke pahle lenā, pahle se swād lenā, ārnā, roknā.
AN-TI'C-I-PĀ'TION, *n.* the act of anticipating — *Pesh-dasti, pesh-qadamī, sabgat, pahle se naza chakhnā, pesh-bandi* — Pūrvabhukti, pūrvaswād, pūrvavjñān, rok.
AN-TI'C-I-PA-TO-RY, *a.* taking before the time — *Pesh-dast, pesh-qadam, pahle se lena wālā^h* — Niyamit kāl ke pahle lena w, pūrvagrāhak.
ĀN-TI-CL'IMAX, *n.* (Gr. *anti, klimax*) a sentence in which the last part expresses something lower than the first — *Ek aisā jumla ki jiske awal hisse ki ba-nisbat akhir hisse meñ kuchh ghatkar bayān rakhtā hai* — Ek aisā vākya ki uske pratham bhāg ki apekshā śeṣhi bhāg meñ kuchh ghatkar varṇan rakhtā hai, dushkram, sārālañkāravipaksh, sārālañkārapratilom.
ĀN'TI-DŌTE, *n.* (Gr. *anti, dotos*) a medicine to prevent the effects of poison — *Zahr-mukhra, tiryāq* — Vishcharaushadh, vishanāśi aushadh. [shanāśi, vishaghātī, vishaghna.
ĀN'TI-DŌ-TAL, *a.* counteracting poison — *Tiryāgi, zahr-mukhrī, fā-zahri, pā-zahri* — Vi-
AN-TI-E-PIS'CO-PAL, *a.* (Gr. *anti, epi, skopeo*) adverse to episcopacy — *'Isāiyon ke firqe par bare pādri ki hukumat ke bar-khilāf* — Isāiyon ki mandalī par pradhānadharmnādhyaksh ke adhiakr ke viruddh.
ĀN-TI-MIN-IS-TĒRI-AL, *a.* (Gr. *anti, L. minister*) opposing the ministry — *Khilāfi-wuzarā, khilāfi-wuzarā-i-waqt* — Mantrisamāj ke vipaksh, mantrisamūh ke viruddh
ĀN-TI-MŌN'AR-CHIST, *n.* (Gr. *anti, monos, arche*) an enemy to monarchy — *Bādshāhat kā dushman, bādshāhat kā mukhālīf* — Ekarājasāsanadrohi, ekarājādhipatyadrohi.
ĀN-TI-MO-NĀRCH'Y-CAL, *a.* against monarchy — *Bādshāhat ke khilāf* — Ekādhipatya ke vipaksh, ekarājādhipatya ke viruddh.
ĀN'TI-MO-NY, *n.* (Gr. *anti, monos*?) a mineral substance — *Surma, kuhl* — Srotoñjan.
ĀN-TI-MŌ'NI-AL, *a.* composed of antimony — *Surme kā banā huā* — Srotoñjanamāy.
ĀN-TI-NO-MY, *n.* (Gr. *anti, nomos*) a contradiction between two laws — *Do āinon meñ bar-khilāfi* — Do vyavasthāon meñ virodh, vachanadwayinyonyavirodh.
ĀN-TI-NŌ'MI-AN, *n.* one who denies the obligation of the moral law; *a.* relating to the sect called Antinomians — *Munkiru-l-akhlāq*; *a.* *mutu'alliq-i-munkiru-l-akhlāq* — Krishtadharmanānāngikartrimatānuyāyi; *a.* Krishtadharmanānāngikartrimatinu-yāyisambandhi.
ĀN-TI-NŌ'MI-AN-ISM, *n.* Antinomian tenets — *Antinomian nām firqe ke masle i'tiqād yā mat* — Antinomian nām panth ke mat, Krishtadharmanānāngikartrimatānuyāyiyon ke mat. [tādrohi, vyavasthā kā nirādarkaranbhār.
AN-TIN'O-MIST, *n.* one who disregards law — *Āin na māne wālā, mukhālīf-i-āin* — Vyavas-
ĀN-TI-PĀPAL. See under ANTIPOPE.
AN-TIP'A-THY, *r* (Gr. *anti, pathos*) a feeling against, aversion, dislike — *Ghin^h, naf-rat, karāhiyat* — Swābhāvīk virodh, ghrinā, avajñā, dwesh.
ĀN-TI-PA-THĒ'IC, ĀN-TI-PA-THĒ'Y-CAL, *a.* having an aversion to, of an opposite disposition — *Nafrat k. w., khilāf tab'iyat kā, zāti mukhālīf* — Virakt, virodhi, viruddh swābhāv kā, swābhāvatahviruddh.

- AN-TI-PHLO-GISTIC**, *a.* (Gr. *anti*, *phlogistos*) counteracting inflammation — *Khilāf-i-ithirāy, soosāh dūr k. w.* — Dāhanāsak, jwālaghna.
- AN-TI-PHON**, **AN-TIPH'O-NY**, *n.* (Gr. *anti*, *phōnē*) alternate chant or singing — *Bārī-bārī se gānā* — Pratigān, parasparagit.
- AN-TIPH'O-NAL**, *a.* relating to alternate singing; *n.* a book of anthems — *Bārī-bārī se gāne ke muta'alliq*; *n.* *manqabat ki kitāb* — Pratigānavishayak; *n.* bhajan ki pothi.
- AN-TIPH'RA-SIS**, *n.* (Gr. *anti*, *phrasis*) the use of words in a sense opposite to their proper meaning — *Asl ma'nī ke khilāf lafz kā isti'māl* — Šabd kā viparītarthavyavahār.
- AN-TI-PHRAS'TI-CAL**, *a.* relating to antiphrasis — *Asl ma'nī ke khilāf lafz ke isti'māl ke muta'alliq* — Šabd ke viparītarthavyavahāravishayak.
- AN-TI-PHRAS'TI-CAL-LY**, *ad.* with antiphrasis — *Asl ma'nī ke khilāf lafz ke isti'māl se* — Šabd ke viparītarthavyavahār se.
- AN-TIP'O-DEŠ**, *n. pl.* (Gr. *anti*, *pous*) the people who live on the other side of the globe having their feet opposite to ours — *Sākinān-i-tahtu-l-arz, watidu-l-arz, jo log kura-zamin ki dūsrī taraf rahte haiñ aur jinke pāñw hamārē pāñw ke sāmne hote haiñ, sākinān-i-muqābilu-l-aqām* — Jo log prithivī ke viparīt bhāg meñ baste haiñ aur jinke pāñw hamārē pāñw ke sāmne rahte haiñ, parasparasammukhapāujan.
- AN-TI-PH'DAL**, *a.* relating to the antipodes — *Mansūb-ba-sākinān-i-tahtu-l-arz, muta'alliq-i-watidu-l-arz, dunyā ki dūsrī jānīb ke bāshindō se nisbat-dār, sākinān-i-muqābilu-l-aqām se nisbat-dār* — Bhūgolaviparītabhāgavartijanasambandhī, parasparasammukhapāujanāsambandhī.
- AN-TI-POPE**, *n.* (Gr. *anti*, *pappas*) one who usurps the popedom — *Rūm ke sardār pādri ke ikhtiyār kā gāsih* — Rōm ke pradhīnadharmādhyaksh ki adhikārāpahārī.
- AN-TI-P'PAL**, **AN-TI-P'PIS'TI-CAL**, *a.* opposing popery — *Rūmī mazhab ke khilāf, Rūm ke sardār pādri ke mazhab ke khilāf* — Rōmīyadharmādhyaksh ke mat ke viruddh.
- AN-TI-QUATE**, *v.* (L. *antiquus*) to put out of use, to make obsolete — *Be-rtwāj kar denā, g'ir-isti'māl k.* — Bin chalan k., aprachalit k.
- AN-TI-QUA'R-AN**, *a.* relating to antiquity; *n.* one versed in antiquity — *Salaf, qadīm shai yā logōh se nisbat-dār, qadīmat se nisbat-dār*; *n.* *hāl-i-salaf-dān, salaf kā hāl jā-ne wālā* — Pūrvakālīn, prācīnakālīn; *n.* pūrvakālīnavishay kā paṇḍit.
- AN-TI-QUA'R-AN-ISM**, *n.* love of antiquities — *Salaf ki chizōñ ki muhabbat* — Pūrvvakālī-kadravya ki prīti, prākkālikadravyapriti.
- AN-TI-QUA-RY**, *a.* a man studious of antiquity — *Jo salaf kā hāl daryāft karne meñ masrūf rakhtā hai* — Pūrvvakālīkadravyānweshī.
- AN-TI-QUATE-NESS**, *n.* the quality or state of being obsolete — *Be-isti'mālī, be-riwājī, gair-musta'mālī* — Bin chalanī, aprachār, aprachalitawa. [tatwa.]
- AN-TI-QUA'TION**, *n.* state of being antiquated — *Gair-isti'mālī* — Aprachār, avyayahārī.
- AN-TIQUE**, *a.* ancient, of old fashion — *Derīna, qadīm, qadīm-waz'ī* — Purānā, purānī chāl kā, aprachal. [Purānatwa, prācīnatwa.]
- AN-TIQUE-NESS**, *n.* the quality of being ancient — *Qadīmat, qadīm hone ki khāsiyat*.
- AN-TIQU'I-TY**, *n.* old times, the people of old times, a relic of old times, ancientness — *Salaf, aiyām-i-salaf, qadīmat ke log yā shai, qadīmat* — Prākkāl, pūrvvakāl, pūrvvakālīk log wā dravya, prācīnatwa, purānatwa.
- AN-TI-SC'II-I**, *n. pl.* (Gr. *anti*, *skia*) the people, on different sides of the equator whose shadows at noon project opposite ways — *Jo log khatt-i-istiwā ke mukhtalīf jānīb meñ rahte haiñ aur jinki sāya do pahar ke waqt muqābil atrāf meñ partī hai* — Jo log niraksh rekḥā ki bhīnna dīśōñ meñ rahte haiñ aur jinki chhāyā do pahar ke viparīt or partī hai.
- AN-TI-SCOR-BU'TI-CAL**, **AN-TI-SCOR-BU'TI-CAL**, *a.* (Gr. *anti*, *L. scorbutus*) efficacious against scurvy — *Kharīsh daf' k. w.* — Khāj dūr k. w., raktapittāsānak.
- AN-TI-SCRIPTURISM**, *n.* (Gr. *anti*, *L. scriptum*) opposition to the Holy Scriptures — *Taurat-o-injil se bar-khilāfī* — Isādharmmapustak se virodh.
- AN-TI-SCRIPTU-RIST**, *n.* one who denies the divine origin of the Holy Scriptures — *Jo shakhs taurat aur injil ki bunyād-i-rabbānī ko nahīn māntā* — Jo yah nahīn māntā ki Isādharmmapustak kā mūl īswar hai arthāt uski utpatti īswar se hai.
- AN-TI-SÉP'TIC**, *a.* (Gr. *anti*, *sepo*) counteracting putrefaction; *n.* a medicine which resists or corrects putrefaction — *Sarne ko daf' k. w.*; *n.* *sarne ko daf' k. w. dawā* — Sarāwnāsak, pūtinivārak; *n.* sarāwnāsak aushadh, pūtinivārak aushadh.
- AN-TISTRO-PHE**, *n.* (Gr. *anti*, *strophē*) the second stanza of an ode sung in parts — *Gazal jo shīr-ba-shīr gal'ba-gal'ba gāi jātī hai uske har-gal'ba ke ba'd dūsrā gal'ba* — Apasavyaparīkram, jo git bhāg bhāg karke gāyā jātā hai uskā dūsrā kavī.
- AN-TITH'E-SIS**, *n.* (Gr. *anti*, *thesis*) opposition of words or sentiments, contrast, pl. *AN-TITH'E-SIS* — *Mu'ārazat, lafzōñ yā khyālāt kā mu'āraza* — Virodhābhās, arthāntarenyās. [virodhābhāsavisīst.]
- AN-TI-THÉ'TI-CAL**, *a.* placed in contrast — *Ba-mu'āraza, ba-muqābala* — Virodhābhāsarthī,
- AN-TI-TYPE**, *n.* (Gr. *anti*, *tupos*) that which is prefigured by the type — *Asl* — Mūla-

- múrtti, prativimbamūl, pratimúrtimūl. [timúrttimūlavishayak.
 AN-TI-TY-FI-CAL, *a.* relating to the antitype — *Muta'alliq-i-aal* — Mūlamúrttivishayak, pra-
 ANT'LER, *n.* (Fr. *andouiller*) the branch of a stag's horn — *Hiran ke sīng ki shākh* —
 Harīn ke sīng ki śākhā, mrigasīringasākhā.
 ANT'LERED, *a.* having antlers — *Shākh-dār* — Mriga'sīringasākhāyukt.
 AN-TŒ'CI, an-tŒ'qi, *n. pl.* (Gr. *anti, oikos*) people who live under the same latitude
 and longitude, but in different hemispheres — *Jo bāshinde ham'arz-o-tūl magar mukh-*
talāf nisf-kuroh men rakhte haīn — Prativāsi, kudalantarasth.
 AN-TO-NO-MĀ'SI-A, *n.* (Gr. *anti, onoma*) the use of the name of some office or digni-
 ty instead of the name of the person — *Shakhs ke nām ki jagah men 'uhde yā rutbe ke*
nām kā 'eti'māl, sīfat-i-kāshifa — Vyakti ke nām ke sthān men pad wā maryādā ke
 nām kā vyavahār, pratiyogināmakarap.
 AN'TRE, *n.* (L. *antrum*) a cave, a den — *Gār, khoh* — Dāhak, guphā, guhā, garhā.
 AN'VIL, *n.* (S. *anfil*) a smith's iron block — *Nihāi*.
 ANX-I-E-TY, *n.* (L. *ango*) trouble of mind, concern, solicitude — *Fikr, tashawwuh,*
iztirāb — Udvēg, chintā, manastāp, soch, vyagrata.
 ANXIOUS, *a.* uneasy, concerned, careful — *Mustarīb, fikr-mand, mutaraddid, mutafak-*
kih, be-garār — Udvign, vyagra, utkanthit, chintit, bhāvit.
 ANX-IOUS-LY, *ad.* in an anxious manner — *Fikr-mandī se, taraddud se, iztirāb se, be-ga-*
rārī se — Udvignatā vyagrati utkanthā wā chintā se. [utkanthitawā, vyagrata.
 ANXIOUSNESS, *n.* the state of being anxious — *Tafakkur, andesha, be-garārī* — Udvignatā,
 AN'Y, ōn'y, *a.* (S. *anig*) every, whoever, whatsoever — *Har-ek, koi*, *jo koi* — Pratyek.
 AN'Y-WISE, *ad.* in any manner — *Kisi taur se* — Kisi prakār se.
 AN'Y-WHERE, *ad.* in any place — *Kisi jagah men*, *kahin*.
 A'O-RIST, *n.* (Gr. *a, horos*) an indefinite tense in the Greek verb — *Fil-i-gair-mahdūd-*
u-l-samāna, muzārī — Aniyamitakāl.
 A-ORTA, *n.* (Gr.) the great artery which rises immediately out of the left ventricle
 of the heart — *Barī sirriyān* — Rudhiravahamānārī, lohū ke bahne ki barī nārī.
 A-PACE, *ad.* (*a, pace*) quickly, hastily, speedily — *Jald, shītābī se, zūd* — Sighra, tu-
 rant, jhat pat, tware se. [— *Dalil-khulf* — Vipakshabādhakapradarsanasādhak.
 AP-A-GŌG'I-CAL, *a.* (Gr. *apō, ago*) showing the absurdity of denying what is affirmed
 A-PART, *ad.* (*a, part*) separately, distinctly, at a distance — *Judā, 'alāhida, dūr yā*
tafāwut par — Prithak, nyāri, bilag, bhinna, dūr.
 A-PARTMENT, *n.* a part of a house, a room — *Kamrā, kophrī*.
 AP'A-THY, *n.* (Gr. *a, pathos*) want of feeling — *Be-parwā, murda-dīl, tajāhul, be-khabarī*
 — Virāg, udāsīnatā, jaratā. [nihsprīha, udāsīn, sārāhin, jar
 AP-A-THETIC, *a.* without feeling — *Be-parwā, murda-dīl, majhul, be-khabar* — Virāgi,
 AP-A-THISTICAL, *a.* unfeeling, indifferent — *Be-rahm, be-dard, saṅg-dīl, be-parwā, be-*
khabar, gāfil — Nirday, krūr, nirmohi, udāsīn, amanoyogi, nihsprīha.
 APE, *n.* (S. *apa*) a kind of monkey, an imitator — *Bandar*, *bhārī*.
 A'PISH, *a.* like an ape, foppish, silly — *Bandar ke mānind, be-wuqūf, nā-dān* — Bāndar
 sī, ajānān, mūrkh, bāwālā. [bhāw se, mūrkhātā se, ajānātā se.
 A'PISH-LY, *ad.* in an apish manner — *Maimūn-khaslatī se, be-wuqūfī se* — Bānar ke sadris
 A'PISH-NESS, *n.* mimicry, foppery — *Maimūn-khaslatī, bandar-bāz, naqqālī, taqlid, albelā-*
pan, *be-wuqūfī* — Bhauraiti, bānaratā, bandarpan, chhichhorāpan.
 A-PER-IENT, *a.* (L. *aperio*) opening, gently purgative; *n.* a purgative — *Kholne w,*
mulaityin; *n. mulaityin dawā* — Rechak, bhedak; *n. rechak, bhedak aushadh.*
 A-PER'I-TIVE, *a.* opening, laxative — *Kholne wālā, mulaityin* — Rechak, bhedak, mala-
 baddhadurākarak.
 AP'ER-TURE, *n.* an opening, a hole — *Sūrākh, garhū* — Chhed, bil, randhra.
 A-PET-A-LOUS, *a.* (Gr. *a, petalon*) having no flower-leaves — *Be-pānkhīrī* — Dalahin,
 pushpapatrarahit, binā phul ke dal kā.
 AP'EX, *n.* (L.) the tip or point of any thing, *pl.* AP'EX-ES or AP'ICE — *Auj, kisi chis*
ki nok yā sar — Śikhā, mastak, śir, agrabhag, choti.
 A-PHÆR'E-SIS, *n.* (Gr. *apo, haireo*) the taking away of a letter or syllable from the
 beginning of a word — *Mahisfu-l-awwal* — Ādyāksharalop, aṅgaharap.
 A-PHE'LI-ON, *n.* (Gr. *apo, helios*) the part of a planet's orbit most remote from the
 sun — *Nuqta-i-awj* — Mandochcha, kisi grah ke mārg wā katshā kā wah bhāg jo suryya
 se atyant dūr rahtā hai. [Mūlavākya, sūtra, vačan, kahāwat.
 APH'O-RISM, *n.* (Gr. *apo, horos*) a short pithy sentence, a maxim — *Maqūla, masāl* —
 APH'O-RIST, *n.* a writer of aphorisms — *Maqūla-navis, musannifu-l-masāl* — Mūlavākya-
 kār, sūtrakār, kaśāwat kā lekhak.
 APH-O-RIS'TIC, APH-O-RIS'TICAL, *a.* having the form of an aphorism — *Maqūle sā, masāl-*
numā — Mūlavākyaṛup, sūtrakār, kahāwat ke ākār kā.
 APH-O-RIS'TICAL-LY, *ad.* in the form or manner of an aphorism — *Maqūla-numāī se, masāl*
ki sūrat yā taur se — Mūlavākyaṛup se, sūtra ke ākār wā prakār se.

- Ā'PĪ-A-RY, *n.* (L. *apis*) a place where bees are kept — *Shahd kī makkhi ke rakhne ki jagah* — Madhumākhī ke rakhne ki jagah, madhumakhshikārakshanasthān.
- A-PIĒCE', *ad.* (*a, piece*) to the part or share of each — *Ek-ek ko^h, har-ek ko* — Pratyek ke bhāg se, añsarūp se, vibhāg se.
- A-PIT'PAT, *ad.* with quick palpitation — *Dharydharāhat dharak yā dhukdhuki se^h*.
- A-PLŪS'TRE, *n.* (L.) the ensign carried in ancient ships — *Qadīm zamāne ke jahāzon kā jhandā* — Prāchin kāl ki naukāon kā patākā.
- A-PŌC'A-LYPSE, *n.* (Gr. *apo, kalupto*) revelation, discovery — *Wahī, inkishāf, ifshā* — Prakāśan, īśwarapratyādesi, daivabānī, spashṭikaran.
- A-PŌC'A-LYPTIC, A-PŌC'A-LYPTI-CAL, *a.* pertaining to revelation — *Wahī se nisbat-dār, iṭhāmī* — īśwarapratyādesī, spashṭikaranavishayak, prakāśavishayak.
- A-PŌC'O-PE, *n.* (Gr.) the omission of the last letter or syllable of a word — *Ākhir harf yā hije kā hazf, mahzūfu-l-ākhir* — Šabd ke antyākshar kā lop, antyāksharalop, antyāksharalopālāṅkar.
- A-PŌC'RY-PHA, *n.* (Gr. *apo, krupto*) books sometimes appended to the sacred writings but of doubtful authority — *Kitāben jo Injil ke sāth ham-jild hoti hain lekin unke musannif ke ta'ayyun hone men shak hai* — Isāidharmmapustak men jo sandigdḥ pramāṇ ki pustakain ginī jāti hūin.
- A-PŌC'RY-PHAL, *a.* not canonical, uncertain — *Be-shar', mashkūk, qair-mu'ayyan* — Asāstra, aprāmānya, sandigdḥapramāṇ, anīśchit.
- ĀP-O-DIŌ'TI-CAL, *a.* (Gr. *apo, deixis*) demonstrative, evident beyond contradiction — *Zāhīr, sābit, lā-qalām, lā-radd* — Spashṭ, pratyaksh, pramāṇasiddh.
- ĀP'O-QEE, *n.* (Gr. *apo, ge*) the part of an orbit most remote from the earth — *Kisī sayāre ke daure kā hissa jo zamīn se nihāyat dūr rahtā hai* — Ucheha.
- A-PŌL'O-QY, *n.* (Gr. *apo, logos*) a defence, an excuse — *'Uzr, ma'zarat, 'uzr-khwaḥī* — Bīntī, kshamāprārthan, doshanivārakabbhāshan.
- A-PŌL-O-QĒT'IC, A-PŌL-O-QĒT'I-CAL, *a.* said in defence or excuse — *Muta'azzir, 'uzr k. w.* — Dosḥanyūnatādarāk, kshamāprārthak.
- A-PŌL'O-QIST, *n.* one who makes an apology — *'Uzr-khwaḥ, ma'zarat k. w.* — Kshamāpārthak, kshamā māṅgneharā, aparādhakshamā māṅgnewālā.
- A-PŌL'O-QIZE, *v.* to make an apology — *Ma'zarat k., 'uzr-khwaḥī k.* — Aparādhakshamā māṅgnā, kshamāmāṅgnā, bīntī k.
- ĀP'O-LŪGE, *n.* (Gr. *apo, logos*) a fable — *Qissa, hikāyat* — Nītikathā, kahānī.
- ĀP'OPH-THEGM, ĀP'O-THEGM, āp'o-ttem, *n.* (Gr. *apo, plithagma*) a remarkable saying — *Kalām-i-maqbūl, kalām-i-mashhūr, qaul-i-mashhūr* — Prasiddhavākya, anūthī kahāwat, anūthā vachan, anokhī bāt.
- ĀP'O-THEG-MĀT'I-CAL, *a.* containing apothegms — *Qaul-i-mashhūr-ūmez, kalām-i-maqbūl-dār* — Prasiddhavachanayukt, anūthī kahāwat se milā huā.
- ĀP'O-THEG'MA-TIST, *n.* a collector of apothegms — *Jāmī-i-kalām-i-maqbūl, mu'allifi-qaul-i-mashhūr* — Prasiddhavākyasaṅgrāhak.
- ĀP'O-THEG'MA-TIZE, *v.* to utter apothegms — *Qaul-i-mashhūr bayān k., kalām-i-maqbūl kahnā* — Prasiddhavākya kahnā, anokhā vachan kahnā.
- ĀP'O-PLEX-Y, *n.* (Gr. *apo, plēxis*) a sudden deprivation of sense and motion — *Sakta* — Śariravibhraṇś, āṅgavibhraṇś. [vibhraṇśasambandhī, āṅgavibhraṇśvishayak.]
- ĀP'O-FLĒCTIC, ĀP'O-FLĒCTI-CAL, *a.* relating to apoplexy — *Sakte se nisbat-dār* — Śarira.
- A-PŌS'TA-SY, *n.* (Gr. *apo, stasis*) departure from professed principles — *Turk-i-dīn, itidād, inhirāf-i-mazhab, bargashtagi-i-mazhab* — Swadharmmatyāg.
- A-PŌS'TATE, *n.* one who renounces his religion or principles; *a.* false, traitorous — *Murtadd, munkir-i-dīn, munharif-i-dīn, tārik-i-dīn*; *a.* jūthā^h, furebī, bad-nihād, dogābāz, bewafā — Swadharmmatyāgi, ātmadharmmachyut; *a.* mithyā, asatya, kapatī, adharmmī, chhālī.
- ĀP-O-STĀT'I-CAL, *a.* like an apostate — *Murtadd sā, tārik-i-dīn ke mānīd, munharif-i-dīn ke mānīd* — Swadharmmatyāgi ke sadris, ātmadharmmachyut kī nāin.
- A-PŌS'TA-TIZE, *v.* to forsake one's principles — *Murtadd honā, apne dīn ko tark k., mazhab se munharif honā* — Swadharmmatyāg k., apnā dharma chhornā. [bhārā huā phorā^h.]
- ĀP'O-STEME, ĀP'O-STŪME, *n.* (Gr. *apo, histemi*) a swelling filled with matter — *Pīb se*
- A-PŌS'TE-MATE, *v.* to become an aposteme — *Pīb se bhārā phorā honā^h*.
- A-PŌS-TE-MĀ'TION, *n.* the formation of an aposteme, the gathering into an abscess — *Pīb se bhāre hue phore kā bannā^h*.
- A-POSTLE, a-pō'sl, *n.* (Gr. *apo, stello*) one sent to preach the Gospel — *'Isāi rasūl, 'Isāi hawārī* — Isāidharmmasambandhidūt, Isā kā dūt, Isā kā prerit. [ke dūt kā pad.]
- A-PŌS'TLE-SHIP, *n.* the office of an apostle — *'Isāi rasūlī* — Isāidharmmasambandhidūtī, Isā
- A-PŌS'TO-LATE, *n.* the dignity of an apostle — *'Isāi rasūl kā martabā* — Isāidharmmasambandhidūt kā pad wā mán.
- ĀP-O-STŌL'IC, ĀP-O-STŌL'I-CAL, *a.* relating to an apostle, like an apostle — *'Isāi rasūl se nisbat-dār, 'Isāi rasūl sā* — Isāidharmmasambandhidūtavishayak, Isāi dūt ke sadris.

AP-O-STŌL'I-CAL-LY, *ad.* in an apostolic manner—'Isāi rasūli se—Isāidharmnavishayaka-dūtāi se. [yakadūt kā pramān.]

AP-O-STŌL'I-CAL-NESS, *n.* apostolical authority—'Isāi rasūli i'tibār—Isāidharmnavisha-

A-POSTRO-PHE, *n.* (Gr. *apo, strophē*) a turning from the persons present to address the absent or dead, a mark (') showing that a word is contracted—*Ilṭifāt ya'nī hūzīrīn se gāib yā murdōn ki taraf ilṭifāt, lafz ke ikhtisār ki aisi nishānī* (')—Jo sam-mukh hoñ unse phirkar anupasthit wā mrit kī or sambodhan, sambodhitānyasambodhan, sabd ke sañkshēp kā aīsā chihñ (') jis se jānā jātā hai ki sabd sañkshipt huā hai.

AP-O-STROPH'IC, *a.* denoting an apostrophe—*Mansūb-ba-ilṭifāt, hūzīrīn se gāib yā murdōn ki taraf ilṭifāt zāhir k. w., lafz kā ikhtisār zāhir k. w.*—Anupasthit wā mrit kī or sambodhan prakās k. w., sambodhitānyasambodhanaprakāsak, sabd kā sañkshēp prakās k. w.

A-POSTRO-PHIZE, *v.* to make an apostrophe—*Ilṭifāt k. ya'nī hūzīrīn se gāib ki taraf ilṭifāt k., kisi lafz ko chhotā k., kisi lafz ke ikhtisār kā nishān denā*—Sambodhitānyasambodhan k., jo sammukh ho us se phir kar anya se kahñā, kisi sabd ko sañkshēp k., kisi sabd ke sañkshēp kā chihñ denā.

AP'O-STŌME. See APOSTEME.

A PŌTH'E-CA-RY, *n.* (Gr. *apo, tn. kē*) one who compounds and sells medicines—*Dawā-furush, dawā-sāz*—Aushadhī banāne aur bechne wālā, aushadhavikretā.

AP'O-THEGM. See APOPTHEGM.

AP-O-THE'O-SIS, *n.* (Gr. *apo, theos*) the act of placing among the gods, deification—*Dewtōn meñ shumār k., dewtā kar jānnā yā banānā*^h—Dewtōn meñ ginnā, devagani-tatwa.

A PŌTH'E-SIS, *n.* (Gr. *apo, thesis*) the placing of a fractured bone in its right position, a repository in the primitive churches—*Tūti hadī ki ba-jā baithānā, sābiq ke girjōn meñ ek jagah*—Tūti hadī thūk baithānā. agle Isāibhajanagrihoñ meñ ek jagah.

A-PŌT'O-ME, *n.* (Gr. *apo, temno*) the remainder or difference of two incommensurable quantities—*Tafāzul-i-gair-mutmasilain*—Karanīsh.

AP'O-ZEM, *n.* (Gr. *apo, zeo*) a decoction—*Joshānda*—Kārhā, kwāth.

AP-O-ZEM'I-CAL, *a.* like a decoction—*Joshānde sā*—Kārhe sā, kwāth ke sadriś.

AP-PĀL', *v.* (L. *ad, pallo*) to frighten, to terrify, to depress, to discourage—*Dahshat d., haibut dikhlanā, afsurda k., dil-tung k., himmat tornā*—Darānā, bhay dikhānā, dabānā, nistej k., jī tornā, mau tornā. [dagi—Dar se udāsī, bhay se vyākulatā, trās.]

AP-PĀL'MENT, *n.* depression from fear—*Khauf se pastī, dahshat se dil-tangi yā afsur-*

AP-PA-NAGE, *n.* (L. *ad, panis* [†]) lands for younger children, sustenance—*Chhote lar-koñ ke liye zamīn, mā'ash, rīzq*—Chhote larkoñ ke nimitta bhūmī, ājivikā, jivikā.

AP-PA-RĀTUS, *n.* (L.) instruments necessary for any art or trade—*Kisi hunar yā kār-o-hār ke liye zarūri sāmān yā ālāt*—Kisi śilpavidyā wā vyāpār ke nimitta avasya yantra upakaran wā samagri.

AP-PĀREL, *n.* (L. *ad, paro*) clothing, dress; *v.* to clothe, to dress—*Lībās, poshāk*; *v. lībās pahinānā, poshāk pahinānā*—Kapre, vāstra; *r. kapre pahinānā, vāstra pahinānā*.

AP-PĀ'RENT, *a.* (L. *ad, pareo*) plain, not doubtful, seeming, visible, evident—*Sāf, gair-mashkūk, zāhir-dār yā zāhir-numā, wāzih, badhi, 'ayān*—Spashṭ, nihsandeh, asandigd, dikhāū, gochar, pratyaksh, sākshāt.

AP-PĀ'RENT-LY, *ad.* evidently, seemingly—*Zāhirā, zāhiran, sarīhan, zāhir-dāri-se*—Spashṭatā se, pratyaksh rūp se, sākshāt, dikhāū riti se [ābhā, chhāyā, ākār, pret, vetāl.]

AP-PA-RĪ'TION, *n.* the thing appearing, a ghost—*Zahūr, sūrat, bhūt^h, parē^h*—Ābhās,

AP-PĀR'TOR, *n.* a summoner, a messenger—*Tālib, talab k. w., payambar, paigambar, qāsid, har-kāra*—Bulāwanhārā, āvāhanakārī, āhwātā, dāt, sandesi, dhāwan.

AP-PEAR', *v.* to be in sight, to be evident—*Nazar ānā, zāhir hōnā, namūd honā, mā-lūm h.*—Drisṭ h., dikhāī d., pratyaksh wā sākshāt h., jān parnā.

AP-PEAR'ANCE, *n.* the act of coming into sight, the thing seen, show, probability—*Zahūr, sūrat, shakl, numāish, zāhir-dār, dīkān-dāri, ihimāl*^h—Darśan, rūp, ākriti, mūrṭti, dikhāw, dikhāwā, chhāyā, ābhā, ābhās, anubhavanīyatwa, sambhāwanā, hon-

AP-PEAR'ER, *n.* one who appears—*Zahūr hone wālā*—Dikhāī d. w. [hāri.]

AP-PEAR'ING, *n.* the act of appearing—*Zahūr, izhār*—Darśan.

AP-PĒAL', *v.* (L. *ad, pello*) to transfer to a higher tribunal, to refer to another as judge or witness; *n.* the removal of a cause to a higher tribunal, an accusation, a call on any one as a witness—*Kisi chhoti 'adālat ke faisale se nā-rāz hokar muqaddame ko bari 'adālat meñ rujū k., apil k., marāfā k., dūstre ki munsifi yā shahīdat par hawāla k.; n. apil, marāfā, itihām, itzām, kisi ko gavāh mānnā*—Kisi chhoti kachahri ke vichār se aprasanna hokar dūstri bari kachahri meñ vichār kī prārthanā k., dūstre ke vichār wā pramān par chhor d.; *n.* arthavivād ko bari kachahri meñ uthā lejānā, apavād, kalañk, dūstre ko sākshī mānnā.

AP-PĒAL'A-BLE *a.* that may be appealed — *Qābil-i-marāfa' yā ittihām* — Dūre ke yahān vichār ke nimitta prārthanā ke yogya, apavādayogya.

AP-PĒAL'ER, *n.* one who appeals — *Mudda'i, marāfa' k. w., kist ko gavāh mānne wālā* — Ek se apasanna hokar dūre ke yahān vichār kā prārthak, kisi ko sākshi mānnevālā.

AP-PĒL'ANT, *n.* one who appeals; *a.* relating to an appeal or to the appellant — *Apilānt, marāfa' k. w., marāfa'-kun, mudda'i; a. marāfa' yā marāfa'-kun yā mudda'i se nisbat-dār* — Ek jagah se dūri jagah vichār kā prārthak, vādī; *a.* punarvichāra-prārthanāsambandhi, vādisambandhi, punarvichāraprārthanāsambandhi.

AP-PĒL'ATE, *a.* relating to appeals — *Murāja'at yā marāfoh se nisbat-dār, apil kā* — Pu-APPEAR' See under APPARENT. [nurvichāraprārthanāvishayak.

AP-PĒASE', *v.* (L. *ad, pax*) to quiet, to calm, to pacify, to reconcile — *Tasalli d., taskin d., faro k., thandhā k.^h, phir milānā^h, muwāfq k.* — Śānt k., dhairyā d., dilāsād d., samjhānā, bodh d., manānā, phir ek k. [prabodh.

AP-PĒASE'MENT, *n.* the act of appeasing — *Tashaffi, tasalli, tuskin* — Śānti, susthiritā, AP-PĒL'ATION, *n.* (L. *ad, pello*) a name, a word by which any thing is called — *Im, laqab* — Nām, upādhi, padawī.

AP-PĒL'ATIVE, *n.* a common name as opposed to a proper name; *a.* common — *Im-i-jins; a. 'amm* — Jātivāchak sañjā; *a.* sādharma, sāmanva. [riti se.

AP-PĒL'ATIVE-LY, *ad.* as an appellative — *Im ya laqab ke taur* — Nām wā upādhi ki

AP-PĒND', *v.* (L. *ad, pendeo*) to hang or attach to, to add — *Lutkānā^h, mulhaq k., paivand k.* — Hilgānā wā lagānā, jōrnā. [vastu, jor, anubandh.

AP-PĒND'AGE, *n.* something added — *Ilhāq, lahaq, ilsūq, āveza, paivand, 'alāqa* — Jōrī hui

AP-PĒND'ANCE, *n.* something annexed — *Mulhaq shai, lāhiq, lahaq, āveza, dum-guza, paivand* — Jōrī hui vastu, lagāyā wā sātā huā padārth, anubandh, jor.

AP-PĒND'ANT, *a.* hanging to, annexed; *n.* a part annexed, an adventitious part — *Latak-tā^h, mulhaq; n. paivand, lāhiq, āveza, 'ārizi chiz, bālāi hisaa* — Hilagti, avalambī, sambandhi, yukt, jōrā huā, lagā huā; *n.* jōrī wā sātī hui vastu, anubandh, jor, āgan tuk bhāg, uparī bhāg. [Jōrī wā piche se lagāi hui vastu, jor, sātā huā padārth.

AP-PĒND'EN-CY, *n.* that which is annexed — *Mulhaq shai, paivand, lahaq, ilsūq, āveza* —

AP-PĒND'IX, *n.* something appended; *pl.* AP-PĒND'IX-ES and AP-PĒND'IX-ES — *Tatimma, zail, zamīma* — Jōrī wā sātā bhāg, sahyuktānā, śeshasāngrah.

AP-PER-CEPTION, *n.* (L. *ad, per, captum*) perception which reflects upon itself — *Wuqūf, khud-āgāhi, tamiz* — Antarbodh, antahkaranabuddhi.

AP-PĒR-TAIN', *v.* (L. *ad, per, teneo*) to belong to, to relate to, to concern — *Muta'alliq h., 'alāqa rakhnā, tā'alluq rakhnā* — Sambandh rakhnā, sampark rakhnā, lagāw rakhnā.

AP-PĒR-TAIN'MENT, *n.* that which belongs to — *Ilhāq, lāhiq, mulhaq shai* — Sambandhi-padārth, anubandh. [shai, āveza — Sambandhipadārth, anubandh, lagi hui vastu.

AP-PĒR-TENANCE, AP-PĒR-TENANCE, *n.* that which belongs to, an adjunct — *Mulhaq*

AP-PĒR-TI-NENT, AP-PĒR-TI-NANT, *a.* belonging to, relating to — *Muta'alliq, nisbat-dār, nisbati* — Sambandhi, anubandhi, vishayak. [— Abhilāshā, kām, indriyabhogavāñchhā.

AP-PĒ-TENCE, AP-PĒ-TEN-CY, *n.* (L. *ad, peto*) desire, sensual desire — *Khvāhish, shākhwat*

AP-PĒ-TENT, *a.* desiring, very desirous — *Arzū-mand, nihāyat mushtāq* — Abhilāshī, ākāñk-

shi, kāmātur, laulīn. [kāmya.

AP-PĒ-TIBLE, *a.* that may be desired — *Margūb, dil-chasp* — Abhilāshāniya, kāmāniya,

AP-PĒ-TI-BIL'ITY, *n.* the quality of being desirable — *Latāfat, arzū kiye jāne ki khāsiyat* — Kāmāniyat, kāmāyatwā, ishtatwā. [Ichchhā, abhilāsh, lālasā, kshudhā

AP-PĒ-TITE, *n.* desire, violent longing, hunger — *Arzū, ragbat, barī khvāhish, bhūkh^h* —

AP-PĒ-TITION, *n.* desire — *Khvāhish, ishtiyaq* — Vāñchhā, chāh.

AP-PĒ-TITIVE, *a.* that desires — *Khvāhish-mand, mushtāq* — Abhilāshī, ākāñkshi

AP-PLAUD', *v.* (L. *ad, plaudo*) to praise by clapping the hands, to commend — *Tha-pori bajākar āfrīn k., ta'rif k.* — Thapōrī bajākar prāsānsā k., dhanya k., sarāhnā.

AP-PLAUD'ER, *n.* one who applauds — *Thapōrī bajākar āfrīn k. w., ta'rif k. w.* — Thapōrī-bajākar prāsānsā k. w., sarāhanhār. [śabd, pranād, barāī, prāsānsā.

AP-PLAUSE', *n.* approbation loudly expressed — *Wāh wāh, shābūshi* — Dhanyavād, jaya-

AP-PLAUSIVE, *a.* containing applause — *Āfrīn-āmez, ta'rif-āmez* — Stutimay, barāimay.

AP-PL'E', *n.* (S. *apl*) the fruit of the apple-tree, the pupil of the eye — *Seb, āñkh ki putlī^h*.

AP-PLY', *v.* (L. *ad, plico*) to put to, to suit to, to study, to address to, to have recourse to, to keep at work — *Rakhnā^h, lagānā^h, lagnā^h, muwāfq k. yā h., mutālā'a k., 'arz k., kahnā^h, dar'khvāst k., mutawāqqi' h., mashgūl k. yā h.* — Dharnā, chipkīnā, jōrnā, baithālnā, milnā, milānā, samān k. wā h., abhyās k., bolnā, sambhāshap k., prār-

thanā k., āsrit h., kām meñ lānā rakhnā wā lage rahnā.

AP-PLI'ABLE, *a.* that may be applied — *Rakkhe-jāne, lagāye-jāne yā milāye-jāne ke lāiq, thik^h* — Rakkhe wā lagāye jāne ke yogya, yogya. [dārth, upakāran, upāy.

AP-PLI'ANCE, *n.* the thing applied — *Jo chiz lagāi jāy, tadbir, ālūl* — Lagāyā huā pa-

AP-PLI-CA-BLE, *a.* fit to be applied — *Lagāye jāne ke lāiq, lagne ke qābil, munāsib, mutā-biq, sarā-wār* — Lagāye jāne ke yogya, lagneyogya, yogya, thik.

- AP-PLI-CA-BIL'ITY**, *n.* the quality or state of being applicable — *Mutábagaṭ, munásabat* — *Yogyatā, prayogyatwa, sāngatyā*. [*baṭat* — *Lagaye jāne ki yogyatā, sāngatyā, yogyatā*]
AP-PLI-CA-BLE-NESS, *n.* fitness to be applied — *Lagaye jāne ki liyāṭat yā qābilyat, mutā-*
AP-PLI-CANT, *n.* one who applies — *Lagāne w.^h, saīl, darkhwāst k. w., shuḡl k. w., mutā-*
la'a k. w. — *Upetā, arthi, yāchak, pariśrami, abhyāsi*.
AP-PLI-CATION, *n.* the act of applying, intense study, great industry — *Lagāw^h, dar-*
khwāst, 'arzi, shuḡl, mutāla'a, māshuḡḡat, tan-dihī — *Yog, prayog, ārop, prārthanā, ni-*
vedanāpatra, abhyās, ghorachintan, abhyasan, pariśram.
AP-PLI-CA-TIVE, *a.* that applies — *Lagāw, tan-dihī yā darkhwāst se nisbat-dār* — *Yog prayog*
pariśram abhyās wā prārthanā kā sambandhi.
AP-PLI-CA-TORY, *a.* including the act of applying ; *n.* that which applies — *Lagāw, tan-*
dihī yā darkhwāst ke kār ko shāmīl k. w. ; n. jo lagāwā lagāwrai^h — *Yog prayog abhyās*
pariśram wā prārthanā ke kām ko dhāran k. w. ; n. jo yog karai, prayojak.
AP-PLI-CA-TORY-LY, *ad.* so as to apply — *Lagne lagāne tan-dihī-karne shuḡl-karne*
mutāla'a-karne yā darkhwāst-karne ke tarī se — *Yog pariśram abhyās wā prārthanā*
karne ki riti se. [*w.* — *Yog k. w., upetā, prayojak, prārthak, arthi, pariśrami, abhyāsi*.]
AP-PLI'ER, *n.* one who applies — *Lagāne w.^h, saīl, darkhwāst k. w., shuḡl k. w., mutāla'a k.*
AP-PŌG-IA-TŪ'RA, *n.* (It.) a note in music taken out of the time of another note —
Mūsīqi maqām yā parde kā nām — *Upaswar*.
AP-POINT', *v.* (L. *ad, punctum*) to fix, to settle, to decree, to furnish — *Muqarrar k.,*
ta'ayun k., mungatī' k., raf' k., farmānā, tajwiz k., sar-burāh k., murraṭtab k. —
Niyukt k., ṭhāhranā, impanā, mibernā, nirdhāran k., ṭhānnā, sajanā, sahwārnā.
AP-PŌINT'ER, *n.* one who appoints — *Muqarrar k. w., mungatī' k. w., tajwiz k. w., sar-*
burāh — *Nipātne w., nirdhāran k. w., ṭhānne w., sajanē w., sahwārne w.*
AP-PŌINT'MENT, *n.* the act or appointing, stipulation, decree, direction, equipment —
Muqarrari, ta'ayun, wa'da, shart, tajwiz, hukm, amr, ihtimām, tayyārī, ārastagī —
Niyog, niyojan, niyuktī, niyam, saṅket, vidhi, ājnā, sāj, upakaran, sajanwāt.
AP-PŌRTION, *v.* (L. *ad, portio*) to divide and assign in just proportion — *Wājib*
andāz se taqsim karke denā — *Ṭhik parimān meṁ bāntkar denā*.
AP-PŌRTION-MENT, *n.* a dividing into portions — *Taqsim* — *Bāntwārā, vibhāḡ*.
AP-PO-SITE, *a.* (L. *ad, positum*) proper, fit, well adapted to — *Munāsib, laiq, mucāfiq*
— Yogyā, upayukt, ṭhik. [*Yogyatā se, upayuktatā se, yathāyogyā*.]
AP-PO-SITE-LY, *ad.* properly, fitly, suitably — *Munāsabat se, mucāfiqat se, liyāṭat se* —
AP-PO-SITE-NESS, *n.* fitness, suitability — *Liyāṭat, mucāfiqat* — *Yogyatā, upayuktatā*.
AP-PO-SITION, *n.* addition, the putting of two nouns in the same case — *Ziyādātī, mi-*
lāw^h, do ism ki ek hi hālāt — *Jor, adhikāī, do saṅjānā ki ek hi kārak meṁ sṭhiti*.
AP-PŌS-I-TIVE, *a.* applicable — *Lagne yā lagāye jāne ke qābīl, munāfiq, munāsib* — *Lagne*
wā lagāye jāne ke yogyā, upayukt, uchit.
AP-PRĀISE', *v.* (L. *ad, pretium*) to set a price upon anything in order to sale —
Tashkhis k., qimat muqarrar k. — *Mol ṭhāhranā, āṅknā, jānchnā wā nirpāy k.*
AP-PRĀISE-MENT, *n.* the act of appraising — *Tashkhis* — *Mol kā nirūpan, āṅkaw, kūt, jān-*
chāv [*kūṭne w.*]
AP-PRĀISE'ER, *n.* one who sets a price — *Nirkhī, tashkhis k. n.* — *Āṅkno w., jānchnē w.,*
AP-PRĀICATION, *n.* (L. *ad, precor*) earnest prayer or well-wishing — *Bārī du'ā yā*
khair-khwāhī — *Bārī prārthanā wā subhachintā*. [*wā subhachintak*.]
AP-PRĒ-CA-TORY, *a.* praying or wishing good — *Du'ā k. v., nek-andesh* — *Māṅgalaprarthak*
AP-PRE-(CI)-ATE, *v.* (L. *ad, pretium*) to value, to estimate — *Tashkhis, k., qadr k., 'aziz*
jānnā, andāza k., qiyās k. — *Mol ṭhāhranā, chāhnā, āṅknā, jānchnā*
AP-PRE-CI-ATION, *n.* valuation, estimation — *Tashkhis, samajh^h, rāe, qadr* — *Āṅkāw,*
jānchāv, kūt, soch, vichār, bodh.
AP-PRE-HEND', *v.* (L. *ad, prehendo*) to lay hold on, to seize, to conceive by the mind,
to fear, to notice — *Pakarnā^h, dharmā^h, samajhnā^h, darnā^h, dekhnā^h, sochnā^h*.
AP-PRE-HEND'ER, *n.* one who apprehends — *Pakarne w.^h, dharne w.^h, samajhne w.^h, darne*
w.^h, dekhne w.^h, sochne w.^h [*yā samjāh jāy, jis se daren^h*.]
AP-PRE-HEN'S-IBLE, *a.* that may be apprehended or conceived — *Jo pakrā dharā dekhā*
AP-PRE-HEN'SION, *n.* the act of apprehending, the faculty of conceiving ideas, fear —
Pakar^h, dhar^h, samajh^h, biḡh^h, dar^h.
AP-PRE-HEN'SIVE, *a.* quick to understand, fearful, suspicious — *Ter-fahm, andesha-mand,*
wahmī — *Tikshnabuddhi, tikhī buddhi kā, ḡartā, darāk, sandehī, saṅkānawit*.
AP-PRE-HEN'SIVE-NESS, *n.* the quality of being apprehensive — *Ter-fahmī, andesha-mandī,*
wahmī-pan — *Tikshanabuddhitā, saṅkā, sandehipānā, saṅkānawitawā*.
AP-PRĒNTICE, *n.* (L. *ad, prehendo*) one bound to learn an art or trade ; *v.* to put
out as an apprentice — *Koi shakhs jo kisi hunar yā peshe ke sikhne ke liye 'ahd-o-pai-*
mān kar letā hai ; v. kisi hunar yā peshe ki shāḡirdī meṁ kisi ko muqarrar k. — *Jo koi*
kisi śilpavidyā wā vyāpār ke sikhne ke nimitta bandhej kartā hai, niyānapatravād-
dhavidyārthi ; v. kisi śilpavidyā wā vyāpār ke sikhne ke liye kisi ko bandhej se lagānā.

- AP-PRĒN'TICE-SHIP, *n.* the state or term of being an apprentice—*Hunar yā peshe meñ shāgird yā muddat-i-shāgirdi*—Śilpavidyā wā vyavasthā sikhne kī avasthā wā nirupitasamay, antevāsitwakāl, niyamapratravaddhachhātrāvasthā. [janānā, samāchār d. AP-PRIZE', *v.* (Fr. *appris*) to inform, to give notice—*Khābur d., ittālā d.*—Batlanā, AP-PRŌACH', *v.* (L. *ad, proximus*) to draw near; *n.* act of drawing near, access—*Nazdik ānā yā jānā*; *n.* *nazdik āmad, guzur, rasāi*—Nikat ānā wā jānā; *n.* nikat-agaman, awāi, paith, pahunch. [sakeñ, abhigamya, āgamya.
- AP-PRŌACH'-ABLE, *a.* that may be approached—*Jiske nazdik jā sakeñ*—Jiske nikat jā AP-PRŌACH'ER, *n.* one who approaches—*Nazdik āne w.*—Nikat āne w.
- AP-PRŌACH'MENT, *n.* the act of coming near—*Nazdik-āmad*—Nikatāgaman, awāi.
- AP-PRO-BATION, *n.* (L. *ad, probū*) the act of approving, attestation—*Fasand, man-zūri, shāhidi, tasdiq*—Āngikār, prasannatā, manmān, pramān, sākshya.
- AP-PRO-BATIVE, *a.* implying approbation—*Pasand manzūri yā shāhidi kī dalālat k. w.*—Āngikār manmān sākshya wā pramān kā bodhak. [ramay pramānamay.
- AP-PRO-B-TO-RY, *a.* containing approbation—*Manzūri-āmez, shāhidi-āmez*—Āngikā-
- AP-PRŌPRI-ATE, *v.* (L. *ad, proprius*) to take as one's own, to consign to some particular use; *a.* peculiar, fit, adapted to—*Mushakhhās k., apnā k.*, *kisi khās kām ke liye mukhsūs k.*; *a.* *khās, lāiq, murāfat*—Apnānā, *kisi viśesh kām meñ lagānā*; *a.* apnā, viśesh, yogya, upayukt.
- AP-PRŌPRI-A-BLE, *a.* that may be appropriated or applied to a particular use—*Makhsūs kiye jāne ke qābil, kisi khās kām meñ lagāye jāne ke lāiq*—Jo apnāy jāy, jo *kisi viśesh kām meñ lagāye jāne ke yogya ho*. [us—Yogyatā se, yathāyogya, viśesh kar ke.
- AP-PRŌPRI-ATE-LY, *ad.* fitly, peculiarly—*Munāsabat se, murāfat se, khunūsan, hu-*
- AP-PRŌPRI-ATE-NESS, *n.* peculiar fitness—*Khās liyāqat*—Viśesh yogyatā.
- AP-PRŌPRI-ATION, *n.* the setting apart of any thing for one's own use, application to a particular purpose—*Apne khās kām ke liye kisi chiz kī taqarrur yā tushahkhās, kisi khās kām meñ istīmāl*—Apne kām meñ *kisi padārth kī lagānā*, *kisi viśesh prayojan meñ lagāw, upayog*.
- AP-PRŌPRI-ATOR, *n.* one who appropriates—*Jo apnā kartā hai*^h, *jo kisi chiz ko kisi kām meñ lagātā hai*—Apnāne w., *jo kisi padārth ko kisi viśesh prayojan meñ lagātā hai*.
- AP-PROVE', *v.* (L. *ad, probū*) to like, to be pleased with, to commend, to prove—*Pasand k., masrūr h., tarīf k., sābit k.*—Chāhanā, prasanna h., sarāhanā, pramāṇī k., sachānā. [Āngikār manmān prasannatā wā pramān ke yogya
- AP-PROV'-ABLE, *a.* meriting approbation—*Manzūr pasand yā tasdiq hone ke qābil*—
- AP-PROV'AL, *n.* commendation—*Tarīf, manzūri, qābil*—Prasānsā, āngikār, sammati.
- AP-PROV'ANCE, *n.* approbation—*Manzūri, pasand*—Āngikār, prasannatā, pramān, chāh.
- AP-PROVE'MENT, *n.* approbation, liking—*Manzūr, pasand*—Āngikār, sammati, manmān.
- AP-PROVER, *n.* one who approves—*Pasand k. w., masrūr h. w., tarīf k. w., sābit k. w.*—Chāhanāhār, prasanna h. w., sarāhane w., sachchā k. w., pramāṇī k. w.
- AP-PROXI-MATE, *v.* (L. *ad, proximus*) to bring or draw near to; *a.* near to—*Nazdik lānā yā ānā*; *a.* *nazdik*—Nikat lānā wā ānā, *a.* nikat, nere. [naikatya, sūniṇya
- AP-PROX-I-MATION, *n.* a drawing near to—*Nazdik-āmad, nazdiki, qurb*—Nikatāgaman,
- AP-PULSE', *n.* (L. *ad, pulsus*) the act of striking against—*Dhakkā^h, tukkar^h, thokar^h*
- AP-RI-COCK, Ā-RI-COCK, *n.* (Fr. *abricot*) a kind of wall-fruit—*Khishāni, zard-ālū, shāh-ālū*—Ek prakār kā chhotā phal. [hinā^h, epril mahinā.
- APRIL, *n.* (L. *Aprilis*) the fourth month of the year—*Āngrezī barsas kī chauthī mā-*
- APRON, *n.* (Ir. *aprun*) a cloth worn before to keep the other dress clean—*Poshāk ke sāf rakhne ke wāste jo kaprā upar sāmne kī taraf pahnā jātā hai*—Vastra nirmal rakhne ke liye jo kaprā upar sāmne pahnā jātā hai, malanivarakavastra.
- AP'SIS, *n.* (Gr. *the point in a planet's orbit at the greatest or least distance from the sun or the earth*; *pl.* *Āp'si-Ḍēs*—*Nuqta-i-auj, nuqta-i-haziz, kisi sui-yāre ke dūr kī wah nuqta jo āfālāh yā zamin se nihāyat dūr yā nihāyat nazdik ho*—Kisi graha-kakshā kā wah bhāg jo sūryya wā prithwī se atyant dūr wā atyant nikat hotā hai, uchcharekhānt.
- APT, *a.* (L. *apto*) fit, liable to, inclined to, ready, quick, qualified for—*Lāiq, tōbī, māl, mustā'id, tez-fa'im, tez, qābil*—Yogya, adhin, jhukā wā pravritta, chatak, twarit, upayukt, samarth, kusal. [upayuktāi, jhukāw, sīl, swabhāw.
- APTITUDE, *n.* fitness, tendency, disposition—*Liyāqat, raqbat, māl, saliqā*—Yogyatā,
- APT'LY, *ad.* properly, justly, readily—*Wātib tarāh se, mā'qūliyat se, tezi se, zihānat se*—Uchit riti se, yathārth rūp se, chaukasī wā chatakchāi se, chaturāi se.
- APTNESS, *n.* fitness, quickness, tendency—*Liyāqat, tezi, zihānat, māl, raqbat*—Yogya-tā, chaukasī, chatakāi, chaturāi, jhukāw, sīlatwa.
- APT'E-RA, *n.* (Gr. *a, pteron*) insects without wings—*Binā pankh yā daine ke kīre^h*.
- APT'OTE, *n.* (Gr. *a, ptosis*) a noun without cases—*Isn-i-mabni*—Rūpabhedarahita-sañjñāsabd. [—Panīhā, audak, jalachar, jalaj, jalaruh.
- A-QUATIC, *a.* (L. *aqua*) pertaining to water, living or growing in water—*Ābi, daryāi*

- Ā'QUE-OUS, *a.* of the nature of water—*Martūb, āb, pāni sā*—Jalavat, pāni ke sadriś.
 ĀQ'UE-DUCT, *n.* an artificial channel for water—*Āb-guzar, nahr*—Muhri, jalapranālī.
 ĀQ-UA-FŌU'TIS, *n.* nitric acid—*Tez-āb, tez-āb-i-shorā*—Jivāntakāmla
 ĀQ-UA-RĒ'QI-A, *n.* nitro-muriatic acid—*Tez-āb-āb-i-shor*—Jalakarahantikāmla.
 A-QU'Ā'RI-US, *n.* the water-bearer one of the signs of the zodiac—*Burj-i-dulv*—Kum-bharāśi, kumbh. [Griddharūp, griddha sā, vakra, terhā, ānkusajukt, ānkus ke ākār.
 ĀQ'UI-LINE, *a.* (L. *aquila*) like an eagle, hooked—*'Uqāb sā, ānkri-dār, ānkri sa^h*—
 ĀR-A-BIC, *a.* belonging to *Arabia*; *n.* the language of Arabia—*'Arabi*; *n.* *'Arabī-zabān*—Arabi; *n.* Arabī bhāshā.
 ĀR'A-BĒSQUE, *a.* in the manner of Arabian architecture and sculpture—*'Arab kī mīmārī aur hut-sāzi ke tuur par*—Arab de; kī grihādi aur muṭṭi banane kī vidyā kī riti se. [pazīr—Jotāū, jote jāne ke yogā a, balyā, krishiyogya.
 ĀR'A-BLE, *a.* (L. *aro*) fit for tillage—*Sālihātū-zirā'at, Lāq-i-zirā'at, zirā'atī, zirā'at-A-RĀ'TION, n.* the act of ploughing—*Īlāt-chulānā^h, kisānī^h.*
 A-RĀ'NE-OUS, *a.* (L. *aranea*) like a cobweb—*Makri ke jāle sā^h.*
 ĀR-BAL-IST. See under ARCHER. [madhyasth.
 ĀR'BI-TER, *n.* (L.) a judge, an umpire—*Munsif, sālis, pañch^h*—Vichārakartā, nyāyak.
 ĀR'BI-TRA-BLE, *a.* depending on the will, determinable—*Marzi par mauqif, qābil-i-infī sāl*—Ichchhā ke adhīn, vichārānī, vichār ke yogya. [manmān, barāw, bachāw.
 AR-BIT'RA-MENT, *n.* determination, choice—*Tajwiz, ikhtiyār, pasand*—Vichār, manbhāw,
 ĀR'BI-TRA-RY, *a.* despotic, absolute—*Sar-khud, kul-mukhtar, apni marzi kī, be-q'ida*—Swatantra, swachchhand, swādhīn, avihit, aniyam.
 ĀR'BI-TRA-RY-LY, *ad.* despotically, absolutely—*Sar-khudī se, khud-mukhtārī se, apni ikhtiyār yā khushī se*—Swatantratā se, swachchhandatā se, swādhīnatā se. binā niyam ke, apni ichchhā ke anusār. [atyāchār, rijb, manmān, barāw
 ĀR'BI-TRA-RY-NESS, *n.* tyranny, choice—*Zulm, sar-khudī, ikhtiyār, pasand*—Updriav.
 ĀR'BI-TRATE, *v.* to decide, to judge of—*Faisal k, tajwiz k, munsifi k.*—Nipātā, nir nay k, nishpatti k, vichān.
 ĀR-BI-TRĀ'TION, *n.* the determination of a cause by persons agreed upon by the parties—*Tarfain ke sālisān se nizā' kā infīrāl, sālisī*—Donoñ or ke māne hue madhyasthāñ se vivād kā niptārā, pañchāyat, madhyasthālī. [vichārakartā, nyāyak.
 ĀR'BI-TRĀ-TOR, *n.* an umpire, a judge—*Sālis, pañch^h, munsif*—Madhyasth, bichwāñ.
 ĀR'BI-TRESS, *n.* a female umpire—*Sālisīn*—Madhyasthin
 ĀR'BOUR, *n.* (L. *arbor*) a shady bower—*Kunj^h*. [bandhī, per ke vishay kā
 ĀR-BŌ'RE-OUS, *a.* belonging to trees—*Shajri, darakhṭōn se nishāt-dār*—Vrikshasam
 ĀR-BO-RĒS'CENT, *a.* growing like a tree—*Per sā jamī yā barhta huā^h.*
 ĀR'BO-RET, *n.* a small tree or shrub—*Chhotā per^h, jhōr^h.*
 ĀR'BO-RIST, *n.* one who studies trees—*Shajr-shinās, darakhṭōn kā 'ilm rakhe v.*—Vrikshavidyā meñ pandit, per kī vidyā jānanhār. [kār k per
 ĀR'BUTE, *n.* (L. *arbutus*) the strawberry tree—*Ek qism kā per, strāberi per*—Ek pra-
 AR-BŪ'TE-AN, *a.* of the strawberry tree—*Strāberi per kā^h*
 ĀRC, *n.* (L. *arcus*) a segment of a circle—*Qaus*—Chīp.
 AR-CĀDE, *n.* a walk arched over—*Mīhrāb-dār rāh*—Dhanurākār paṭi hui path
 ARČH, *n.* part of a circle or ellipse; *v.* to cover with an arch—*Qaus, tāq, mīhrāb*; *v.* *mīhrāb banānā*—Vrittakhand. chap; *v.* Dhanwākār pātā. [rākār.
 ARCHED, *a.* in the form of an arch—*Mīhrāb kī shakl, mīhrāb-dār*—Dhanwākār, dhanu-
 ARČH'LIKE, *a.* built like an arch—*Mīhrāb-numā, mīhrāb sā*—Dhanwākār, dhanwākrit.
 ARČH'WISE, *ad.* in the form of an arch—*Mīhrāb ke mānind*—Dhanu ke sadriś.
 AR'CU-ATE, *a.* bent like an arch—*Mīhrāb ke mānind kham-dār*—Dhanu ke sadriś terhā, dhanurākār. [chaupāni, dihqāni—Arkedīa deś kā sambandhī, ahīrī, gopālī, gañwāyā.
 AR-CĀ'DI-AN, *a.* relating to *Arcadia*, pastoral, rural—*Arcedīa mulk se nishāt-dār.*
 AR-CĀ'NUM, *n.* (L.) a secret, pl. AR-CĀ'NA—Rāz—Bhed.
 ARCH, *a.* (Gr. *archos*) chief, principal, roguish, waggish, sly, shrewd—*Sadr, amwal, muqaddam, harif, sharif, zarif, mutafanni, hosh-yār, 'aiyār*—Pradhān, mukhya, naṭkhat, chulbulā, rasik, dhūrt, sayānā, chatur.
 ARCH'ICAL, *a.* chief, primary—*Sadr, muqaddam, amwal*—Mukhya, pradhān, pratham.
 ARCH'LY, *ad.* waggishly, shrewdly—*Khush-tabī se, thathe-bāzi se, hosh-yārī se, 'aiyārī se*—Rasikāī se, thātholpan se, chaturāī se, sayānpān se.
 ARČH'NESS, *n.* shrewdness, sly humour—*Hosh-yārī, 'aiyārī, robāh-bāzi, harifī*—Siyānpān, chaturāī, dhūrtāī, dhūrtatā, pharphañd.
 AR-CHĀ'IC, *a.* (Gr. *archaios*) ancient—*Qadīm*—Purānā. [wā dhārā.
 AR-CHĀ-ISM, *n.* an ancient phrase—*Ek qadīm istilāh yā 'ibarat*—Vākya kī purānī riti
 AR-CHĀ-ŌL'O-GY, AR-CHĀ-ŌL'O-GY, *n.* knowledge of antiquity—*'Ilm-i-qadāmat, 'ilm-i-zamāna-i-salaf*—Prāchinakālavishayak vidyā, prāchīn kāl kī vidyā.
 ARCH-ĀN'GEL, *n.* (Gr. *archos, angelos*) an angel of the highest order—*Muqarrab jariṣhta*—Swargī pradhān dūt.

ĀRCH-AN-QĒL'IC, *a.* belonging to the archangels—*Muqarrab farištoṇ se nisbat-dār*—Swargiyapradhānadūtasambandhi.

ĀRCH-BISH'OP, *n.* (Gr. *archos, epi, skopeo*) a bishop who superintends other bishops—*Mujtahidōn kā sardār*—Pradhānadharmādhyakṣh.

ĀRCH-BISH'OP-IC, *n.* the state or jurisdiction of an archbishop—*Mujtahidōn ke sardār ki darja yā tā'alluqa*—Pradhānadharmādhyakṣh kā pad wā adhikār.

ĀR-CHI-E-PIS'CO-PA-QY, *n.* the state and dignity of an archbishop—*Mujtahidōn ke sardār kā tā'alluqa aur martaba*—Pradhānadharmādhyakṣh kā adhikār aur pad.

ĀR-CHI-E-PIS'CO-PAL, *a.* belonging to an archbishop—*Mujtahidōn ke sardār se nisbat-dār*—Pradhānadharmādhyakṣhasambandhi.

ĀRCH-DEA'CON, *n.* (Gr. *archos, dia, komeo*) one who supplies the place of a bishop—*Nāib-i-mujtahid*—Dharmādhyakṣhapatrinidhi, dharmādhyakṣhasahāyak.

ĀRCH-DEA'CON-RY, *n.* the office jurisdiction or residence of an archdeacon—*Nāib-i-mujtahid kā uḥda tā'alluqa yā sukūnat*—Dharmādhyakṣhasahāyak kā pad adhikār wā nivās. [Dharmādhyakṣhasahāyakasambandhi.]

ĀR-CHI-DI-ĀC'O-NAL, *a.* belonging to an archdeacon—*Nāib-i-mujtahid se nisbat-dār*—ĀRCH-DUKE', *n.* (Gr. *archos, L. dux*) a title of some sovereign princes—*Barā nawāb*.

ĀRCH-DU'CAL, *a.* belonging to an archduke—*Barē nawāb kā*.

ĀRCH-DU'CESS, *n.* the wife, daughter, or sister of an archduke—*Barē nawāb ki begam beti yā bichin* [yā mulk—*Barē nawāb kā rājya wā deṣ*.

ĀRCH-DU'CH'Y, ĀRCH-DUKE'DOM, *n.* the territory of an archduke—*Barē nawāb kā 'amal* ĀRCH'ER, *n.* (L. *arcus*) one who shoots with a bow—*Tir-andāz, tir-zan, kamān-dār*—Dhanurdhar, dhanurdhārī, kamthar, dhanuhār. [nurvidyā.]

ĀRCH'ER-Y, *n.* the use of the bow—*Tir-andāz, kamān-dārī, kamnaiti*—Kamthaitī, dhanur-dhārī, dhanurdhar.

ĀR'CU-BAL-IST, AR'BAL-IST, *n.* a cross-bow—*Kamān, qulē*—Dhanurviśeṣ, ek prakār kā dhanu. [dhārī, dhanurdhar.]

ĀR-CU-BAL-IS-TER, AR'BAL-IS-TER, *n.* a cross-bowman—*Kamān-dār, tir-zan*—Dhanur-AR'CHE-TYPE, *n.* (Gr. *archos, typos*) the original, the model, the pattern—*Binā, aṣl, namūna*—Mūl, mūlamūrtti, ādars.

ĀR'CHE-TYPE, *a.* original—*Aṣl*—Mūl.

ĀR-CHI-PEL'LAGO, *n.* (Gr. *archos, pelagos* ?) a sea abounding in small islands—*Chhotē chhōte jāpuṇ se bharā samucāra*^h—Kṣudradwīpavāṣiṣṭasamudra.

ĀR'CHI-TĒCT, *n.* (Gr. *archos, tekton*) a professor of the art of building, a builder—*Rāj, mīmār, tu'mir-dān, m-r-i'imārat*—Gharādī banāne ki vidyā jānanhār, grihanirmānādhyakṣh.

ĀR'CHI-TĒCTIVE, *a.* performing the work of architecture, used in building—*Mīmārī kā kām k w., tu'mir meṇ kām āne w.*—Gharādī banāne kī kām k w., gharādī banāne meṇ kām āne w. [meṇ nipuṇ.]

ĀR-CHI-TĒCT'ON'IC, *a.* having skill to build—*Mīmārī meṇ hunar-mand*—Gharādī banāne ĀR'CHI-TĒCTURE, *n.* the art or science of building—*Ilm-i-mīmārī, 'ilm-i-tu'mir*—Ghar banāne ki vidyā, grihādinirmāṇaśilp, grihanirmānavidyā. [nirmāṇavidyāvishayak.]

ĀR-CHI-TĒCTU-RAL, *a.* relating to architecture—*Ilm-i-mīmārī se nisbat-dār*—Grihādī-ĀR'CHI-TRĀVE, *n.* (Gr. *archos, L. trabs*) that part of an entablature which rests immediately on the capital—*Makān kā wah hissa jo thik khambe par rahtā hai*—Ghar kā wah bhāg jo thik khambe par rahtā hai.

ĀR'CHIVES, *n. pl.* (Gr. *archeion*) the place where records or ancient writings are kept—*Daftar, daftar-khāna, qadīm-nawishtu-khāna*—Jis jagah meṇ kāgadpatra wā prāchīnalekh rahte hain, lekhapatridisthān, prāchīnalekhasthān.

ĀR'CHON, *n.* (Gr.) the chief magistrate among the ancient Athenians—*Zamāna-i-salaf meṇ Athens kā sadr h'ikim*—Prāchīn kāl meṇ Athens kā pradhān vicārakartā.

ĀRCT'IC, *a.* (Gr. *arktos*) northern—*Shimālī*—Uttar kā, uttrahā.

ĀR'CU-ATE. See under ARC.

ĀR'CU-BAL-IST. See under ARCHER.

ĀR'DENT, *a.* (L. *ardere*) hot, burning, fiery, vehement, passionate—*Garm, jaltā^b, ātāshī, tuḥd, pur-shauq, sar-garm*—Tapt, bartā, jaljalātā, prachand, vyagra, anurāgi, utsāhi.

ĀR'DEN-QY, *n.* heat, warmth, eagerness—*Garmi, harārat, tapāk, shauq, sar-garmi*—Dāh, dahak, uttāp, utsāh, chāh, ativāñchhā. [chāh se.]

ĀR'DENT-LY, *adv.* with warmth, eagerly—*Sar-garmi se, ārzū se*,—Uttāp se, utsāh se, ĀR'DOUR, *n.* heat, fervour, eagerness—*Harārat, garmi, shauq, dil-sozi*—Uttāp, jwālā, umaṅg, utsāh, chop, chāh, ativāñchhā.

ĀR'DU-OUS, *a.* (L. *arduous*) lofty, hard to climb, difficult—*Bulana, chāphne meṇ māt-nat-talab, dushvār, mushkil*—Uñchā, chāphne meṇ dushkar, kathin.

ĀR'DU-OUS-NESS, *n.* height, difficulty—*Bulandī, ishkal, dushvārī, sakhtī*—Uñchāī, kathinatā, kathināī.

ĀRE, third person plural number indicative mood present tense of to be—*Hain^b*.

- ARE-A, *n.* (L.) an open surface, the superficial contents of a figure—*Sahan, maidán, musattah, musáhat, mukassar*—*Ángan, daur, kshetráphal, gaulh.*
- ARE-FY, *v.* (L. *areo*) to make dry—*Khushk k*—*Sukháuá.*
- ARE-FÁCTION, *n.* the act or state of drying—*Khushki*—*Sukháwat.* [*huá akhárá^b.*]
- ARE-NA, *n.* (L.) a place covered with sand for combat—*Retilá akhárá^b, bálú se bichhá*
- ARE-NÁCEOUS, *a.* sandy, like sand—*Retilá^b, baluá^b, bálú sá^b.*
- ARE-OPÁ-GITE, *n.* (Gr. *Ares, pagos*) a member of the court of Areopagus at Athens—*Zamána-i-salaf men shahr-i-Athens ki Eriopegas nám kachahri kú eh rukn yá ahl*—*Práchinakál men Áthens nagar ki Eriopegas nám kachahri ká ek jau.*
- AR-GENT, *a.* (L. *argentum*) silvery, bright like silver—*Smi yú nuqrai, dara:shahán, chándi k. manind chamaktá*—*Rupahla, chándi ká, rúpe ki bhánt chamaktá.*
- AR-GIL, *n.* (L. *argilla*) potter's clay—*Kumhár ki mitti^b, pinrór^b.*
- AR-GIL-LÁCEOUS, *a.* of the nature of clay—*Pinrór yá chikni mitti sá^b.*
- AR-GILLOUS, *a.* consisting of clay—*Pinrór yá chikni mitti ká^b.*
- AR-GO-NÁUT, *n.* (Gr. *Argo, nautes*) one who sailed in the ship Argo—*Jo Árgo jaház par gayá thá*—*Árgo nim nauká men jo gayá thá.*
- AR-GO-NÁUTIC, *a.* pertaining to the Argonauts—*Árgo jaház par jáne-wálon se nisbat dár*—*Árgo nauká men jáne-wálon ka sambandhi.*
- AR-GO-SY, *n.* a merchant ship—*Sua-ligari ká jaház*—*Bimjya ki nauká.*
- AR-GUE, *v.* (L. *arguo*) to reason, to dispute, to debate, to prove—*Hujjat k., taqrir k., bahs k., sábit k.*—*Tark k., vivád k., vadánuvád k., siddia k., pramáni k.*
- AR-GU-ER, *n.* a reasoner, a disputer—*Hujjati, taqriri, bahás*—*Tarkí, vivádi.*
- AR-GU-ING, *n.* reasoning, argument—*Hujjat, mubáhaza, taqrir, dalil*—*Vád, tark, hetu*
- AR-GU-MENT, *n.* a reason alleged, the subject of any discourse, controversy—*Dulil, guft-gú yá tahrir ká mazmún, taqrir*—*Hetu, granthavishay, vishay, vadánuvád, vád.*
- AR-GU-MENT'AL, *a.* belonging to argument—*Dulili, bahs, taqriri, mazmún ke muta'alliq*—*Hetwásrit, vadánuvádasambandhi, granthavishayasa-sambandhi.* [panyás.]
- AR-GU-MEN-TÁTION, *n.* the act of reasoning—*Tabukhus, munázat, mujádila*—*Hetu.*
- AR-GU-MEN-TÁ-TIVE, *a.* consisting of argument—*Hujjati, mubáhazi, hujjat se bhara huá*—*Hetúpanyásasil, haituk.*
- AR-GU-MEN-TÁ-TIVE-LY, *ad.* by argument—*Taqrir se, hujjat se*—*Hetúpanyás ke anusár.*
- AR-GU-MEN-TIZE, *v.* to debate, to reason—*Bahs k., hujjat k., taqrir k.*—*Vádánuvád k., vád k., tark k., vichár k.* [tikshnabuddhi, tikhi, chatur, rasik.]
- AR-GÜTE, *a.* (L. *argutus*) sharp, witty—*Tez, tez-fahm, zarráf, latifa-báz*—*Tikshn, AR-GÜTENESS, n.* acuteness, wittiness—*Tezi, tez-fahmi, zaráfat, latifa-bázi*—*Tikshnatá, tikhai, chokhai, chaturai, rasikai.*
- ARI-AN, *n.* one of the sect of Arius who denied the divinity of Christ—*Erias jo Hazrat 'Isá ko Khudá ke barábar nahin mántá thá uská pai-rau*—*Erias jo Isá ko Iswar ke samán nahin mántá thá uská panthi.*
- ARI-AN-ISM, *n.* the doctrine of the Arians—*Erian logon ká mazhab*—*Erianpanth.*
- AR-ID, *a.* (L. *areo*) dry, parched—*Khushk*—*Jhúra, síkhá, shushk.*
- AR-ID'ITY, *n.* dryness—*Khushki*—*Sukháwat, jhuráwat.* [mekh.]
- AR-IES, *n.* (L.) the ram, one of the signs of the zodiac—*Bury-i-hamal*—*Mesharasi, AR-I-E-TÁTION, n.* the act of butting like a ram—*Menphe sá takkar márna^b.*
- AR-RIGHT, *a-rít', ad.* (a, right) rightly—*Rásti se, síkhat se*—*Thikamthik, áuddhatá se*
- AR-RIO-LÁTION, HXR I-O-LÁTION, *n.* (L. *harivulus*) soothsaying, foretelling—*Pál-goi, perh-goi*—*Bhavishyadvákya, bhavishyudváni, ágan kahná*
- AR-RISE, *v.* (S. *arisan*) to mount upward, to get up, to proceed from, *p. t. a-rōse', p. p. a-ris'en*—*Charhná^b, uthná^b, nikalná^b.*
- AR-TS-TÁR-CHY, *n.* (Gr. *aristos, archē*), a body of good men in power—*Achchhe log jo sáhib-i-ikhtiyár hon unki jamá'at*—*Bhale log jinko adhikár ho unká samúh.*
- AR-IS-TOC'RA-ÇY, *n.* (Gr. *aristos, krutos*) government by the nobles, the principal persons in the state—*Umaráon ki 'amal-dári, umarái hukúmat, jamí umará*—*Pradhán logon ká ráj, pradhán jan.*
- AR-IS-TO-CRÁT, *n.* one who favours aristocracy—*Dost-i-umarái, saltanat-i-umará-dost*—*Pradhán logon ká pakshapáti, pradhán logon ke ráj ká pakshapáti.*
- AR-IS-TO-CRÁTIC, AR-IS-TO-CRÁTICAL, *a.* relating to aristocracy—*Umarái saltanat se yá jamí umaráon se nisbat-dár*—*Pradhán logon ke ráj ká, pradhánajanasambandhi.*
- AR-IS-TO-CRÁTICAL-LY, *ad.* in an aristocratical manner—*Umarái hukúmat se*—*Pradhán-ajanon ke ráj ke anusár.* [bandhi.]
- AR-IS-TO-TÉLI-AN, *a.* relating to Aristotle—*Aristú se nisbat-dár, Aristúi*—*Aristúsam-*
- AR-ITHMETIC, *n.* (Gr. *arithmos*) the science of numbers—*Hisáb, 'ilm-i-hisáb, siyáq, 'ilm-i-raqam*—*Vyaktaganit, ankaganit.*
- AR-ITH-MÉTICAL, *a.* relating to arithmetic—*Hisábí, hisáb ke muta'alliq*—*Ankaganita-sambandhi, vyaktaganitanúsar, vyaktaganitasambandhi.*
- AR-ITH-MÉTICAL-LY, *ad.* by arithmetic—*Hisáb se*—*Ankaganit se, vyaktaganit se.*

- A-BITH-ME-TI'QAN**, *n.* one skilled in arithmetic — *Muhāsib yā hisāb-dān* — *Ankaganit kā pandit*, *vyaktagaṇitajña*, *vyaktaṇait kā pandit*. [naukā.]
- ĀRK**, *n.* (L. *arce*) a chest, a close vessel — *Sandūq*, *sandūqcha yā kushtī* — *Peti*, *ādhār wā*
- ĀRM**, *n.* (S. *carum*) the limb which reaches from the hand to the shoulder, a bough of a tree, an inlet of the sea — *Bāñh^h*, *dāl^h*, *samundar ká sotā^h*, *khāl^h*, *khāri^h*.
- ĀRM'FUL**, *n.* what the arms can hold — *Jitnā donōñ bāñh meñ añt yā amā sakē^h*, *ankwār^h*.
- ĀRM'LESS**, *a.* without an arm — *Be-bāñh* — *Abhuj*, *bhujāhin*, *bāhuhin*.
- ĀRM'LET**, *n.* a small arm, a bracelet — *Chhoti bāñh^h*, *hāth ká kupā^h*, *khariū^h*, *pakuñch^h*, *kañgnā^h*, *kañgnū^h*.
- ĀRM'HOLE**, **ĀRM'PIT**, *n.* the cavity under the shoulder — *Bagal* — *Kakhri*, *kākh*.
- ĀRM**, *v.* (L. *armo*) to furnish with arms, to take arms, to provide agains. — *Musallah k.*, *kathiyār-band honā*, *kamar bandi k.* — *Saśastra k. wā h.*, *phāñrā bāñdhni*.
- ĀRMS**, *n. pl.* weapons of offence or defence, a state of hostility, ensigns armorial — *Harba*, *kathiyār^h*, *jang*, *dushman*, *khindāni 'alāmat* — *Sāstra*, *astra*, *yuddha*, *yuddhāvas-thi*, *kulachihin*.
- AR-MĀ'DA**, *n.* (Sp.) a naval armament — *Bahrī jang ke wāste ārásta ki gai fawj* — *Jahāj ki larāi ke liye saji huī senā*, *samudrayuddhārthasajjikritasenā*.
- ĀR-MA-DĪ'LO**, *n.* (Sp.) an animal armed with a bony shell — *Ek chhotā jānwar jiske upar harīli sip hoti hai* — *Kavachākārachamīnadāri kshudrajantu*.
- ĀR-MA-MENT**, *n.* a force equipped for war — *Jang ke wāste ārásta ki gai fawj* — *Yuddha ke nimitta saji huī senā*, *yuddhārthasajji kritasenā*.
- ĀR-MA-TURE**, *n.* armour for defending the body — *Zirah*, *silāh*, *baktar* — *Kavach*, *jhilam*.
- AR-MĪ'O-TENT**, *a.* powerful in arms — *Harbe se zor-mand*, *jang meñ zor-āwar* — *Sāstra se prabāl*, *yuddha meñ balawān*.
- ĀR-MIS-TICE**, *n.* a cessation from arms — *Jang ki chand-roza mauqūfi* — *Thore dinōñ tak yuddha ki nivriti*, *thore dinōñ tak larāi ká thañbhāw*.
- ĀR'MOUR**, *n.* defensive arms — *Zirah*, *silāh*, *baktar* — *Jhilam*, *kavach*.
- ĀR'MOR-ER**, *n.* one who makes or sells arms — *Saigal-gar*, *harba-sāz*, *harba-farosh*, *kathiyār banāne w.*, *kathiyār bechne w^h* — *Sastrakār*, *sastravikrayi*.
- AR-MŌ'RI-AL**, *a.* belonging to the arms or escutcheon of a family — *Khāndān ke nishān se nisbat-dār* — *Kulachihnasambandhi*.
- ĀR'MO-RY**, *n.* the place in which arms are kept — *Silāh-khāna* — *Sāstragār*, *āyudhāgār*.
- ĀR'MY**, *n.* a large body of armed men — *Fauj*, *lashkar* — *Senā*, *katāk*.
- ĀR'MOUR-BEĀR-ER**, *n.* one who carries the armour of another — *Silāh-bardār*, *baktar-bar-dār* — *Kavachavāhak*. [kañgnī sū.^h]
- AR-MĪL/LA-RY**, *a.* (L. *armilla*) resembling a bracelet — *Hāth ke kare sa^h*, *pakuñchī yā*
- AR-MĪN'TAN**, *a.* relating to the doctrine of *Arminius*; *n.* a follower of *Arminius* — *Arminias ke mazhab se nisbat-dār*, *n.* *Arminias ká pairan* — *Arminias ke mat ká sambandhi*; *n.* *Arminiaspañthi*.
- AR-MĪN'TAN-ISM**, *n.* the doctrine of *Arminius* — *Arminias ká math*.
- A-RŌ'MA**, *n.* (Gr.) the fragrant principle in plants — *Paudhoñ meñ jo khush-bū-dār khāsiyat rakhī hai* — *Paudhoñ meñ jo sugandhī dhām rakhī hai*, *pandhoñ ká gamkilā gun*.
- ĀR-O-MĀT'IC**, **ĀR-O-MĀT'I-CAL**, *a.* spicy, fragrant — *Masāla-dār*, *khush-bū-dār* — *Gamkilā*, *mahkilā*, *sugandhi*.
- ĀR-O-MĀT'IC**, *n.* a fragrant drug — *Khush-bū-dār dawā* — *Sugandhī aushadh*. [gamkilā k.]
- ĀR'O-MA-TIZE**, *v.* to scent, to perfume — *Khush-bū-dār k.*, *mū'attar k.* — *Sugandhī k.*
- ĀR'O-MA-TIZ-ER**, *n.* that which perfumes — *Mū'attar karne-wālī shai*, *khush-bū-dār karne-wālī chiz* — *Gamkilā k. w. padārth*, *sugandhī k. wālī vastu*.
- A-RŌSE**, *p. t.* of **ARISE**.
- A-RŌUND**, *ad.* (*a.* *round*) in a circle, on every side; *prep.* about, encircling — *Halqe yā dāire meñ*, *har-taraf*; *prep.* *gird*, *chāroñ taraf* — *Vartul wā chakra meñ*, *sab or*; *prep.* *chahudis*, *chaturdik*, *chahupher*.
- A-RŌUSE**, *v.* (*a.* *rouse*) to wake from sleep, to raise up, to excite — *Jagānā^h*, *uñhānā^h*, *uksānā^h*, *uskānā^h*.
- A-RŌW**, *ad.* (*a.* *row*) in a row — *Qatār-bandi se*, *saf-bandi se* — *Pāñti meñ*, *pañkti meñ*, *pañktipūrvak*.
- A-RŌYNT**, *int.* (Fr. *ronger*?) begone, away — *Chale jāo^h*, *dūr ho jāo^h*.
- AR-PĒG'GI-O**, *n.* (It.) distinct instrumental chords accompanying the voice — *Bāje ke tār ká sur yā gat jo git ke sāth hoti hai*.
- ĀR'QUE-BŪSE**, *n.* (Fr.) a hand-gun — *Chhoti bandūq*, *qarābīn* — *Chhotā agnyastra*.
- ĀR-QUE-BU-SĀDE**, *n.* the shot of an arquebuse, a distilled water for wounds — *Chhoti bandūq ki goī*, *zakham ke liye 'araq* — *Chhote agnyastra kī goī*, *ghāw ke nimitta chulāya huā pāni*.
- AR-QUE-BU-SIĒ'**, *n.* a soldier armed with an arquebuse — *Bandūqchi* — *Agnyastradhāri*.
- ĀR-RACK**, **A-RĀCK**, *n.* a spirituous liquor distilled in the East Indies — *Sharāb*, *'araq*, *tāqī^h* — *Madirā*.

- AR-RAIGN', ar-rān', v. (S. *wregan* ?) to indict, to accuse, to charge—*Nālish k.*, 'illat lagānā, ilzām denā, mākhūs k.—Kalañk lagānā, dōshī k., apavād wā dōsh denā.
- AR-RÄION'MENT, n. the act of arraigning—'Illat, ilzām, nālish—Apavād.
- AR-RÄNG'E, v. (Fr. *ranger*) to put in proper order, to adjust, to settle—*Murattab k.*, *sijl k.*, *durust k.*—Yathākram rakhnā, jahāñ kā tahāñ k., thik thik k., nipātnā.
- AR-RÄNG'E'MENT, n. the act of putting in order, adjustment, settlement, classification—*Tartīb, sijl, durusti, intizām, band-o-bast, qism-ba-qism rakhnā*—Kram se sthāpan, vyavasthā, niptārā, vargakram se sthāpan.
- AR-RÄNG'ER, n. one who arranges—*Murattab k. w.*, *durust k. w.*, *band-o-basti*—Kram se rakhne w., vyavasthāpak, nipātne w.
- ÄR-RANT, a. (L. *erro* ?) infamous—*Mahaz had, nihāyat kharāb*—Bahut burā, atimand
- ÄR-RANT-LY, ad. infamously, shamefully—*Mahaz badī se, sharm-āwari se, be-gairati se*—Bahut burā se, lajjākar riti se, nirlajjātā se.
- ÄR-RAS, n. a kind of tapestry, manufactured at Arras in France—*Naqah-nigār kā kaprā jo makāñ ki zabāish ke wāste dīwārōñ meñ lagāte haiñ aur mulk-i-Frans ke shahr-i-Aras meñ bantā hai*—Wah kaprā ki jismen būte aur chitra nikālē rahte haiñ aur jo gharañ ki blitōñ meñ söbhārth lagāyā jātā hai aur Phrāns deś ke Aras nām nagar meñ bantā hai.
- ÄRRÄY', v. (S. *wrigan* ?) to deck, to put in order; n. dress, order—*Zeb d.*, *poshāk pahinānā, saf-ārāi k.*; n. libās, saf-ārāi—Bhūshit k., achchhe vastra pahinānā, vyūh rachanā; n. vastra, bhūshap, vyūh, rachanā, kram.
- AR-RÄAR', n. (L. *ad, retro* ?) that which remains unpaid—*Jo dene ko parā ho*^a.
- AR-RÄAR'ÄGE, n. the remainder of a debt—*Qarz ki bāqi, baqāyā*—Riñ kā rahā bhāg, rin meñ jo dene ko rah gayā ho
- AR-RÄCT', a. (L. *ad, rectum*) upright, erect, attentive—*Kharāb^a, sidhā^b, mutawajjih*—Thirh wā thārhā, sojhā, manyoyogi. [chhōñ^a]
- AR-RÄPT'ION, n. (L. *ad, raptum*) the act of snatching away—*Ainch-khainoh^a, chhin-*
- ÄB-REP-TY'IOUS, a. snatched away, mad—*Chhinā gayā^b, pāgal^a*.
- AR-RÄST', v. (L. *ad, re, sto*) to stop, to obstruct, to seize under a legal process; n. seizure under a legal process—*Roknā^a, ārnā^b, giriftār k.*; n. *giriftāri*—Chheknā, atkānā, rājājñi se pakarnā; n. rājājñi ke dwārā pakar. [nā^b, āñ parnā^b, honā^a]
- AR-RÄVE', v. (L. *ad, ripa*) to come to a place, to reach, to happen—*A junā^a, pahunch*
- AR-RÄVAL, n. the act of coming to a place—*Amad*—*L'ahuñch*.
- ÄR-RO-GATE, v. (L. *ad, rogo*) to claim proudly or vainly, to assume—*Qurūr se da'wā k.*, *nā-haqq da'wā k.*, *jis qadr ho us se ziyāda apne tañ samajhnā*—Dimbh k., dambh k., jitnā ho us se adhik apne tañ lagānā. [yā takabbur—Dimbh, dambh]
- ÄR-RO-GÄ'ŒE, ÄR-RO-GÄN-ŒY, n. assumption of too much importance—*Nā-haqq fakhr*
- ÄR-RO-GÄNT, a. assuming, haughty, proud—*Jis qadr ho us se ziyāda apne tañ janne se mutakabbir, magrūr*—Jitnā ho us se adhik apne tañ samajhne w., dimbhī, abhimānī, ahañkāri, dambhī. [ahañkāri se.]
- ÄR-RO-GÄNT-LY, ad. in an arrogant manner—*Nā-haqq fakhr yā takabbur se*—Dimbh se,
- ÄR-RO-GÄ'T'ION, n. the act of arrogating—*Be-jā fakhr yā takabbur*—Dimbh, dambh.
- ÄR-RO-GÄ-TIVE, a. claiming unjustly—*Nā-haqq da'wā k. w.*, *jis qadr ho us se ziyāda apne tañ samajhne w.*—Dambhī, dimbhī, jitnā ho us se adhik apne tañ lagāne w.
- ÄR-ROW, n. (S. *arewa*) the pointed weapon shot from a bow—*Tir*—Vāñ, śār, bāñ.
- ÄR-RÖW-Y, a. like an arrow—*Tir sā, tir ke māñind*—Bāñ sā, vāñ ke sadris.
- ÄR-RSE-NÄL, n. (L. *arz, navalis* ?) a magazine of military or naval stores—*Janqī yā bahri anub kā makhzan, silāh khāñā*—Larāñ wā yuddhanaukā ki sāmagri kā bhandār.
- ÄR-RSE-NIC, n. (Gr. *arsen*) a mineral poison—*Sankhiyā^b*.
- AR-RSE-N'I-CÄL, a. containing arsenic—*Sankhiyā-dār*—Sankhiyāmāy.
- ÄR-RSÖN, n. (L. *arsua*) the crime of houseburning—*Ghar meñ āg lagāne kā gunāh, jurn-i-makāñ-sozi*—Ghar meñ āg lagāne kā aparadh, grihadāhāparādh.
- ART, second person singular indicative mood present tense of to be—*Has^a*.
- ÄRT, n. (L. *ars*) the power of doing, skill, a trade, dexterity, cunning—*Karne ki tāgat, hunar, funn, maharat yā chālāki, fitrat*—Karne kā parākram, śilpavidyā, kalā, nipunatā, vyavasāy wā vyāpār, chaturāi wā dakshatā, dhūrtatā. [dhūrt, chhālī.]
- ÄRT-FÜL, a. skilful, cunning—*Hikmatī, hunar-mand, āiyār, fitratī*—Nipun, guñī,
- ÄRT-FÜL-LY, ad. skilfully, cunningly—*Hunar-mandī se, fareb se, fitrat se*—Nipunatā se, dakshatā se, dhūrtatā se, chhāl se. [kalā, dhūrtatā.]
- ÄRT-FÜL-NESS, n. skill, cunning—*Hunar-mandī, hunar, fitrat, robāh-bāzi*—Nipunatā,
- ÄR-TI-FI-ŒE, n. trick, fraud, trade—*Hila, fareb, funn yā peshā*—Chhāl, kapat, vyavasāy wā vyāpār.
- ÄR-TI-FI-ŒER, n. a mechanic, a contriver—*Kārī-gar, tadbiri*—Śilpakār, upāyī.
- ÄR-TI-FI'ŒIAL, a. made by art, not natural—*Tarkibī, masnū'i, sākhṭa, gair-qudratī*—Kritrim, śilpanirmit, aswabhāvasiddh, pratīyatnapūrvva.
- ÄR-TI-FI-ŒI-ÄL'I-TY, n. quality of being artificial—*Sākhṭagī*—Kritrimatwa, śilpanirmitatā.

ÂR-TI-FĪCĪAL-LV. *ad.* by art, not naturally—*Hunar se, dast-kāri se, qudrat se nahin*—*Śilp se, kṛitrīm prakār se, swabhāvasiddhi se nahin.*

ÂR-TI-ĀN, *n.* a mechanic, a handierafterman—*Kāri-gar, dast-kār*—*Śilpi, śilpakār, hasta-vyāpārī, hastavyavāsāyī.*

ÂR-TIST, *n.* a skilful man, one who practices any of the fine arts—*Hunar-mand, kisi 'umda fann kā peshā-dār ya'ni musawwar waḡaira*—*Nipun, guṇī, kisi uttam vyāpārī* [nishkapāṇ, sidhā.]
kā vyavāsāyī arthāt chitrakār ityādi.

ÂR-TLESS, *a.* unskilful, void of fraud, simple—*Be-hunar, be-fareh, āda*—*Anārī, bholā, ÂR-TLESS-LY, ad.* in an artless manner—*Hunar-mandī bagair, safāī se, achchhāī se*—*Anārīpan se, binā chhāl wā kapat.*

ÂR-TLESS-NESS, *n.* want of art—*Safāī, sachchāī*—*Sidhāī wā sudhāī, bholāpan.*

ÂR-TSMAN, *n.* a man skilled in arts—*Fanon kā ustād*—*Śilpi, śilpajña.*

ÂR-TERY, *n.* (Gr. *aer, tereo*) a vessel which conveys the blood from the heart to the different parts of the body—*Shiryān yā sharyān*—*Rudhiravahanārī.* [dhi.]

ÂR-TERIAL, *a.* relating to an artery—*Muta'alliq-i-shiryān*—*Rudhiravahanārīsambandh.*

ÂR-THRITIC, AR-THRITIC-AL, *a.* (Gr. *arthron*) relating to the joints or to the gout—*Gānth se nisbat-dār, naqrasi yā nigrasi*—*Gānth kā sambandhī, granthil, vātaki, vātārogasambandhī.* [ki tarkārī.]

ÂR-TI-CHÖKE, *n.* (Fr. *artichaut*) an esculent plant, resembling a thistle—*Ek bhānt*

ÂR-TI-CLE, *n.* (L. *artus*) one of the parts of speech, a single clause of an account, a stipulation; *v.* to draw up or bind by articles, to stipulate—*Hurf-i-tārīf yā hurf-i-tankir, bābat, mādda, raqam, 'ahad-o-paimān*; *v.* *jude jude māddon mein zāhir k.*, *'ahad-o-paimān k.*—*Nischayak wā anischayak sabd, bāt, vishay, bāndhej, saniket, nirbandh*; *v.* prithak prithak bāton mein piakās k., bāndhej k., saniket k., badnā.

ÂR-TIC-U-LATE, *a.* jointed, distinct; *v.* to utter words distinctly—*Jorā huā^h, jorōn se banā huā^h*; *v.* *sāf-sāf talāfuz k.*—*Sandhit, vyakti, spashṭ*; *v.* *spashṭochchāran k.*

ÂR-TIC-U-LATE-LY, *ad.* in an articulate voice—*Sāf āwāz se*—*Spashṭochchāranāpūrvak.*

ÂR-TIC-U-LATION, *n.* distinct utterance, a joint—*Sāf talāfuz, maḡhraj, jor^h, girāh, band*—*Spashṭochchāran, gānth.*

ÂR-TIL'LER-Y, *n.* (Fr. *artillerie*) missile weapons of war, cannon, ordnance—*Jangi auzār jo chhore jāte hain, topen*—*Jo śāstra chhore jāte hain, yuddhāstra, agnyāstra.*

A-RUS'PICE, *n.* (L. *cruspeus*) a soothsayer, a diviner by the entrails of beasts—*Fāl-go, jāmwārōn ki antriyoṇ ko dekhkar pesh-goi k. w.*—*Āgambhākhi, bhaviṣhyadvaktā, pasuwoṇ ki antriyoṇ ko dekhkar āgām kahne w.*

A-RUS'PI-CY, *n.* the act of prognosticating by inspecting the entrails of sacrifices—*Qurbānōn ki antriyoṇ ke dekhne se fāl-goi*—*Jo pasu balidān hote hain unki āntōn ke dekhne se bhaviṣhyatkathān.*

ÂS, *con.* (S. *ase*) in the same or like manner, in the manner that, that : *ad.* similarly, in respect of, for example—*Jaisā^h, jis-tarah-ki, ki^h*; *ad.* *jaisā^h, uske mawāḡif, dar-bīb, masālan*—*Yathā, jis prakār ki*; *ad.* *yathā, tulya rūp se, vishay mein, jāise, yathī.*

ÂS-A-FÖET'IDA, *n.* (*asa*, L. *foetidus*) a gum resin of an offensive smell—*Hing^h.*

AS-BËSTOS, *n.* (Gr. *a,bestos*) a mineral substance, fibrous and incombustible—*Ek resha-dār nā-sokhtanī ma'danī shai*—*Ek sūtmay ajwalanīy ākāriy padārth.*

AS-BËS'TINE, *a.* pertaining to asbestos, incombustible—*Resha-dār nā-sokhtanī ma'danī shai ke muta'alliq, nā atash-gir*—*Sūtmay ajwalanīy ākāriy padārth kā sambandhī, ajwalanīy.* [ūpar-jānā^h, uṭhnā^h.]

AS-CËND, *v.* (L. *ad, scando*) to climb up, to move upwards, to rise—*Chāḡhnā^h,*

AS-CËN'DANT, *n.* height, elevation, superiority; *a.* superior, above the horizon—*Bulandī, uñchāī^h, fauḡiyat yā tarjih*; *a.* *aulā, ufuq ke ūpar*—*Uchchātā, pradhmātā*; *a.* *pradhān, udit, ākāśakāshā ke ūpar.* [krām.]

AS-CËN'DEN-CY, *n.* influence, power—*Ihṭiyār, galba, tāqat*—*Dāb, dabāw, śakti, parā-*

AS-CËN'SON, *n.* the act of ascending—*'Uruj*,—*Chāḡhāw, uṭhān.*

AS-CËN'SIVE, *a.* rising, tending to rise—*'Uṭhā^h yā uṭhātā^h.*

AS-CËNT', *n.* the act of rising, an eminence—*Chāḡhāī^h, tilā^h.*

AS-CËN'SON-DĀY, *n.* the day on which the ascension of Christ is commemorated—*Āsmān par hazrat 'Isā ke jāne kā din*—*Swag mein Isā ke jāne kā din, Isā kā swargārohanadivas.* [k., qāim k., thahrānī^h.]—*Jāḡhnā, nischit k., nīrpay k., sthīr k.*

ÂS-CËRTĀIN', *v.* (L. *ad, certus*) to make certain, to establish, to determine—*Tahqīq*

ÂS-CËR-TĀIN'-ABLE, *a.* that may be ascertained—*Jo ba khūbī daryāft yā tahqīq ho sake*—*Nirṇey, nirdhārānīy.* [nischay.]

ÂS-CËR-TĀIN'MENT, *n.* the act of ascertaining—*Tahqīq, isbāt*—*Nirṇay, nirdhāran,*

AS-CËT'IC, *a.* (Gr. *asketes*) employed in devout exercises, austere; *n.* a devout recluse, a hermit—*sakht*—*ibadat mein masrūf, sakht*; *n.* *'ābid, tapsī^h, faqīr*—*kāṭhin tapasyā mein lagā huā, rukh wā kāṭhin*; *n.* *tapaswī, vānaprasth wā sannyāsī.*

AS-CËT'ICISM, *n.* the state of an ascetic—*Faqīrī, 'ibadat*—*Vairāgya, sannyās, tap.*

ÂS-CËLI, *n. pl.* (Gr. *a, skia*) people living in the torrid zone, who, at certain times of the

year, have no shadow at noon—*Sákinán-i-mintaqá-i-mahrúqa*—Ushnakaṭibandhaṣṭh, ushnadeṣaṣṭh. [Jalañdhari.]

AS-ÇI'TES, *n.* (Gr. *askos*) a species of dropsy, a swelling of the abdomen—*Istiqá*—As-çit'ic. As-çit'i-cal, *a.* dropsical—*Istiqá*—Jalañdhari.

AS-ÇI-TÍ'TIOUS, *a.* (L. *ad, scitum*) additional, supplemental—*Záid*, 'áriyati, *bálái*, *tatimna*, *paíwand*—*Adhik*, *asamaváyi*, *áropit*, *úpari*.

A-SCRIBE', *v.* (L. *ad, scribo*) to attribute to as a cause, to impute, to assign—*Bá'is lagáná*, *mansúb k.*, *makhsús k.*, *nisbat k.*—*Káran ghatáná*, *ṭhahráná*, *dená wá lagáná*, *áropap k.*, *niyog k.* [bandhaniya.]

A-SCRIB'ABLE, *a.* that may be ascribed—*Mansúb hone ke láiq*—*Áropaniya*, *abhisam-*

A-SCRIT'ION, *n.* the act of ascribing—*Nisbat, lagúw^h*—*Áropap*, *adhyárop*, *sambandhan*.

AS-CRIP-TÍ'TIOUS, *a.* that is ascribed—*Makhsús yá mansúb kiya gayá*—*Áropit*, *abhi-* [per wá uski lakri.]
sambandhit.

ASH, *n.* (S. *asec*) a tree or its wood—*Ek qism ká darakht yá uski lakri*—*Ek prakár ká*
ASH'EN, *a.* made of ash—*Ash per ki lakri ká baná huá^h*.

ASH'COL-OURED, *a.* between brown and gray, like the bark of ash—*Kháki*, *ash per ke*
chhilke ke máhind—*Bhasmavarṇ*, *pāñśuvarṇ*, *pāñḍu*.

A-SHAMED', *a.* (a, *shame*) affected by shame, abashed, confused—*Sharmanda yá*
shorminda, *nádim*, *mustarib*, *be-qarár*—*Lajjit*, *lajjamán*, *ghabráyá huá*, *vyákul*.

ASH'ES, *n. pl.* (S. *asec*) the remains of any thing burnt, the remains of a dead body
—*Khákistar*, *kisi murde ke jaláne ke pichhe jo kuchh bach rakai*—*Rákh chhár wá*
bhasm, *kisi mritasárir ke jaláne ke paschát jo kuchh uská bach rahai*.

ASH'Y, *a.* like ashes, pale—*Rákh ke máhind*, *zard*—*Rákh sá*, *pāñśuvarṇ*, *pílá*.

ASH WEDNES'DAY, *n.* the first day of Lent—*Isáiyon ke chille ká pahlá din*—*Isáiyon*
ke chális din ke upavás ká pratham divas.

A-SHORE', *ad.* (a, *shore*) on shore, to the shore, stranded—*Kináre par*, *kináre ki ta-*
raf, *kináre lagá huá*, *kináre par charhá huá*—*Taṭ par*, *tír ki or*, *tír meñ lagá huá*,
tír par charhá huá.

AS'IAN, *a.* relating to Asia—*Eshia se nisbat-dár*—*Eshia sambandhi*.

AS-ÇI-AT'IC, *a.* belonging to Asia; *n.* a native or inhabitant of Asia—*Muta'alliq-i-Eshia*;
n. *Eshia ká mutawattin yá bishinda*—*Eshia sambandhi*; *n.* *Eshia ká deśiyalok wá*
nivási.

AS-ÇI-AT'I-ÇISM, *n.* imitation of the Asiatics—*Eshia ke mutawattinon yá bāshindon ki*
naql yá tuqlid—*Eshia ke deśiyalokon wá nivásiyon ká anukarā wá anuvrittí*.

AS-SIDE', *ad.* (a, *side*) to one side, apart—*Ek taraf*, *alag^h*—*Ek or*, *ekánt meñ*.

AST-NINE. See under *Ass*.

ASK, *v.* (S. *ascian*) to beg, to petition, to demand, to question, to inquire—*Darkhwāst*
k., *istid'á k.*, *talab k.*, *istifsár k.*, *pursish k.*—*Yáchaná k.*, *prārthaná k.*, *māngná*,
chāhná, *jijñāsá k.*, *pūchhná*, *jāchhná*.

ASK'ER, *n.* a petitioner, an inquirer—*Sáil*, *pursish k. w.*—*Yáchak*, *prārthak*, *māngne-*
w., *prashta*, *jijñāsak*, *pūchhne w.* [se^h.]

AS KANCE', AS-KANT', *ad.* (D. *schuin*) sideways, obliquely—*Ek or^h*, *tirchhá^h*, *kankhi*

AS-KEW', *ad.* (Dan. *skiev*) obliquely, contemptuously—*Tirchhá^h*, *hiqarat se*—*Ghriná*
wá ghin se, *tiraskár se*.

A-SLANT', *ad.* (a, *slant*) obliquely, on one side—*Tirchhá^h*, *ek or^h*.

A-SLEEP', *ad.* (a, *sleep*) sleeping—*Sotá^h*, *soyá^h*.

A-SLOPE', *ad.* (S. *astupan*) with declivity, obliquely—*Dhálú^h*, *dhál se^h*.

ASP, AS'PIC, *n.* (Gr. *aspis*) a poisonous serpent—*Zahr-dár sánp*—*Vishadhar sarp*,
bikhahá sánp. [darakht jiske patte hilá karte haiñ—*Ek prakár ká per*.]

ASP, AS'PEN, *n.* (S. *aspe*) a species of poplar with trembling leaves—*Ek qism ká*
As'PEN, *a.* relating to the aspen tree—*Ásp per ká^h*. [sheru.]

AS-PAR-A-GUS, *n.* (L.) an esculent plant—*Náglaun^h*, *mārchoba*—*Śatamúli*, *śatáwari*,

AS'PECT, *n.* (L. *ad, spectrum*) look, countenance, view, situation—*Súrat*, *shakl*, *nazar*,
qiyám—*Ákár*, *vadan*, *munh*, *drishti*, *avasthán*, *stithi*.

AS'PER-ATE, *v.* (L. *asper*) to make rough—*Kharkhará k.^h*; *ná-hamwár k.*—*Arbirkhar-*
bir k., *khardhará wá ūchānichá k.* [kháwat, karkasatá, katutá.]

AS-PÉR-TY, *n.* roughness, harshness—*Ná-hamwári*, *karú^h*, *talkhi*—*Asamánatá*, *ru-*
As'PER-ous, *a.* rough, uneven—*Kharkhará^h*, *ná-hamwár*—*Khardhará*, *arbirkharbir*,
rúkhá, *asamán*, *ūchānichá*.

A-SPÉRSE', *v.* (L. *ad, sparsum*) to slander, to calumniate, to cast upon—*Tuḥmat*
lagáná, *'aib lagáná*, *harf lagáná*, *chhiṭrakná^h*—*Dosháropap k.*, *kalañki k.*, *kalañk*
lagáná, *dálná*. [nindá, dosháropap.]

A-SPÉR'SION, *n.* a sprinkling, calumny—*Chhiṭkáo^h*, *tuḥmat*, *buklān*—*Kalañk*, *apavád*,

AS-PHAL'TOS, (Gr.) AS-PHÁLTUM, (L.) *n.* bitumen. Jew's pitch—*Yahúdi rál^h*
AS-PHÁLTIC, *a.* bituminous, gummy—*Yahúdi rál ká^h*, *chipchipá^h*, *lastasá^h*.

ASPHO-DEL, *n.* (Gr. *asphodelos*) day-lily—*kañval^h*.

- A-SPIRE', v.** (L. *ad, spiro*) to desire eagerly, to pant after, to aim at—*Bari úrú rakh-ná, mushtág h., shast bándhná*—Lálasá k., tarasná, ták rakhná wá bándlná, dhukki jaganá.
- A-SPIRANT, n.** one who aspires, a candidate—*Bari úrú rakhne w., shast bándhne w., ummed-wár*—Lálasá k. w., tarasaiyá, ták bándhne w., arthi, padanweshi.
- AS'PI-RATE, v.** to pronounce with full breath; *a.* pronounced with full breath; *n.* the mark of aspiration—*Shiddat se talaffuz k., hakárná^h; a. shiddat se talaffuz kiya gayá; n. shiddat se talaffuz karne ká nishán*—Dirghaswás se uchcháraṇ k., purna-swás se uchcháraṇ k., maháprāṇ se uchcháraṇ k.; *a.* visargi, maháprāṇ se uchchárit; *n.* maháprāṇ se uchcháraṇ ká chihn.
- AR-PI-RÁ'TION, n.** a breathing after, an ardent wish, act of pronouncing with full breath—*Kamál úrú, bará ishtiyág, shiddat se talaffuz k.*—Lálasá, bará kámaná, purna-swás se wá maháprāṇ se uchcháraṇ.
- A-SPIRE'MENT, n.** the act of aspiring—*Kamál úrú, bará ishtiyág*—Lálasá, kámaná.
- A-SPIRER, n.** one who aspires—*Mushtág, úrú-mand*—Lálasá k. w., tarasaiyá, tarasne w.
- A-SPIR'ING, n.** the desire of something great—*Hausila*—Umañg.
- AS-POR-TÁ'TION, n.** (L. *abs, porto*) the act of carrying away—*Taláw^h, sarkáw^h.*
- A-SQUINT', ad.** (D. *schuin*) obliquely—*Tirchhá^h, Kankhi se^h.*
- ASS, n.** (L. *asinus*) an animal of burden—*Gadhá^h*
- AS'I-NNE, a.** pertaining to an ass—*Gadhe kú^h, gadhe sá^h.*
- ASS'HEAD, n.** a dull person, a blockhead—*Gadhá-sir^h, ahmaq, ná-dán*—Mandabuddhi, mūrkh, mūrkh.
- AS-SAIL', v.** (L. *ad, salio*) to fall upon, to attack, to invade—*Eká-ek kisi par tūt par-ná^h, wár k. h. hāmā k., chot wá ághát k., charháí k.*
- AS-SAIL'A-BLE, a.** that may be attacked—*Jis par hāmā yá wár ho sake*—Ákramaniya, jis par chot ághát wá charháí ho sake. [mak; *n.* chot k. w., ághátak, charháí k. w.
- AS-SAIL'ANT, a.** attacking; *n.* one who attacks—*Hāmā-úwar; n. wár k. w.^h*—Ákrá-
- AS-SAIL'ER, n.** one who attacks—*Hāmā-úwar, wár k. w.^h*—Chot k. w., ághátak, charháí k. w.
- AS-SAIL'MENT, n.** the act of assailing—*Hāmā, wár^h*—Chot, charháí, ákraman.
- AS SÁ'S'SIN, n.** (Fr.) a secret murderer—*Chhip kar yá eká-ek qatl k. w., jo qátíl dagá se máy-dáltá hai*—Jo ghátak chhal se badh kartá hai, guptaghátak.
- AS-SÁ'S'SI-N'ATE, v.** to murder secretly—*Dayá se qatl k., eká-ek yá chhipkar qatl k.*—Chhal se badhaná, guptaghát k.
- AS-SÁ'S-SI-NÁ'TION, n.** the act of murdering—*Qatl, khún, eká-ek yá dagá se qatl, chhipkar*
- AS-SÁ'S-SI-NÁ-TOR, n.** one who assassinates—*Nágaháni qatl k. w., dagá se eká-ek yá chhipkar qatl k. w.*—Guptaghátak, chhal se badh k. w.
- AS SÁULT', v.** (L. *ad, saltum*) to attack with violence; *n.* an attack, an onset—*Hāmā k. zad-o-kob k.; n. hāmā, zad-o-kob*—Charháí k.; *n.* charháí, mārpiṭ.
- AS-SÁULT'A-BLE, a.** that may be assaulted—*Jis par hāmā yá zad-o-kob ho sake*—Jis par charháí wá mārpiṭ ho sake, ákramaniya. [wá mārpiṭ k. w., ákrámak, ághátak.
- AS SÁULT'ER, n.** one who assaults—*Hāmā yá zad-o-kob k. w., hāmā-úwar*—Charháí
- AS-SÁY', v.** (Fr. *essayer*) to try or prove as metals; *n.* a trial, examination—*Parakh-ná^h, táundá^h; n. 'ayuri, ámaish, imtihan*—*n.* Parakh, kas, táw, parikshá.
- AS-SÁY'ER, n.** one who assays metals—*Sáhib-i-ayúr, 'ayár-shinás,*—Parkhiyá, jānchne w., táwne w., kasne w. [Prāpti, labdhi.
- AS-SE-CÚ'TION, n.** (L. *ad, secutum*) acquirement, act of obtaining—*Tahsil, husúl*—
- AS-SEMBLE, v.** (L. *ad, simul*) to bring together, to meet together—*Faráham k. yá h. jam' k. yá h.*—Batorná wá batorná, ekatthá k. wá h. [mañdal.
- AS-SEMB'AGE, n.** a collection of individuals—*Jamá'at, ijtimá', hujum*—Samuh, vrind,
- AS-SEMB'LER, n.** one who assembles—*Faráham yá jam' k. w.*—Ekatthá k. w., batorne w.
- AS-SEMB'LING, n.** a meeting together—*Jamáw^h, bator^h*—Samágam, samágati.
- AS-SEMB'LY, n.** a company, a convocation—*Guroh, mahfil, majlis, majlis-i-din*—Sabhá, mandali, samaj, dharmadhyakshasamáj, dhamasambandhisabhá.
- AS-SEMB'LY-RÓOM, n.** a room in which persons assemble, especially at public meetings—*Ma'lis-ghar, mahfil-khāna*—Samágamasthān, sabhásālā.
- AS-SÉNT', v.** (L. *ad, sentio*) to agree to, to admit as true, to concede; *n.* the act of agreeing to, consent—*Rāzi h., qabúl k., taslim k.; n. razá-mandi, qabúl*—Sammat h., máñbí wá mán lená, swikár k., angikár k.; *n.* sammati, anumati, swikár, angikár.
- AS-SEN-TÁ'TION, n.** compliance out of flattery—*Khush-ámád ki ráh se razá-mandi yá itifáq i-ráe*—Lallopatto kí ríti se sammati.
- AS-SÉNT'ER, n.** one who assents, a favourer—*Razá-mand hone w., qabúl k. w., jāñib-dar, multafit*—Swikartá, anumantá, mánne w., pakshi.
- AS-SÉNT'MENT, n.** agreement, consent—*Razá-mandi, qabúl*—Sammati, swikár, swikarap.
- AS-SERT', v.** (L. *ad, sertum*) to affirm, to maintain, to claim—*Iqrár k., mahfúz*

rakhnā, da'wā k. — *Kahnā wā bolnā, sañbhālnā, rakshā k.*, apnā sattwa wā adhikār prakāś k. [ki rakshā, bachāw, vachan, vākya]

AS-SĒR'TION, *n.* the act of asserting, affirmation — *Da'wi ki hfū'at, iqrār* — Apne sattwa.

AS-SĒR'TIVE, *a.* positive, dogmatical — *Yaqīnī, qat'i* — Ni-chit, sunischit, nihit.

AS-SĒR'TIVE-LY, *ad.* affirmatively — *Yaqīnan, qat'an, aqbāl se* — Drīḥ nischay se.

AS-SĒR'TOR, *n.* a maintainer, a vindicator — *Ḥamī, pushtī-bān, rawā-dār, mujaawiz* — Rakshak, pratipādak wā pratipālak, pakshi.

AS-SĒR-TO-RY, *a.* affirming, supporting — *Iqrārī, aqbālī, mujaawiz* — Drīḥ nischay se kahne w., pratipādak, pratipālak.

AS-SĒSS', *v.* (L. *ad. sessum*) to rate, to fix the proportion of a tax — *Takhmīna k.*, *tashkhis k.*, *khīrāj lagānā, hissa-i-rasādī lagānā* — Kutnā, ānkū k, kar lagānā, kar nirūpan k.

AS-SĒS'SION-A-RY, *a.* pertaining to assessors — *Takhmīna-kunandōn tashkhis-kunandōn yā ahāliyān-i-mashwarat ke mutā'alliq* — Karanīrūpakasambandhi, sabhisudsambandhi.

AS-SĒS'SMENT, *n.* the act of assessing, the sum levied on certain property — *Tashkhis-i-khīrāj yā jam' lagānā. jam'* — Bāchh, karanirūpan, kar, lagtī wā lagān.

AS-SĒS'SOR, *n.* one who assesses, an assistant in council — *Tashkhis-kunand, takhmīna-kunand, khīrāj yā malsūl thahrāne w.*, *maslur-i-jalsa, ahl-i-mashwarat* — Ankwaia, kutwaia, karanirūpak, sabhāsād, ānch.

ĀS'SĒTS, *n. pl.* (L. *ad. satis*) goods sufficient to discharge all legal claims — *Wājibū-l-adā ke liye kāfī māl-o-amwāl* — Rīn chūkāne ke liye yathesht samjatti.

AS-SĒV'ER, AS-SĒV'ER-ATE, *v.* (L. *ad. severus*) to affirm solemnly — *Ba-halaf iqrār k.* — Śapathapūrvak kahnā, śapath khākar kahnā.

AS-SĒV'ER-ĀTION, *n.* solemn affirmation — *Iqrār ba-halaf* — Śapathapūrvak vachan.

AS-SI-DŪ'LITY, *n.* (L. *ad. sedeo*) diligence, closeness of application — *Mushagqat, mihnat* — Pārisram, śram, prayās, udyog. [śramī, prasakt, udyogi.]

AS-SID'U-OUS, *a.* constant in application — *Mustaqill, mihnatī, masrūf* — Pārisramī.

AS-SID'U-OUS-LY, *ad.* diligently, constantly — *Mihnat yā mushagqat se, istiqāl e* — Śram se, udyog se.

AS-SID'U-OUS-NESS, *n.* constant application — *Mushagqat, mihnat* — Śram, udyog.

AS-SIGN', as-sin', *v.* (L. *ad. signo*) to mark out, to apportion, to make over; *n.* one to whom assignment is made — *Makhsūs yā muqarrar k.*, *ta'aīn k.*, *munqasim kar-ke denā, hissa muqarrar k.*, *intaqāl k.*; *n.* *muntaqal'-alaihi* — nirūpnā, thahrānī, bāhīnā, bahtwārā k., dodālnā; *n.* jisko sattwa diyā jāti hai.

AS-SIGN'A-BLE, *a.* that may be assigned — *Muntaqal munqasim yā muqarrar kiye jāne ke qābil* — Nirdehṭavya, thahrāye bāhīte wā dekhile jāne ke योग्य.

ĀS-SIG-NĀ'TION, *n.* an appointment to meet — *Mulāqāt kā wa'da, mulāqāt ki jagah aur waqt kā ta'aīn* — Milne kā sañket, Samāgunamīyam.

ĀS-SIGN-ĒE', *n.* one to whom assignment is made, one appointed or deputed by another — *Muntaqal'-laihi, kārandā, kārindā. mut'amad'-alaihi, mukhtār* — Jisko arth wā dravya de dālā jāy, pratīnidhī, pratipurush. [bāhīne wā dekhile wā]

AS-SIGN'ER, *n.* one who assigns — *Muqarrar munqasim yā muntaqal k. w.* — Nirūpne

AS-SIGN'MENT, *n.* the act of assigning, a transfer of title or interest — *Intaqāl, taqar-rurī, intaqāl-i-haqq* — Nirūpan, nyojan, samarpā, sattwasamarpan.

AS-SIM'I-LATE, *v.* (L. *ad. similis*) to make or grow like — *Murāqib k. yā ho, yaksīn k. yā h.* — Sadris k. wā h., samān k. wā h. [sadris wā samān kar saken.]

AS-SIM'I-LABLE, *v.* that may be made like — *Jise murāqib yā yaksīn kar saken* — Jisko

AS-SIM-I-LĀTION, *n.* the act of assimilating — *Yaksīn k.*, *murāqib k.* — Sadris k., tulyakarap. [rakhne wālā — Sadris wā samān karne ko samarth.]

AS-SIM'I-LATIVE, *a.* having power to assimilate — *Murāqib yā yaksīn karne ki tūqat*

AS-SIST', *v.* (L. *ad. sisto*) to help — *Madad k.*, *dast-girī k.*, *pushtī k.* — Sahāyatā k. wā d., upakār k., saharā d. [kār, saharā.]

AS-SIST'ANCE, *n.* help, aid, succour — *Madad, kumak, dast-girī, pushtī* — Sahāyatā. upa-

AS-SIST'ANT, *a.* helping, aiding; *n.* one who assists, a helper — *Pushtī-bān, numidd*; *n.* *madad-gār, kumakī* — Sahāyak, upakārī; *n.* sahayakartā, sahiy k. w., sahayak.

AS-SIST'LESS, *a.* without help — *Be-chāra, lā-chār, nā-chār* — Binā bas, upāyarahit, nissahāya.

AS-SIZE', *n.* (L. *ad. sessum*) a court held twice a year to try causes by a judge and jury, a statute for determining weight or price; *v.* to fix a rate of weight or price — *Wah' adālat ki jismen ek hākim aur panch sāl meṁ do dīf muqaddamōn ki taj-wiz ke liye bāhīte haiṁ, wazn yā bhāw kī nīrkh*; *v.* *wazn yā bhāw kī nīrkh muqar-rar k.* — Ek aisi kachahri ki jismen ek nyāyāq aur panch baras bhar meṁ do ber vichār ke nimitta bāhīte haiṁ, taul wā bhāw kī nīrkh; *v.* taul wā bhāw kī nīrkh.

AS-SIZ'ER, *n.* an officer who inspects weights and measures — *Wazn nāp yā bhāw kī nīrkhī* — Taul nāp wā bhāw kī nirūpak.

AS-SŌ'C-I-ATE, *v.* (L. *ad. socius*) to unite with, to join in company; *a.* joined with,

confederate ; *n.* a companion, a partner — *Sharik k., muttafaq k., sharik h., suhbat-gakkhá, ittifaq k., rifayát k. ; a. Shámil, muttafiq ; n. ham-suhbat, rafiq, sharik. — Mikháná, milná, sáth k. wá rakhná, mel rakhná, sájhí k. wá h. ; a. milá, sañyukt ; n. sáthi, sañgi, sájhí.*

AS-SO-CI-ATION. *n.* union, confederacy, partnership, connexion, an assembly — *Ittifaq, bandish, shirkat yá shirúkat, wasl yá painmastagi, majlis* — *Mel, ganthaw, sandhi, sájhí, sañsarg, sañyog, sañgati, sabhi, samáj, mandali.*

AS-SO-CI-ATOR. *n.* a confederate — *Suhbatí, rafiq, sharik* — *Sáthi, sañgi, sájhí.*

AS-SÖIL', *v.* (L. *ab. solvo*) to solve, to set free, to acquit — *Kholná^b, hall k., makhlasí d., rihái d.* — *Dhilá k., suljháná, mukt k., chhorná wá chhor d., chhutkára k.*

AS-SÖRT', *v.* (L. *ad. sort*) to class, to arrange into kinds of like quality — *Tafríq k., tartib d., qism-ba-qism rakhná* — *baráykar prithak prithak piñti meñ rakhná, bächhkar kramínusár prithak prithak vaig meñ rakhná.*

AS-SÖRTMENT, *n.* the act of classing, a quantity selected or arranged — *Tafríq, tartib, qism-ba-qism, k., muntakhab yá murattab shái* — *Bächh, prithakarañ, bächhi hui wá prithak kí gai vasti.* [*h.* — *Sánt k., ghatáñá, nyún wá thorá k. wá h.*

AS-SUÁGE', *v.* (L. *ad. suavis*?) to soften, to mitigate, to abate — *Takhfí'f k., kam k. já AS-SUÁGEMENT, n.* mitigation, abatement — *Takhfí'f, tuskín, kamí* — *Sánti, ghatáw.*

AS-SUÁSIVE, *a.* softening, mitigating — *Tuskín-bakhsh, takhfí'f k. w.* — *Sánti k. w., sántik, sántil, ghatíne w., nyún k. w.* [*wá chál, bán wá abhyás, vyavahár.*

ÁSSUE TUDE. *n.* (L. *ad. suetum*) custom, habit, *uñ* — *Dastúr, ádat, intí-mál* — *Ríti AS-SÖME', v.* (L. *ad. sumo*) to take to, to take for granted, to arrogate — *Ikhtiyár k., farz k., takabbur yá fakhr k., ná-haq dá'wá k.* — *Lená, dháran k., mánná wá mán lená, itráná, abhimán k., jítná ho ussápné tañ adhik samajhá, dimbhi k., dumbhi k.*

AS-SÖM'ER, *n.* one who assumes — *Ikhtiyár k. w., ná-haq dá'wá k. w., farz k. w., fakhr k. w., dimági* — *Lene w., mán lene w., itráne w., dimbhi, dambhi.*

AS-SÖM'ING, *p. a.* arrogant, haughty — *Mutakabbir, dinági, maqrúr* — *Dimbhi, dambhi, abhimáni, ahañkárí.*

AS-SÖMP'TION, *n.* the act of taking, supposition, the thing supposed — *Lená^b, farz k., farzí shái* — *Grahap, pramáñaryatiriktagrahan, mán lená, mán lí gai bát, pramáñaryatiriktagrihitapaksh.* [*ichechhá se pratijñá, svechchhápratijñá.*

AS-SÖMP'SIT, *n.* the legal term for a voluntary promise — *Qail yá wa'da az-khud* — *Apni*

AS-SÖRE', *v.* (L. *ad. securus*) to give confidence, to make secure, to assert positively — *Yaqín karána, tashaffí d., nazbút k., íqrár k.* — *Viśwás d., bharosá d., driph k., driphati se kahná.*

AS-SÖR'ANCE, *n.* certain expectation, confidence, want of modesty, security — *Umméd, ítibár, yaqín, be-sharmi, be-liházi, shokhi, gustákhí, biná^b* — *bharosá, viśwás, nisichay, dhithái, magrái, nirlajjáti.*

AS-SÖRED', *p. a.* certain, not doubting — *Qáil, mu'taqid* — *Sunischit, asañsáy, asandighd.*

AS-SÖRED-LY, *ad.* certainly, indubitably — *Albatta, yaqíman, be-shak, be-shubhá* — *Nisichay karke, nissandeh.* [*chitátá.*

AS-SÖR'ED-NESS, *n.* the state of being assured — *Qáili, mu'taqidi, ítiqád* — *Sunischit*

AS-SÖR'ER, *n.* one who assures — *Qáil yá mu'taqid k. w., yaqín karáne w., tashaffí d. w., íqrár k. w., biná lene w.^b* — *Viśwás wá bharosá d. w., driphatá se kahne w.*

ÁSTER-ISK, *n.* (Gr. *aster*) a star or mark in printing, as * — *Chhápe meñ sitára-numá nishán* — *Chhápe meñ nakshatra ke ákár ek chihn.*

ÁSTER-ISM, *n.* a constellation, an asterisk — *Burj, rás^b, chhápe meñ sitára-numá nishán* — *Táramandal, táráási, chhápe meñ tárárup chihn.*

ÁSTER-ÖID, *n.* a name of the four small planets between the orbits of Mars and Jupiter — *Mirríkh aur Mushtari ke darmigún chár chhote chhote sitáre* — *Súkshmagraha-pind.*

A-STERN', *ad.* (*a. stern*) at the hinder part of a ship — *Jaház kí pichhlí taraf*, — *Nauká kí pichhlí or.* [*clama* — *Sáñk, swásarog.*

ASTH'MA, *ást'ma, n.* (Gr.) shortness of breath, difficulty of breathing — *Ziqu-n-nafas,*

ASTH-MÁT'IC, ASTH-MÁT'IC-AL, *a.* troubled with asthma — *Ziqu-n-nafasí, dame ke árise se taklif-zadú* — *Sañkahí, sáñki, swásarogapirít, swásakrichchragrast.*

AS-TÖN'ISH, *v.* (L. *ad. tono*) to amaze, to surprise, to confound — *Mutahaiyir k., mutajjib k., mustarib k.* — *Chakit wá chakrit k., chatatkrit k., vyakul k., ghabráná.*

AS-TÖN'ISH-ING, *a.* wonderful, surprising — *'Ajib, turfa, 'ajába* — *Adbhut, vichitra, chatatkári.*

AS-TÖN'ISH-ING-LY, *ad.* in a surprising manner — *'Ajib tarah se* — *Adbhut ríti se.*

AS-TÖN'ISH-MENT, *n.* amazement, surprise — *Ta'ajjub, tahaiyur* — *Chatatkár, áscharya, vismay, achambhá.* [*k., chakit wá chakrit k., achambhit k.*

AS-TÖÜND', *v.* to strike with amazement. — *Muta'ajjib k., mutahaiyir k.* — *Vismayakul*

ÁSTR-A-GAL, *n.* (Gr. *astragalos*) the moulding round the top and bottom of a column — *Gol khambke ke úpar niche jo ubhri kúí golái ghúmkar hoti hai.^b*

ĀSTRĀL, *a.* (Gr. *aster*) starry — *Sitārōṇ se nisbat-dār, kawākib-dār* — *Tārāsambandhi. tārānay.*

A-STRĀY, *ad.* (*a, stray*) out of the right way — *Gum-rāh, be-rāh* — *Bhūlā, bhaṭkā, vipath*

A-STRĪCT, *v.* (L. *ad, strictum*) to bind — *Bāndhnā.^h*

A-STRĪCTION, *n.* the act of binding — *Qabz, samet^h* — *Bandhan.* [grāhi, sikurāṭ, dhārak.

A-STRĪCTIVE, *a.* binding, contracting — *Qābiz, sametne w.^h inqibāz k. w.* — *San̄kōchanasīl,*

A-STRIDE, *ad.* (*a, stride*) with the legs apart — *Pānw phailākar^h* — *T ũng parāke.*

A-STRĪNGE, *v.* (L. *ad, stringo*) to bind together, to contract — *Bāndhnā,^h sikornā,^h sametnā.^h*

A-STRĪNGEN-CY, *n.* the power of contracting — *Qabziyat* — *Sikurāw^h, samet^h, san̄kōchan.*

A-STRĪNGEN, *a.* binding, contracting; *n.* medicine which contracts — *Qābiz, inqibāz k. w., sametne w.^h; n. sametne-wālī yā inqibāz k. wālī dawā* — *San̄kōchanasīl, sikurāṭ, dhārak, klūncine w.; n. sikorne klūncine wā ṭanne wālī aushadh.*

ĀSTRŌ-LĀBE, *n.* (Gr. *aster, labein*) an instrument formerly used to take the altitude of the sun or stars — *Sūbiq men āftāb yā sitārōn ki bulandī mā'lum kurne ká ūlā, us-burlob* — *Pūrvakāl men sūrya wānakshatroṇ ki unchāī jānne ká yantra, chakrakayantra*

ASTRŌLŌ-GY, *n.* (Gr. *aster, logos*) the pretended science of foretelling by the stars — *'Ilm-i-nujūm* — *Tārāphalit, phaht.*

AS-TRŌLŌ-GER, AS-TRŌLŌ-GĪ-AN, *n.* one who professes to foretell events by the stars — *Munajjim, nujūmī* — *Phalit wā tārāphalit ká pandit.*

ĀS-TRŌLŌ-GĪC, AS-TRŌLŌ-GĪ-CAL, *a.* relating to astrology, professing astrology — *Muta'alliq-i-'ilm-i-nujūm, nujūmī* — *Tārāph-litasambandhi, phalitavishayak.*

ĀS-TRŌLŌ-GĪ-CAL LY, *ad.* according to astrology — *'Ilm-i-nujūm ke mutābiq* — *Tārāphalit wā phalit ke anusār.* [— *'Ilm-i-haiat* — *Jyotish.* *siddhānt.*

AS-TRŌNŌ-O-MY, *n.* (Gr. *aster, nomos*) the science which treats of the heavenly bodies

AS-TRŌNŌ-O-MER, *n.* one skilled in astronomy — *'Ilm-i-haiat-dān* — *Jyotishī.*

ĀS-TRŌNŌ-GĪC, AS-TRŌNŌ-GĪ-CAL, *a.* pertaining to astronomy — *Haiatī* — *Jyotishavishayak, jyotishasambandhi, jyautishik, siddhāntavishayak.*

ĀS-TRŌNŌ-GĪ-CAL LY, *ad.* in an astronomical manner, by the principles of astronomy — *Haiatī taur se, 'ilm-i-haiat ke usūl se* — *Jyautishik riti se, jyautishik tattwa se.*

AS-TRŌNŌ-O-MIZE, *v.* to study astronomy — *'Ilm-i-haiat ká mutāla'a yā shuyl k.* — *Jyotish parinā, jyotish ká abhyas k., siddhānt parinā.*

ĀS-TRŌ-THEŌLŌ-GY, *n.* (Gr. *aster, theos, logos*) proof of a deity founded on the observation of the heavenly bodies — *Sitārā-bin par jo 'ilm-i-ilāhī yā 'ilm-i-tasawwuf gāim ho* — *Tārālingakeśwaranumūn, nakshatroṇ ke dwārā brahmanirūpan.*

A-STRŪT, *ad.* (*a, strut*) in a strutting manner — *Akartā^h, akurātā^h.*

AS-TŪTE, *a.* (L. *astutus*) cunning, shrewd, penetrating, sharp — *Pitrati, sayānā^h, hosh-yār, zahin, tez-fuham, tez* — *Dhurt, chatur, tikshnabuddhi, tikhā.*

A-SUNDER, *ad.* (*a, sunder*) apart, separately, not together — *'Alāhida, jutā-judā, alag^h* — *Bhinna, nyārā nyārī, prithak.*

A-SY'LUM, *n.* (L.) a place of retreat — *Pañāh-gāh* — *Āsray ki jagah, āsrayasthān, āsray*

A-SY'ME-TRY, *n.* (Gr. *a, sun, metron*) want of proportion — *Nā-munāsabat-i-'uzc, be-garāna, be-andāz* — *Amel, ākar ke avayavōn ká binmel honā, anavayavasan̄hati.*

A-SY'ME-TRAI, A-SY-MĒT'RI-CAL, *a.* not having symmetry, not agreeing, differing — *Be-andāz, nā-muwāfīq, mukhtalīf* — *Binmel, asaṅgat, bhinna.*

ĀS'YMP-TŌTE, *n.* (Gr. *a, sun, pipto*) a line which continually approaches a curve without ever meeting it — *Mutanaffiru-l-mulāqāt* — *Āsparśasūtra.*

A-SY'N'DE-TON, *n.* (Gr. *a, sun, deo*) a figure which omits the conjunctions — *Mahzā-fu-l-af* — *Asandhān, asambaddha.* [*ko^h.*

ĀT, *prep.* (S. *at*) denoting nearness, presence, or direction towards — *Pās^h, meṇ^h, par^h,*

ĀT'A-BAL, *n.* (Sp.) a kind of tabor — *Phol^h, dholki^h.*

ĀT'A-RAX-Y, *n.* (Gr. *a, tarassos*) calmness of mind, tranquillity — *Itminān, dil-jamī, khātir-jamī, āsūdanī, rifāh yā rafāh* — *Kal, chain, swasthātā, susthiratā.*

ĀT'AX-Y, *n.* (Gr. *a, taxis*) want of order, disturbance, confusion — *Be-tartibi, be-inti-zāmī, abtari, darhamī* — *Vyatikram, avayavasthā, khalbali, garbarāhat.*

ĀTE, *p. t. of eat* — *Khāyā^h.*

ĀTH-A-NĀ'SIAN, *a.* relating to the creed of *Athanasius*; *n.* a follower of *Athanasius* — *Atheneshias ke mazhab ke muta'alliq; n. Atheneshias ká pairu* — *Atheneshias ke*

panth wā matkā, Atheushiaspanthi; n. Atheneshiaspanthi. [yut, ilhād — *Nāstikatā.*

ĀTHE-ISM, *n.* (Gr. *a, theos*) disbelief in the existence of a God — *Dahriyā pan, dahri-*

ĀTHE-IST, *n.* one who denies the existence of a God — *Dahriyā, mulhid* — *Nāstik, anīswaravādī.* [siq, kāfir, — *Nāstikī, anīswarabhakt.*

ĀTHE-IS-TIC, ĀTHE-IS-TI-CAL, *a.* pertaining to atheism, impious — *Dahriyā, mulhid, fā-*

ĀTHE-IS-TI-CAL-NESS, *a.* the quality of being atheistical — *Dahriyā-pan* — *Nāstikatā.*

ĀTHE-IS-TI-CAL-LY, *ad.* in an atheistical manner — *Mulhidī yā fāsiqī taur se* — *Nāstiki bhāntī se.*

Ā-THE-ous, *a.* ungodly, profane—*Kōfir, nā-pāk*—Devanindak, aniswaravādi, adhārmik, bhraṣit.

A-THIRST', *ad.* (*a. thirst*) in want of drink—*Pyāsā^h, tishna*—Trishit.

ATH'LETE, *n.* (Gr. *athletes*) a contender for victory of strength, a wrestler—*Pahal-wān*—Malla, mallayoddhā. [lawān, mallayuddhasambandhak.

ATH-LET'ic, *a.* strong of body, vigorous—*Tan kū zor-āwar, kushti-yir, mazbūt*—Bali, ba-

A-THEWART', *prep.* (*a. thwart*) across, from side to side; *ad.* crossly, wrong—*Pār^h, ār-pār^h*; *ad. diq karne ke taur se, bar-khilāf, be-jā*—*ad.* Khijhāne ki riti se, viparit, anuchit riti se [orhak par^h.

A-TILT', *ad.* (*a. tilt*) in the manner of a tilter, in a raised posture—*Paitare par^h,*

ĀT'LAS, *n.* (Gr.) a collection of maps—*Mulkoṅ ke naqshoṅ ki kitāb, mujmū'a-i-naq-shajāt*—Deśasavāsthānaprakāśakachitrasamūh, deśoṅ ke chitroṅ ki pustak.

ĀT-LAN-TEAN, *a.* pertaining to Atlas—*Ātlās nām pahār ke muta'alliq*—Ātlās-nāmapar-vatasambandhi.

AT-LAN'TIC, *a.* relating to the ocean on the west of Europe and Africa—*Muta'alliq-i-Bakr-i-zimāt*—Ātlāntiksamudrasambandhi.

ĀT-MOS-PHERE, *n.* (Gr. *atmos, sphaيرا*) the air which encompasses the earth—*Kura-i bād jo kura-i-zamin ke gird hai*—Vāyumaṇḍal jo bhūmaṇḍal ko ghere hai.

ĀT-MOS-PHER'ic, ĀT-MOS-PHER'ic-AL, *a.* belonging to the atmosphere—*Kura-i-bādī*—Vāyumaṇḍalasambandhak.

ĀT'OM, *n.* (Gr. *a. temno*) an extremely small particle—*Zarra, nihāyat chhotā reza*—Paramāṇu, kaṇikā. kaṇ. [vishayak, paramāṇuvishayak.

ĀT'OM'ic-AL, *a.* pertaining to atoms—*Muta'alliq-i-zarra*—Paramāṇusambandhak, kaṇa-

ĀT'OM-ISM, *n.* the doctrine of atoms—*'Ilm-i-zarra, wah 'ilm ki jiske rū se sab chizain*

bagair Khudā ki madad ke zarroṅ se-az-khud bani haiṅ—Paramāṇuvād.

ĀT'OM-IST, *n.* one who holds the doctrine of atoms—*Yah mānne-wālā ki sab chizain*

bagair Khudā ki madad ke zarroṅ se-az-khud bani haiṅ—Paramāṇuvādī.

A-TONE', *v.* (*at, one*) to make satisfaction for, to expiate, to reconcile—*Badle me^h d., 'waz meṅ d., kafāra d., tūfīr d., muwāfiq k.*—Prāyaścitta k., manānā.

A-TONE'MENT, *n.* expiation, satisfaction—*Takfir, kafāra, razā-mandi*—Prāyaścitta, pāpakshamāsāḥan.

A-TOP', *ad.* (*a. top*) on or at the top—*Ūpar^h.*

ĀT-RA-BI-LĀRI-AN, ĀT-RA-BI-LĀ'RI-ous, *a.* (L. *oter, bilis*) affected with black bile, melancholy—*Safra-i-siyāh se āluda 'ājiz yā tang, afsurda*—Kāle pitta se pīṭ, kāle pitta se bhavā, udās. [Masivarn, kālā.

ĀT-RA-MENT'AL, ĀT-RA-MENT'ous, *a.* (L. *atramentum*) inky, black—*Siyāh, savād*—

ĀT'RO'CIOUS, *a.* (L. *atrox*) wicked in a high degree, enormous, outrageous—*Nihāyat sharīr, bahut burā^h, shudh. qahr-āluda*—Ātyant duṣṭ, atipātak, atidoshī, upadravi.

A-TR'OCIOUS-ly, *ad.* in an atrocious manner—*Bahut burāi se^h, nihāyat sharārat se*—Atidushatā se, durvrittātā se.

A TR'OCIOUS-NESS, *n.* enormous wickedness—*Nihāyat sharārat, buri kharābī*—Atidushatā, atipātak. [durātmatā, atipāp.

A-TR'OC'it-ty, *n.* horrible wickedness—*Barā gunāh, bari sharārat*—Ātyant duṣṭatā,

AT'RO-PHY, *n.* (Gr. *a. trepho*) a wasting away—*Sukhandī^h.*

AT-TACH', *v.* (Fr. *attacher*) to take, to seize, to fix, to win, to gain over—*Le-lenā^h, zabt k., qurq k., giriftār k., lagānā^h, girwāda k., māl k.*—Pakarnā, jorñā, sāṭnā, iṭ-jhānā, anurakt k., milnā, apnānā.

AT TACH'MENT, *n.* adherence, fidelity, union of affection, an apprehension—*Girvidagi, rafā, muhabbat, giriftāri, qurq*—Laggā, helmel, saṅg, prabhuhakti, sachchāi, prem, pyār, dhar, pakar.

AT-TACK', *v.* (Fr. *attaquer*) to assault, to fall upon; *n.* an assault, an onset—*Ham-la k., kisi par tūt parnā^h*; *n.* *hamla, gūrish, hullā^h*—Ākramāṇ dhāwā daur wā charh-āi k., chot k., girmā, parnā; *n.* ākramāṇ, dhawā, daur, chot.

AT TACK'ER, *n.* one who attacks—*Hamla-āwar, hamla k. w., kisi par tūt parne w^h, wār k. w^h*—Ākramapakarī, charhāi dhāwā wā daur k. w., chot k. w.

AT-TAIN', *v.* (L. *ad, teneo*) to gain, to come to, to reach, to arrive at—*Hāsil k., ā jōnā^h, baham pahunchānā, pahunchnā^h*—Upārjan k., pāna, lābh k., nikatavartī h.

AT-TAIN'A-BLE, *a.* that may be attained—*Yāftani, mumkin-i-t-husūl*—Prāpya, prāpaniy, milanhar. [prāpaniyatā.

AT-TAIN'A-BLE-NESS, *n.* the quality of being attainable—*Mumkin-i-t-husūli*—Prāpyatā

AT-TAIN'MENT, *n.* that which is attained—*Tahsil, husūl*—Upārjan, prāpti, lābh.

AT TAIN'T', *v.* (L. *ad, tinctum*) to disgrace, to corrupt, to find guilty of treason—*Ruswā k., 'aib lagānā, fāsid k., sarkār ke sāth namak-harāmī kā mulzim ṭhahrānā*—Amaryādā k., doshī k., kulāṅkī k., rājadroh kā doshī ṭhahrānā.

AT-TAIN'DER, *n.* the act of attainting—*Dāg, 'aib, ruswāi, dagilā yā ruswā k.*—Kalaṅk, apakirti. ādharashay, rājadroh kā doshī ṭhahrānā.

- AT-TAINTMENT, *n.* the state of being attainted—*Ruswá yá dagilá kiye jáne ki kúlat, ruswá*—Dúshit hone ki avasthá, adharshit hone ki dasá, apakirti, kalaúk.
- AT-TAINTURE, *n.* imputation, reproach—*'Áib, dág, be'izzati*—Kalaúk, apakirti.
- AT-TÉMPERÉ, *v.* (*L. ad, tempero*) to mingle, to soften, to regulate, to fit to—*Miláná^h, narm yá kam k., bá-andáz k., imtizáj d., muwáfiq k.*—Misr k., komal k. wá ghatá-ná, suvyavasthit k., thik k., upayukt k. [sár vihit, thik wá upayukt kiya gayá
- AT-TÉMPERATE, *a.* proportioned, suited—*Bá-andáz, muwáfiq kiya gayá*—Pramāṇan-
- AT-TÉMP'T, *v.* (*L. ad, tento*) to try, to endeavour; *n.* a trial, an attack—*Qasd k., koshish k.; n. qasd, koshish, hamla, charhá^h*—Yatn k, udyog k., cheshtá k.; *n.* yatn, udyog, cheshtá, akram, dhawá, daup.
- AT-TÉMP'TA BLE, *a.* that may be attempted—*Koshish qasd yá hamla kiye jáne ke qábil, muunkinu-l-koshish*—Yatn udyog cheshtá akram wá dhawá kiye jáne ke yogya.
- AT-TÉMP'TER, *n.* one who attempts—*Qasd yá koshish yá hamla k. w.*—Yatni, udyogi, akramak, cheshtá wá dhawá wá charhá k. w.
- AT-TÉND', *v.* (*L. ad, tendo*) to fix the mind upon, to wait on, to accompany—*Qaur k., dil d., házir yá maujúl ruhnd, k un-ráhi k., ham-ráh h.*—Dhyán d., man lagana, chit gaurán, upashit rahná, ásth jani.
- AT-TÉND'ANCE, *n.* the act of waiting on, service, the persons waiting—*Háziri, házir-báshi, naukarí, khidmat, házir-i. sh, myrái, mulázim*—Anugaman, sevá, sevaka-samúh, amayáyi.
- AT-TÉND'ANT, *a.* accompanying; *n.* one who attends, or is present—*Ham-ráh, ham-ri-káb; n. házir-bash, ham-ráh-i-rikáb*—Sahagimí, sahachari; *n.* sevak, nikatavarti, anuchar.
- AT-TÉND'ER, *n.* a companion, an associate—*Sáthi^h, sangi^h.* [manoyogi, tatpar.
- AT-TÉNT', *a.* heedful, regardful—*Khabar-dár, hosh-yár, mutawajjih*—Sávdhán, sachet,
- AT-TÉNT'ION, *n.* the act of attending, civility—*Hosh-yári, liház, khabar-dári, tawajjuh, tawázú, iqám*—Chaukasi wá chaukasá, manoyog, dhyán, sammin wá samán, ádar.
- AT-TÉNT'IVE, *a.* full of attention, heedful—*Hosh-yar, khabar-dár, mutawajjih*—Chaukas, sachet, manoyogi, tatpar, sávdhán. [sávdhání se, manoyog se.
- AT-TÉNT'IVELY, *ad.* heedfully, carefully—*Hosh-yári se, khabar-dári se*—Chaukasai se,
- AT-TÉNT'IVE-NESS, *n.* state of being attentive—*Tawajjuh, hosh-yári, khabar-dári*—Chaukasai, sávdhání. [a. patlá kiya gayá^b.
- AT-TÉN'U-ATE, *v.* (*L. ad, tenuis*) to make thin or slender; *a.* made thin—*Patlá k^b, AT-TÉN'U-ANT, a.* making thin—*Patlá k. w^b.*
- AT-TÉN'U-ATION, *n.* the act of making thin—*Patlá k. b, patlá^h.*
- AT-TÉST', *v.* (*L. ad, testis*) to bear witness to, to affirm, to invoke—*Tasdiq k., sahíh k., istishkád k., gawáh mánná*—Sákshya wá sákshítá d., pramāṇi k., kisi ko sákshi mánná. [shapramāṇ, sákshipramāṇ.
- AT-TES-TATION, *n.* testimony, evidence—*Shahádat yá sháhidi, tashih, tustiq*—Pratyak-
- AT-TÉST'ER, AT-TÉST'OR, *n.* a witness—*Sháhíd, gawáh, sákhi^b*—Sákshi.
- AT-TIC, *a.* relating to Attica or Athens, elegant, classical; *n.* a native of Attica, the uppermost room in a house, a garret—*Muta'alliq-i-Attika yá Athenz, khwasá, kháb, 'unda, zabán meñ awoal darje ká; n. Attika ká wataní, tabqa-i-bálá, makán ke úpar ká kamará, bálá-khána*—Áttika wá Athens ká sambandhi, sundar, uttam, bháshá meñ pradhan; *n.* Áttika ká desijan, kothá, ghar ke úpar ki kothri.
- AT-TI-ÇISE, *v.* to use atticisms—*Áttika ki zabán ke muhúware ká isti'mál k.*—Áttika des ki vagdhára ká vyavahár k.
- AT-TI-ÇISM, *n.* an Attic idiom—*Áttika mulk ká muhúware*—Áttika des ki vagdhára.
- AT-TIRE', *v.* (*S. tier*) to dress, to array; *n.* clothes, dress, the headdress—*Malbús k. yá h, poshak se árást k. yá h.; n. poshák, libás, sir ká kuppá^h*—Kappe pulhinání wá pulhiná, alankrit k. wá h.; *n.* kappé, vāstra, mastak ká vastá.
- AT-TIR'ING, *n.* dress, the headdress—*Poshak, libás, sir ká kuppá^b*—Vāstra, kapre, mastakavāstra. [Bhāv, sthiti, āsan
- AT-TI-TUDE, *n.* (*L. apto*) posture, position, gesture—*Taur, hálát, undáz, dhaj^h.*—
- AT-TÓL'LENT, *a.* (*L. ad, tollo*) lifting up—*Utháne w. h*
- AT-TÓRN', *v.* (*L. ad, torno*) to transfer the service of a vassal or tenant—*Kisi asámi ki khidmat yá mulázamat ko dúre ke hawála k.*—Kisi prajá ki sevá dúre ke háth k.
- AT-TÓR'NEY, *n.* one who acts for another, especially in matters of law—*Mukhtár*—Parakáryyasádhak, parakáryyasampádak.
- AT-TÓR'NEY-SHIP, *n.* the office of an attorney—*Mukhtári, mukhtár-gari*—Parakáryya-sádhakatá, parakáryyasampádakatá. [Prajá ká naye prabhu ke adhin-boná.
- AT-TÓRN'MENT, *n.* t' e yielding to a new lord—*Naye ágá ki taraf asámi ki tábi-dári*—
- AT-TRÁCT', *v.* (*L. ad, tractum*) to draw to, to allure, to entice, to engage—*Kashish k., farefta k., girwida k., uljháná^b*—Khinchná, aínchná, man harlená, lobbhálená, lagá lená. [yá girwida kar sakeñ—Jisko aínch lobbhá, wá lagá sakeñ, ákarahanyá.
- AT-TRÁCTA-BLE, *a.* that may be attracted—*Jisko khinch yá uljhá sakeñ^b, jisko farefta*

- AT-TRAC TA-BIL'I-TY, *n.* quality of attracting—*Khīnche jāne ki khāsiyat*—*Khīnche jāne kā dharman wā gun, ākarshaniyatā*. [Ākarshan khīnchāw wā ākarshanāśakti.]
- AT-TRAC'TION, *n.* the act or power of drawing to—*Kashish, jazb yā quwwat-i-jāziba*—
- AT-TRAC'TIVE, *a.* drawing to, alluring, inviting—*Khīnchne wālā^h, kashish k. w., dil-rubā, dil-bar*—Ākarshak, prakobhak, mohi, manohar.
- AT-TRAC'TIVE-LY, *ad.* in an attractive manner—*Dil-rubāt se, dil-bari se, dil-chasp tariq se, kashish karne ke taur se*—*Khīnchne ki riti se, ākarshak prakār se, manoharatā se*.
- AT-TRAC'TIVE-NESS, *n.* the quality of being attractive—*Dil-rubāi, dil-bari, kashish karne ki khāsiyat*—Ākarshakān, khīnchne kā dharman wā gun, manoharatā, manoranjakata.
- AT-TRAC'TOR, *n.* one that attracts—*Kashish karne wālā, faresta yā gi.wida k. w., uljhāne w.^h*—Ākarshak, khīnchne wālā, lobhāne aīnchne harlene wā lagālene w.
- ATTRA-HENT, *n.* that which attracts—*Kashish faresta yā girwida karne wālī shai, uljhāne wālī shai*—Ākarshakavastu, manoharapadārth.
- AT-TRIB'UTE, *v.* (L. *ad. tributum*) to give as due, to ascribe, to impute—*Koi kām sifāt wogaira kisi se mansūb k., nisbat k., thahrānā^h*—*Koi kām gun ityādī kisi se sambandhit k., sambandh lagānā, āropay k.*
- AT'TRI BUTE, *n.* the thing attributed, a quality—*Mansūb ki gai shai, wasf, sifāt, māhi-tyat, khāsiyat*—Abhisambandhit wā āropit vastu, gun, dharman, upādhi.
- AT-TRIB'U-TABLE, *a.* that may be attributed—*Munāsabat yā nisbat ke lāiq*—[Āropānī-ya, abhisambandhaniya, sambandh ke yogya.]
- AT-TRI-BU'TION, *n.* the act of attributing—*Munāsabat yā nisbat thahrānā*—Samban-
- AT-TRIB'U-TIVE, *a.* expressing an attribute; *n.* a word expressing an attribute—*Sifāt bayān k. w.; n. sifāt*—Gunavāchak; *n. gunavāchak.*
- AT-TRITE', *a.* (L. *ad. tritum*) worn by rubbing, grieved for sin—*Ragar khāyā huā^h, mataassif, gunāh par dil-shikasta-o-nādīm*—Ghisā wā khīyā huā, kshīpa, anutāpi, paschāttāpi, santāpi. [Sangharsh, ghisāw, anutip, paschāttāp, santāp.]
- AT-TRITION, *n.* the act of wearing, grief for sin—*Ragar^h, tassuf, tauba, inkisār*—
- AT-TUNE', *v.* (L. *ad. tonus*) to make musical, to adjust one sound to another—*Khush-āwāz k., sur milānā^h*—Suswar k., sur bāndhnā, tāl milānā. [pīnduvarn, kapiś.]
- ĀUBURN, *a.* (S. *brun*) brown, of a dark tan colour—*Gandim-rang, mai-gūn, bhūrā^h*.
- ĀUC'TION, *n.* (L. *auetum*) a public sale by bidding, the things sold by auction—*Nilām, nilām hui chizān*—Nilāmī vastu.
- ĀUC'TION-ARY, *a.* belonging to an auction—*Mutā'alliq-i-nilām, nilām kā.*
- ĀUC-TION-EE'R, *n.* one who sells by auction—*Nilām k. w., nilām-kunawda.*
- ĀU-DĀ'CI'OUS, *a.* (L. *audax*) bold, impudent, daring, confident—*Diler, gustākḥ yā be-adab yā be-lihāz, be-bāk*—Nirbhay, dhīth, nirkajja, nidar, sāśasik.
- ĀU-DĀ'CI'OUS-LY, *ad.* boldly, impudently—*Dilēri se, gustākḥi shokḥi be-adabi yā be-li-hāzi se*—Nidar, nirbhay, nirkajjatā se, dhīthāi se.
- ĀU-DĀ'CI'OUS-NESS, *n.* boldness, impudence—*Dilēri, be-bāki, gustākḥi, shokḥi, be-lihāzi yā be-adabi*—Nirbhayatā, dhīthāi, nirkajjatā. [bhayatā, dhīthāi.]
- ĀU-DĀ'C'I-TY, *n.* boldness, effrontery—*Dilēri, be-bāki, gustākḥi, shokḥi, be-lihāz*—Nir-
- ĀU'DI-BLE, *a.* (L. *audio*) that may be heard, loud enough to be heard—*Sunāi dene ke qābil, buland-āwāz, ūnche bol kā^h*—Sunāi dene ke yogya, śrotavya.
- ĀU'DI-BLY, *ad.* so as to be heard—*Sunāi dene ke lāiq, buland-āwāz se*—Sunāi dene ke yogya, ūnche swar wā bol se.
- ĀU'DI-ENCE, *n.* the act of hearing, admittance to a hearing, an assembly of hearers—*Samā'at, bār-yābi, sāmi'in, sunne-wālā^h, ahāliyān-i-majlis*—Sunāi, śravaṇ, bheṇṭ, darsan, śrotisamāi, śrotigāṇ, sabhāsād.
- ĀU'DIT, *n.* a final account; *v.* to examine and adjust an account—*Hisāb ki nazar-i-sāni, ākhri hisāb; v. hisāb ko nazar-i-sāni-k. tahqiq-k. yā samajhnā*—Nikās, lekḥā; *v. nikās wā lekḥā jānchnā.*
- ĀU'DI-TOR, *n.* a hearer, one who examines and adjusts an account—*Sāmi', sunne-wālā^h, muhāsib, hisāb samajhne wālā*—Śrotā, sunwāi, nikās wā lekḥā jānchne w.
- ĀU'DI-TOR-SHIP, *n.* the office of an auditor—*Muhāsib yā hisāb samajhne-wālā kā 'uhda*—Nikās wā lekḥā jānchne wālā kā pad.
- ĀU'DI-TO-RY, *a.* having the power of hearing; *n.* an assembly of hearers; a place where lectures are to be heard—*Sunne ki tāqat rakhne wālā; n. sāmi'in, sunne-wālōn ki majlis, ahāliyān-i-majlis, madrasa*—Śravanasamarth, sunne ko samarth, *n. śrotigāṇ, śrotisamāi, sabhāsād, śravanāsālā, pāṭhasālā.*
- ĀU'DI-TRESS, *n.* a female hearer—*Sunne-wālī^h.*
- ĀU'GER, ĀU'GRE, *n.* (S. *nafē-garf*) a tool for boring holes—*Barmā^h, barmi^h.*
- AUGHT at, *n.* (S. *ahī*) any thing—*Koi chiz*—*Koi dravya wā vastu.*
- AUG-MENT', *v.* (L. *augeo*) to increase—*Ziyāda k., barhānā^h*—*Vridhī k., adhik k.*
- AUG'MENT, *n.* increase, state of increase—*Ziyādātī, afzāish*—*Adhikāi, vridhī, āgam, sarsāi.*

ÂUG-MĒNT'-A-BLE, *a.* that may be increased—*Ziyādati yā afzūish ke qābil, mumkinu-l-ziyādati*—Vridhhi ke yogya, barhaye jāne ke yogya, vardhaniya.

ÂUG-MEN-TĀ'TION, *n.* the act of increasing, state of being increased, the thing added—*Afāimī, ziyādati, barhāw', bārkh', barhī', jitrā jorā jāy'*—Vardhan, vridhhi, jitrā milāyā wā adhik kiyā jāy.

ÂUG-MĒNT'-A-TIVE, *a.* that augments—*Ziyāda k. w.*—Vardhak, barhāne w., adhik k. w. ÂUG-MĒNT'-ER, *n.* one who augments—*Ziyāda k. w., izāfa k. w.*—Vardhak, barhawais, barhāne w., adhik k. w.

ÂU'GUR, *n.* (L.) one who predicts by omens, a soothsayer; *v.* to predict by signs—*Shugūniyā, fāl-go; v. āsārōn se fāl kahnā, peśh-goi k.*—Śakuniyā, śakunaparikshak, lakshan se āgam kahne w., bhavishyadvaktā, āgambhākhi; *v.* lakshan se āgam kahnā, śakun d. [fāl-goi k. —Lakshan se āgam kahnā, āgam bhākhnā, bhavishyat kahnā.

ÂU'GU-RATE, *v.* to judge by augury—*Shugūn yā fāl se dar-yāst yā tajwiz k. peśh-goi yā*

ÂU'GU-RĀ'TION, *n.* the practice of augury—*Fāl-goi, peśh-goi*—Bhavishyatkathan, lakshan se āgam bhākhi.

ÂU'GU-RI-AL, *a.* relating to augury—*Fāl-goi yā peśh-goi se nisbat-dār*—Bhavishatkathanasambandhi, bhavishyadanumanavishayak, śakunaparikshanasambandhi.

ÂU'GU-ROUS, *a.* predicting, foreboding—*Peśh-go, fāl-go*—Āgambhākhi, bhavishyat-kathak, bhavishyadvaktā.

ÂU'GU-RY, *n.* prediction by omens—*Fāl-kushā, shugūn-sāzi, peśh-goi*—Śakunaparikshan, bhavishyadanuman, lakshan se bhavishyatkathan, āgam bhākhi.

ÂU-GÜST', *a.* (L. *augustus*) grand, magnificent, majestic, awful—*'Alīshān, 'azimu-sh-shān, 'ūzurg, 'āligāh, ru'b-dār*—Mahān, mahat, pratāpawān, pratāpi, aiswaryawān, atinānya, ādaraniya, pūjya.

ÂU-GÜST'NESS, *n.* dignity, majesty—*Buzurgi, shān, 'azmat, kashmat, shaukat, jalāl, tamkanat, ru'b*—Mahimā, gaurav, prabhā, aiswarya, śri, pratāp.

ÂU'GUST, *n.* the eighth month of the year, named in honour of Augustus Caesar—*Angrezoñ kā āthwāñ mahinā.*

ÂU GÜST'AN, *a.* pertaining to Augustus—*Agastos kā.*

ÂU-LĀ'RI-AN, *n.* (L. *aula*) the member of a hall—*Ahl-i-madrasa*—Pāthasālījan.

ÂULIC, *a.* pertaining to a royal court—*Āiwānī, bādsukhi 'adālat ke muta'alliq*—Rājā ki kachahri kā, rājaviśhrāśilāsambandhi. [māsi', chāchi, chachchi', māmi'.]

ÂUNT, *n.* (L. *amita*) a father's or mother's sister—*'Kkālā, phūphī', phuā', mamsi'*

ÂURE-ATE, *a.* (L. *aurum*) golden—*Sonakhlā, sonakhrā',*

ÂU-RE'LI-A, *n.* the chrysalis of an insect—*Bādāma*—Kosasth, kosavāsi. [upjāū.

ÂU-RIF'ER-OUS, *a.* producing gold—*Sonā patidā k. w., zar-khez*—Swarnpotāḍak, sonā

AURI-CLE, *n.* (L. *auris*) the external ear, an appendage of the heart—*Kān kā girdi, dil kā parda*—Bāhri kān, hriday kā raktakosh. [Ek prakār kā phul.

ÂU-RIC'U-LA, *n.* bear's ear, a flower—*Gosh-i-khirs, gal-i-gosh-i-khirs, ek gosh kā phul*—

ÂU RIC'U-LAS, *a.* pertaining to the ear, secret—*Kān ke muta'alliq, gosh-zad, kān meñ yā āhīngi se kākū gayā, poshida yā mahkfi*—Śrauta, karnasambandhi, kān kā samparkī, karnagochar, kām meñ japā gayā, sugupt. [rūp se, kān meñ japkar.

ÂU-RIC'U-LAR-LY, *ad.* in a secret manner—*Mahkfi tarīq se, phusphusāhat se*—Gupta-

ÂU-RŌ'RA, *n.* (L.) the dawn of the day—*Fajr, subh*—Bhor, tarkā, arunoday.

ÂU-RŌ'RA BŌ-RE'Ā'NIS, *n.* (L.) a meteor seen in the northern hemisphere—*Shafaq-i-shi-māl*—Uttari prakāś, wah prakāś jo uttar dhruv ke samip deśōn meñ pratābhāl ke prakāś ke tulya hotā hai. [mā'—Sunāwat, śraavan.

ÂUS-CUL-TĀ'TION, *n.* (L. *auris, cultum*) a hearkening or listening to—*Samā'at, isti-*

ÂUS'PICE, *n.* (L. *avis, specio*) an omen drawn from birds, protection, influence—*Chiriyon ke āsār se fāl yā shugūn, kimāyat, fāl, iqbal, ba-dāwat*—Chiriyōñ ke lakshan se śakunaparikshā, āśray, anugrah, prasād, pratāp.

ÂUS'PI-CATE, *v.* to foreshow—*Āge se jānānā', sujhānā', batānā' yā dikhānā'.*

ÂUS'PICIOUS, *a.* having omens of success, prosperous, propitious, lucky—*Mubārak, bakhṭ-yār, mutabarrak, so'id*—Subh, saubhāgyawān, śriyukt, māṅgalādāyak, subhakar. [saubhāgya se.

ÂU-SP'ICIOUS-LY, *ad.* prosperously—*Achchhe shugūn se, nek-bakhṭi se*—Subh śakun se.

ÂU-STERE', *a.* (L. *austerus*) severe, harsh, rigid, stern—*Sakkh, tund, durusht, karā'*—Kathin, karkas, kathor, katu. [kathināi se, kathoratā se.

ÂU-STERE'LY, *ad.* severely, rigidly—*Sakkhi yā durushti yā tundi se*—Kathinatā wā

ÂU-STERE'NESS, *n.* severity, rigour, strictness—*Sakkhi, durushti, khushinat, karā'*—Kathinatā, krutatā, kathoratā, katutā. [Kathinatā, kathoratā, tap, tapasyā.

ÂU-STERN'-TY, *n.* severity, harsh discipline—*Sakkhi, karā', nafs-kushi, zuhd, jog'*—

ÂUSTREAL, *a.* (L. *auster*) southern—*Janūbi, dakhani'*—Dakhin, dakshin.

ÂU-THĒNTIC, ÂU-THĒN'TI-CAL, *a.* (Gr. *authentes*) having authority, genuine, true—*Mutahqiq, tahqiq, mutabar, sunadi, asl, sahik, rast*—Prāmāṇik, akutrit, sachchā, vistarik, yathārth, satya.

ÂU-THĒN'TI-CAL-ITY, *ad.* in an authentic manner—*Sikhat yā rūsti se*—Suchchāi satyatā prāmānya wā vāstavatā se. [Prāmānya, pramānatwa, sachauti.]

ÂU-THĒN'TI-CAL-NESS, *n.* the quality of being authentic—*Asliyat, sikhat, i'tibār, rūsti*—ÂU-THĒN'TI-CATE, *v.* to prove by authority—*Sanad se sah h k., sābit k.*—Prāmāni k., satya thalrānā.

ÂU-THĒN-TIC-ITY, *n.* genuineness, authority—*Rūsti, sikhat, asliyat, suchchāi^h, sanad, i'tibār*—Vāstavatā, yathārthatā, satyatā, sachauti, prāmānya, pramānatwa.

ÂU-THĒN'TIC-LY, *ad.* in an authentic manner—*Sikhat yā rūsti se*—Suchchāi se, prāmānya wā vāstavatā se. [prāmānya, pramānatwa, sachāi, vāstavatā.]

ÂU-THĒN'TIC-NESS, *n.* the quality of being authentic—*Asliyat, sikhat, i'tibār, rūsti*—ÂUTHOR, *n.* (L. *auctor*) the beginner or first mover, the writer of a book—*Bānī, mījīd, bānikār, musabbih, masannif, muwallif*—Ārambhak, mūlakartā, ādikartā, granthakār, granthakartā, raohak.

ÂUTHOR-ESS, *n.* a female author—*Musannifu*—Granthakartri.

ÂUTHOR-ERY, *n.* legal power, influence, rule, support, testimony, credibility—*Iqtidār, ikhtiyār, taqat yā zor, tāsīr, hukūmat, hākimi, manzūri yā ijāzat, sanad, subūt, i'tibār*—Adhikār, prabhāv, bal wā dabāv, rijya, prabbutā, anumati, ājūi, pramān wā prāmānya, sākshiya wā sākh, prāmāpikartwa. [mānik.]

ÂUTHOR-TATIVE, *a.* having authority—*Bā-hu' ūmat, sanadī*—Śāsanānūrūp, prā-ÂUTHOR-TATIVE-LY, *ad.* with authority—*Hukūmat yā sanad se*—Śāsan se, pramānā-nusār, vidhivat.

ÂUTHOR-IZE, *v.* to give authority, to make legal, to establish by authority—*Ijāzat yā ikhtiyār d., mukhtār k., hukm d., rawā' jāiz yā mubāh rukhnā, sanad se qaim k.*—Anumati wā ājūi d., ādhikār d., pramāni k., pramān se siddhā wā sthīr k.

ÂUTHOR-I-ZATION, *n.* the giving authority—*Ikhtiyār-dihī, ijāzat-dihī, hukm-dihī*—Anumati ājūi wā adhikār kā den, adbhikāritwadān. [akartrik.]

ÂUTHOR-LESS, *a.* without an author—*Be-musannif, be-muwallif*—Binā granthakartā, ÂUTHOR-SHIP, *n.* state of being an author—*Musannifi, muwallifi*—Granthakartritwa.

ÂU-TO-BIOGRAPHY, *n.* (Gr. *autos, bios, grapho*) the life of a person written by himself—*Nushk-i hālāt-i-'umri*—Ātmavayogranth, ātmavritāntarachean, ātmacharī-trarachean [khud-sari—Ātmakāhlipatya n.]

ÂU-TÖCRA-CY, *n.* (Gr. *autos, kratō*) unlimited power in one person—*Khud-hākimi*.

ÂU-TOCRATY, *n.* an absolute monarch—*Khud-sar, khud hākim, hākīm-i-jāir-mahdūdut-ikhtiyār*—Ekādhipatī, swiyattādhipatī, ananyādhipādlikārī, swādhipar ija.

ÂU-TOCRATICAL, *a.* absolute, unlimited—*Khud-sar, qair-mahdūdut-ikhtiyār*—Ananyādhipādlikārī, swādhi. [—Swahastalekh, swahastalipi, apne hāth kā likhā huā.]

ÂU-TO-GRAPH, *n.* (Gr. *autos, grapho*) one's own handwriting—*Khās hāth kā navishte*

ÂU-TOGRAPICAL, *a.* of one's own writing—*Khās hāth ke navishte kā, khās hāth ke navishte ke muta'alliq*—Swahastalekhasambandhi, swahastalipivishayak, apne hāth ke lekh kā.

ÂU-TÖM'A-TON, *n.* (Gr. *autos, mas*) a self moving machine: *pl.* ÂU-TÖM'A-TA—*Āla i-khud-rawān, khud-mutaharrik kal, āp se chalne wālī kal^h*—Swayānvahayantra, ātmachālitayantra.

ÂU-TO-MATIC, *a.* belonging to an automaton—*Āla-i-khud rawān ke muta'alliq, āp se chalne wālī kal kā^h*—Swayānvahayantrasamparkī, ātmachālitay antrasambandhi.

ÂU-TÖM'A-TOUS, *a.* having self-motion—*Khud-rawān, khud-mutaharrik*—Āp se chalne w., swavalhit.

ÂU-TOP-SY, *n.* (Gr. *autos, opsis*) seeing a thing one's self, ocular demonstration—*Apni ānkh kā dekhnā^h, khud-nigāh, apni ānkh ke dekhne se subūt, mu'āyana, mushā-harū*—Swadrishṭi, pratyakshapramān.

ÂU-TÖP'TI-CAL, *a.* seen with one's own eyes—*Apni ānkh se dekhā gayā yā dekhā huā^h*.

ÂU-TÖP'TI-CAL-LY, *ad.* by one's own eyes—*Apni ānkh ke dekhne se^h*.

ÂUTUMN, *n.* (L. *autumnus*) the third season of the year—*Angrējī sāl kā tīsra mau-sim, khizān, kharif*—Angrējī baras ki tīsri ritu, śaratkā, patjhar.

ÂU-TUM'NAL, *a.* belonging to autumn—*Khizān, kharifi*—Śaratkāli, patjhari.

AUX-E-SIS, *n.* (Gr.) a figure by which a thing is too much magnified—*Mubālaqa*—Śabdārthālankār, bahaw, atyukti.

AUX-ILIA-RY, *a.* (L. *auxilium*) helping, aiding, applied to verbs which help to conjugate other verbs; *n.* a helper, an assistant, a confederate—*Madad-gār, mu'āwin*;

ÂUX-ILIA-TO-RY, *a.* assisting, helping—*Madad gār, mu'āwin, kumcāi*—Sahakārī, sahā-A-VAIL', *v.* (L. *valeo*) to profit, to be of advantage; *n.* profit, advantage—*Kām āni^h, fāida k. yā d., madad k;* *n.* fāida, naf', hāsīl—Lābh d. wā k., phal d., upakār k.; *n.* lābh, phal, upakār.

A VAIL'A-BLE, *a.* profitable, powerful, useful—*Fāida mand, kār-bār, kār-āmud,*

kār-gar, pukhta, mazbūt, mufid—Lābhādāyak, phaladāyak, driph^b, pakkā, gunakāri, kām kā, upakāri.

A-VĀIL'A-BLE-NESS, *n.* power, legal force—*Asar, tāqat, pulhṭagi, āin ke rū se mazbūti yā istiḥkām*—Sakti, gun, vyavahāropayogitā, vyavahārasamarthyā.

ĀV'A-LĀNCHĒ, *n.* (Fr.) a mass of snow sliding down from a mountain—*Barf kā dher jo pahār par se luḥhak partā hai*—Him kā dher jo pahār par se sarak partā hai

ĀV'A-RICĒ, *n.* (L. *avarus*) desire of gain—*Hirs, tam'*—Lālāchi, lobh.

ĀV-A-RĪCIOUS, *a.* greedy of gain—*Harts yā hirei, tāmi'*—Lālāchi, lobhi.

ĀV-A-RĪCIOUS-LY, *ad.* covetously—*Hirs se, tam' se*—Lālāchi se, lobh se.

A-VĀST', *int.* hold, stop, a sea term—*Jahāzī log is lafz kā isti'māl karte haiṅ, bas-karo, bas-bas, bas, raho-raho*^b—Thānbho, ṭhāro, roko.

A-VĀUNT', *int.* (Fr. *avant*) hence, begone—*Dūr-ho, chulā-jā*^b.

ĀV'E, *n.* (L.) an address to the Virgin Mary, an abbreviation of *Ave Maria*—*Hazrat Mariam ko bandagi yā mubārak*—Mariam ko prañam wā abhinandan.

A-VENGĒ', *v.* (L. *vindex*) to take vengeance, to punish—*Intiqām lenā, badlā lenā, sazā d.*—Pratiphal d., pratihinsā k., daṇḍ d. [daṇḍ.]

A-VENGĒ'MENT, *n.* vengeance, punishment—*Intiqām, badlā, sazā*—pratiphal, pratihinsā,

A-VENG'ER, *n.* one who avenges—*Muntqim, badlā lenē wālā*—Pratiphal dene wālā, pratihinsak, pratibhantā.

ĀV'E-NŪE, *n.* (L. *ad, venio*) a passage, a way of entrance, an alley of trees—*Rūh, guzāra, darwāza, do-tarfa darakhtōn ke bich ki ravish*—Path, dṛwār, donōn or peṇōn ke bich kā path.

A-VER', *v.* (L. *ad, verus*) to declare positively, to affirm with confidence—*Iqrār k., pulhṭagi se zāhir k.*—Driphatā se kahnā, mīchayārūp se prakās k. [sthuravachan.]

A-VĒR'MENT, *n.* a declaration, an affirmation—*Iqrār, izhār*—Driphāvākya, driphavachan.

ĀV'ER-AḠĒ, *n.* (Fr. *ouvrage* ?) a mean number or quantity; *a.* containing a mean proportion; *v.* to reduce to a medium—*Ausat*—*a mutarassit, sarāsari*; *v. ausat mutarassit yā sarāsari k.*—Madhyam, madhyamāvasthā, bich kā lekḥā, ghatbarḥ; *a.* madhya, bich kā; *v.* madhyamāvasthā meṅ k., bich meṅ k. [khur dālnā^b.]

ĀV-ER-RŪNCATE, *v.* (L. *ab, e, ruoco*) to root up, to tear away by the roots—*Jup se u-ĀV-ER-RUN-CĀ'TION, n.* the act of rooting up—*Bekh kani, istisāl*—Samūlotpātan, jar se ukhār. [rakhnā—Phernā, dūr k., tālnā, hatānā.]

A-VĒRT', *v.* (L. *a, verto*) to turn from, to put away, to keep off—*Mopnā^b, daf' k.*, bāz

ĀV-ER-SĀTION, *n.* hatred, abhorrence—*Nafrat, karāhiyat*—Ghriyā, glun, pratikūlatā, anichechhā, anman. [ḥiq—Viparit, anmanā, anichechhuk, pratikūl, virodh'.]

A-VĒRSE', *a.* disinclined to, not favourable—*Bar-lhilōf, rū-gardān, kashida, nā-muwā-*

A-VĒRSE'LY, *ad.* unwillingly, backwardly—*Be-dili se, nā-khush-nūd se, kashidagi se, dareq se*—Anman, anichechhā se, nishkām, rukāwat se. [apriti, ghriyā, ghni.]

A-VĒRSE'NESS, *n.* unwillingness, dislike—*Be-dili, nā-khush nūd*, *nafrat*—Anichechhā,

A-VĒR'SION, *n.* hatred, dislike, abhorrence—*Nafrat, karāhiyat, iṭināb, tawāḡur*—Dweesh, ghriyā, virodh. pratikūlatā, apriyatā. [ne w., tālne w., haṭāne w.]

A-VĒRTER, *n.* one that averts—*Duf' k. w., morne w.^b, bāz rakhne w.*—Dūr k. w., pher-

ĀV'I-A-RY, *n.* (L. *avis*) an enclosure for keeping birds in—*(ḥiriyā-khāna—Chiriyōn* kā ghar, pakshisālā. [ārzū—Lālāch, lobh, atisprihā. kūsā, kshudhā, ākānkshā.]

A-VĪD'I-TY, *n.* (L. *avidus*) greediness, eagerness, appetite, desire—*Tam', shuvq, bhūkh^b,*

ĀV-O-CĀ'TION, *n.* (L. *ad, voco*) the act of calling away, the business that calls away—*Bulāhat^b, shugl, kām^b, pesha*—Bulāwā, vyavasāy, vyāpār, kārya.

A-VŌID', *v.* (L. *viavo* ?) to shun, to escape from, to evacuate, to annul—*Parhez k., iṭtirāz k., dūr bhāgnā^b, ek taraf jānā, tark k., rudd k., bātīl k.*—Barāw k., bachnā, alag rahnā, chhōpnā, tyāganā, lop k., rahit k., uṭhā denā.

A-VŌID'A-BLE, *a.* that may be avoided—*Dūr rakkhe jāne ke laiq, tark rudd yā bātīl kiye jāne ke qūbil*—Barāw buchāw alag tyāg lop wā rahit kiye jāne ke yogya, parihartavya, tyājya.

A-VŌID'ASQ, *n.* the act of avoiding—*Parhez, iṭtirāz, tark, mansūkhī, rodd*—Barāw, tyāg, lop, varjan. [—Barāw wā buchāw k. w., tyāgi, lop wā rahit k. w.]

A-VŌID'ER, *n.* one who avoids—*Dūr bhāgne w.^b, parhez k. w., tark, rudd yā bātīl k. w.*

A-VŌID'LESS, *a.* that cannot be avoided—*Nā-guzir, nā-numkinu-l-iṭtirāz, chār-nā-chār, muqarrar, qat'an*—Avarāniy, aparihārya, avarjanīy, avasāyabhavāniy.

ĀV-OIR-DU-POIS', *n.* (Fr. *avoir, du poids*) a weight, of which a pound contains sixteen ounces—*Inglistān kā ek bāt ki waise waise 82 ke lagbhag milkar ek man hote haiṅ.* [bhagel, bhāgal.]

ĀV-O-LĀTION, *v.* (L. *a, volo*) a flying away from—*Parwāz, frār, gurez*—Urān,

A-VŌŪCH', *v.* (L. *ad, voco*) to affirm, to declare, to maintain, to vindicate—*Iqrār k., zāhir k., qūim k., pushti k., wājib-o-lāzim ṭhāhrānā, sahīh sabūt k., haqq-numā k.*—Driphatā se kahnā, prakās k., sañbhālnī, sañsthāpan k., yāthārthik ṭhāhrānā, prati-pādan k.

- A-VŪḤA'ER, n. one who avouches—*Iqrār k. w., muqirr, zāhir k. w., pushti-bān, wājib-o-lazīm thahrīnē w.*—*Drīḥatāpurvak kahne w., prakāśak, sañbhālne w., sañthāpāk, pratipādak.* [mān wā yathārthavachan.
- A-VŪḤMENT, n. a declaration—*Iqrār, izhār, bayān*—*Prakāś, kathun, prakāśan, pra-*
- A-VŌW^{es}, (L. *ad, voveo*) to declare openly, to acknowledge and justify—*Iqrār k., zāhir k., qubūl k. aur wājib-o-lazīm thahrānā*—*Drīḥatā se kahne, swikār wā angikār k. aur yathārthik thahrānā.* [rūp kahne wā prakāś kiye jāne ke yogya, vaktavya.
- A-VŌW'A-BLE, a. that may be avowed—*Iqrār yā bayān kiye jāne ke qubūl*—*Nischāya.*
- A-VŌW'AL, n. a positive or open declaration—*Sāf iqrār, izhār*—*Drīḥ vākya, drīḥ vachan, prakāś, swikār.* [kholke.
- A-VŌWED-LY, ad. in an open manner—*Barmalā, sāf-sāf*—*Khulā khulā, prakat rūp se,*
- A-VŌW'ER, n. one who avows or justifies—*Iqrār yā izhār k. w., wājib-o-lazīm thahrānē w., jāiz k. w.*—*Drīḥatā se kahne w., prakāśak, yathārthik thahrānē w., pratipādak.*
- A-VUL'SION, n. (L. *a, vulsum*) the act of tearing or pulling away—*Ahinchāw^h, algāw^h, torāw^h.*
- A-VULSED', a. plucked away—*Khinchā yā torā gayā^h.*
- A-WAIT', v. (a. *wait*) to wait for, to expect; to attend—*Rāk dekhne, intizār khinch-nā, mustazir rahne, mustā'idd yā ham-rāh rahne*—*Bāt wā mārg dekhne, apekhā k., johnā, prastut wā sāth rahne.*
- A-WAKE', v. (S. *awucian*) to rouse from sleep, to cease to sleep; p. t. A-WŌKE'—*Jagā-nā^h, jagā d^h, jagne^h, jāgnā^h, jāg utknā yā jag utknā^h.*
- A-WAKE', a. not sleeping, not being asleep—*Jagā^h, jāgtā^h.*
- A-WĀ'KEN, v. to rouse from sleep—*Jagānā^h, jāgnā^h.*
- A-WĀ'KEN-ER, n. one that awakens—*Jagāne w^h, jagne w^h.*
- A-WĀ'KEN ING, n. the act of rousing—*Bedārī, d. n. ke bāb meñ dil-dihī*—*Jagāw, nind kā tūtnā, dharm meñ chitāi, prabodh.*
- A-WĀRD', v. (S. *weard*) to adjudge, to determine; n. judgment, sentence—*Insāf ke rū se d., iṅṭāl k., tajwiz k., haqq thahrānā; n. faisala, tajwiz, hukm, fatwā*—*Vichārapurvāk denā wā thahrānā, nirṇay k.; n. vichār, nirṇay, vichārānantar jūā wā siddhant.* [Vichārpurvāk d. w., vichārak, nirṇetā.
- A-WĀRD'ER, n. one who awards—*Insāf ke rū se d. w., tajwiz k. w., haqq thahrānē w.*—
- A-WARE', a. (S. *war*) watchful, vigilant, guarded, apprised—*Bedār, khabar-dār, hosh-yār, āgūh, wāqif, muttali'*—*Sāvadhān, sachet, chaitanya, vijnāpit, vijnapt, jāntā.*
- A-WĀY', ad. (S. *a, weg*) at a distance, absent; int. begone—*Tafawut pan, fasile par, gair-kāzīr; int. chale jāo^h*—*Dūr, anupasthit; int. dūr ho jāo.*
- ĀWE, n. (S. *eye*) reverential fear, dread; v. to strike with reverence or fear—*Ru'b, dardaba, dahshat; v. ru'b meñ lānā, dahshat d.*—*Sambhram, ātaūk, śradhdā sahit bhay, ādarayukt bhay, dhānk, dar; v. kisi par dhānk bāndhne, sambhṛant k., darānā, bhay dikhānā, ādarotpādan k.* [ghor, dārun, bhayānkar.
- ĀWFUL, a. that strikes with awe—*Ru'b-dār, dahshat-nāk, hawl-nāk*—*Ādarāṇiya, pūjya.*
- ĀWFUL-LY, ad. in an awful manner—*Ru'b yā tāzim se, haibat-nāki yā hawl-nāki se*—*Ādarāṇiyatā pūjyatā ghoratā wā dārunatā se.*
- ĀWFUL-NESS, n. the quality of being awful—*Ru'b-dārī, hawl-nāki, haibat-nāki*—*Ādarāṇiyatā, pūjyatā, ghoratā, dārunatā.*
- ĀWLESS, a. void of awe, irreverent—*Be-ru'b, be-adab, be-intiyāz*—*Sambhramahīn, bin-dhānk, anādarasāri, avajānākārī.* [darā huā.
- ĀWE'STRUCK, a. impressed with awe—*Ru'b-zada, khauf-zada*—*Sambhṛant, bhayākul.*
- A-WHILE', ad. (a. *while*) for a short time—*Thorā 'arsa, chand muldat*—*Kuchh kāl, kīnchit kāl, kuchh ber.*
- ĀWKWARD, a. (S. *evered*?) clumsy, unhandy, unpolite, inelegant—*Be-dhāb, nā-mu'qūl, nā-dast-kār, be-murawwat, be-salīqa, bad-akhlāq, nā-zeb, bad-numā, kharāb*—*Phūhar, anārī, asabhya, gañwār, kuḍāul, burā, kurup.*
- ĀWKWARD-LY, ad. in an awkward manner—*Be-dhāb, be-daul, anārī-pan se^h*—*Burāi se.*
- ĀWKWARD-NESS, n. clumsiness, inelegance—*Anārī-panā^h, nā-tarūshidagi, bad-numāi, kharābī*—*Phūharpanā, adakshatā, apatutā, akusalatā, burāi, kudauli.*
- ĀWL, n. (S. *ael*) a tool for piercing small holes—*Sutārī^h, sūjā^h, sūā^h, naharnī^h.*
- ĀWN'ING, n. (G. *kulyan*?) a covering to keep off the weather—*Shāmīyānu, sāya-bān*—*Chandwā.*
- A-WŌKE', p. t. of awake—*Jagā^h, jagā^h.*
- A-WRY', ad. (S. *writhan*) obliquely, asquint—*Tirchhā^h, behrā^h.*
- AXE, Ax, n. (S. *ax*) a sharp instrument for hewing or chopping—*Kulhārī^h, kulhārā^h, tāngā^h, tāngā^h, kudāl^h, kudrā, kudālī^h, kudār^h, kudārī^h.*
- AX'HEAD, n. the iron part of an axe—*Wah lohā jo kulhārī meñ rakhtā hai^h.* [kānkh kē.
- AX'IL'LAR, AX'IL'LA-RY, a. (L. *axilla*) belonging to the arm-pit—*Baglī*—*Kakhri wā*
- AX'IOM, n. (Gr. *axioma*) a self-evident truth—*'Ilm-i-mutā'arafa, badiha*—*Sarvasādhā-rānasiddhant, swayānsiddh.*

AX-IO-MĀT'I-CAL, *a.* pertaining to an axiom—*Mansūb-ba'ilm-i-muta'arafa, badihi-Sarvasiddhāntasiddhāntavishayak, awaysiddhasambandhi.*

AX'IS, *n.* (L.) the line real or imaginary on which a body revolves: *pl. Āx'ēs—Mih-war—Aksh.*

ĀX'LE, ĀX'LE-TRĒE, *n.* the pin or pole on which a wheel turns—*Dhurī yā dhurā^h.*

ĀY, *ad.* (S. *ia*) yes—*Hān^h.*

ĀYE, *ad.* (S. *aa*) always, for ever—*Hamesha, mudām, har-waqt—Nitya, sadā, sarvadā.*

ĀY'RY. See ERY.

[given vertical line—*As-samt—Digaśakoti.*

ĀZ'I-MUT'Ī, *n.* (Ar.) the arch of the horizon between the meridian of a place and any

ĀZ'OTE, *n.* (Gr. *a, zōē*) mephitic air, nitrogen gas—*Bād-i-muhlūk—Jivāntakavāyu*

Ā'ZURE, *a.* (Fr. *azur*) faint blue, sky-coloured; *n.* a blue colour—*Nil-gūn, āb-gūn, ābī, āsmānī; n. n lā rang—Kuchh nilavarṇ, ākāśavarṇ; n. nilavarṇ.*

Ā'ZURED, *a.* blue—*Nilā^h.*

ĀZ'YME, *n.* (Gr. *a, zumē*) unleavened bread—*Be-khamir ki roti^h.*

B.

BĀĀ, *n.* the cry of a sheep; *v.* to cry like a sheep—*Bheṅbhiyāb^h, mīmīyāb^h; v. bheṅ-bhiyānā^h, mīmīyānā^h.*

BĀB'BLE, *v.* (H. *Babel* ?) to talk confusedly, to prattle like a child; *n.* idle talk, senseless prattle—*Barbarānā^h, arbar k^h, baknā^h, bakwād k^h; n. barbar^h, arbar^h, bak-wād^h, bakbak^h.*

BĀB'BLE-MENT, *n.* senseless prate—*Bakwād^h, bakbak^h, barbar^h.*

BĀB'BLER, *n.* an idle talker—*Bakwādī^h, bakbakiyā^h, barbariyā^h, bharbhariyā^h.*

BĀB'BLING, *n.* foolish talk—*Bakwād^h, bakbak^h.*

[pitā bālak, sīsū.

BĀBE, *n.* (ba, ba ?) an infant, a child—*Shir-khorā bachcha, bahut chhotā larkā^h—dūdḥ*

BĀ'BER-Y, *n.* finery to please a child—*Bachchoṅ ke khush karne ki koi uchchhi chiz—Larkōn kā khilāunā*

[sadrī, chibāolā wā chhuluhlā.

BĀ'ISH, *a.* like a babe, childish—*Shir-khor bachche sā, tīfānā, chulbulā^h—Sīsūbālak ke*

BĀ'BISH-LY, *ad.* childishly—*Tīfānā—Larakpan se, chhuluhlepan se.* [bālak, sīsū.

BĀ'BY, *n.* a young child, an infant—*Shir-khorā bachcha, bahut chhotā larkā^h—Chhotā*

BĀ'BY-HOOD, *n.* infancy, childhood—*Bachchagī, tīfī, bach-pan—Sīsūkāl, bālyāvasthā.*

BĀ'BY-ISH, *a.* childish—*Tīfānā, chulbulā^h—Larke sā, chibāolā, chhuluhlā.*

BA-BŪŌN', *n.* (babe ?) a large monkey—*Langūr^h.*

[dyap.

BĀC'CHA-NĀL, *n.* (L. *Bacchus*) a reveller—*Aubāsh, matwālā^h, mast—Piakkar, ma-*

BĀC'CHA-NĀ'LI-AN, *a.* relating to revelry—*Aubāsh, khar-mast, bad-mast, dhūmdhāmī^h—Kolāhalakārī, kolāhalavishayak.*

BĀC'CHA-NĀL, *n. pl.* drunken feasts or revels—*Aubāshī, khar-masti, bad-masti, matwālōn kā shor-gul—Kolāhal, piakkarōn ki dhūm hullār wā utsav.*

BĀCH'E-LOR, *n.* (L. *bacca, laurus* ?) an unmarried man, one who has taken his first degree in the liberal arts, a knight—*Kuārā^h, nā-kad-khudā^h, ālimōn kā pahlā lhi-tāb yāfta shakhs, niche darje kā muntāz sawār—Anbyāhā jan, jisne vidyālay ki pratham upādhi wā padavi pāi ho, āswayoddhā.*

BĀCH'E-LOR-SHIP, *n.* the state of a bachelor—*Mujarradi, tajrid, nā-kad-khudāi, ālimōn ke pahle khitāb ki yāftagi—Kuārāpan, pāthālay ki pratham upādhi ki prāptāvasthā.*

BACK, *n.* (S. *bac*) the hinder part of the body in man, and the upper part in beasts, the hinder part of any thing, the rear; *ad.* to the place left, behind, again; *v.* to mount a horse, to place on the back, to second, to maintain, to move back—*Pith^h, picchhū^h; ad. picchhe^h, phir yā pher^h; v. ghore par chāḥnā yā chārḥnā^h, pachh k^h, sakārā d^h, sūbhālnā^h, haknā yā hatnā^h.* [nindā k, chawāw k.

BACK'BITE, *v.* to speak ill of the absent—*Chuglī khinā, gibat k.—Pith picchhe*

BACK'BI-TER, *n.* one who speaks ill of the absent—*Chugul-khor, gammāz, gibatī—Lutrā,*

[chawāw, lutrāi.

piṭh piche nindā karne hārā, chawāw k. w.

BACK'BI-TING, *n.* slandering the absent—*(Gibat, chugul-khori—Pith picchhe nindā,*

BACK'BONE, *n.* the bone of the back—*Rū^h.*

BACK'DOOR, *n.* a door behind a house—*Chor-khirkī^h, kolkī^h.*

BACK'FRIEND, *n.* a secret enemy—*Poshida dushman—Gupt śatru, chhipā bairi.* [chāyā.

BACK'GROUND, *n.* ground behind, shade—*Pichhe ki zamin, sāya—Pichhārī ki bhūmi,*

BACK'PIECE, *n.* armour for the back—*Pusht kā baktar silāh yā sirāh—Pith kā kavach*

wā jhilam.

BACK'ROOM, *n.* a room behind—*Chor-kothrī^h, ghar ke picchhe ki kothrī^h.*

BACK'SIDE, *n.* the 'inder part—*Pichhā^h, picchhuwārā^h, chāṭap^h.*

BACK'SIDE, *v.* to fall off, to apostatise—*Bar-gashtā h., picchhe phisalnā^h, mulhid yā munkir h.—Dignā, dharmachyut h.*

BACK'SLI-DEER, *n.* an apostate—*Bar-gashtā h. w., picchhe phisalne w^h, munkir, mulhid*

—Dignewālā, dharmachyut.

- BÁCK'SLI-DING**, *n.* desertion of duty — *Bar-gashtagi, irtulád, inkiráf, ihlúd* — Swadhar-matyág.
- BÁCK'STAFF**, *n.* a kind of quadrant — *Ek ála-i-munajjimána jisse irtifá-i-áftáb daryúft*
- BÁCK'STAIRS**, *n. pl.* private stairs — *Chor-sipih*.
- BÁCK'SWORD**, *n.* a sword with one sharp edge, a stick with a basket handle — *Ek-dhári talwár^h, ek chhari jiská muthiá tokri ká hotá hai^h*.
- BÁCK'WARD**, *ad.* with the back forwards, towards the back or the past; *a.* unwilling, hesitating, sluggish, dull, late — *Pichhe^h, pichhári^h, pushi ki taraf, guzrá, a. ná-ráz, kushida, pas-o-pesh k. w., do-dilá, sust, ahmag, kund, der, dirang* — Pith ki or; *a.* an-mána, anichehuk, ágápicchá kartá, dochitá, álasí, dhilá, jarabuddhi, atitakál.
- BÁCK'WARDS**, *ad.* towards the back — *Pushi ki taraf* — Pith ki or, ultá.
- BÁCK'WARD-LY**, *ad.* unwillingly, perversely — *Ná-razámándi se, zúld yá sarkashi se, susti se* — Anman, haṭ wá machláí se, dhil wá vilamb se.
- BÁCK'WARD-NESS**, *n.* dulness, tardiness — *Kundh, susti, dirangí, ná-razámándi* — Mandatá, dhil, aber, vilamb, anichehjá. [—Chaupar wá chausar ke sadis ek khel.
- BÁCK-GÁMMON**, *n.* (W. *bac, cammaun*) a game with box and dice — *Takhta-i-nard*
- BA'CON**, bá'ku, *n.* (S. *bacan*) hog's flesh salted and dried — *Súar ká namkin aur khushk goشت* — Súar ká sukháya aur loná kiyá huá máns.
- BAD**, *a.* ill. not good, vicious, hurtful — *Kharáb, z'bán, 'aibi, 'aib-dár, muzir* — Mund, burá, khotá, dushé, adham, kutsit, ahit, ahitakári. [burí bháñti se.
- BAD'LY**, *ad.* in a bad manner, not well — *Be-tarah, kharáb, bad-daul* — Burá, kudaul,
- BAD'NESS**, *n.* want of good qualities — *Kharábi, khotai^h, zaháni* — Burá, dushatá.
- BADE**, *p. t.* of *bid* — *Hukm diya^h*.
- BADGE**, *n.* (S. *beag*) a mark or token of distinction; *v.* to mark as with a badge — *Nishán-i-tamiz, pahchánne ki 'alámat*; *v. tamiz yá pahchán ke liye nishán k.* — Pahchán ki chiháni, pahchánne ke liye chihni; *v. pahchán ká chihni k.*
- BADGELESS**, *a.* having no badge — *Be-nishán-i-tamiz, pahchánne ki 'alámat ke ba-gair* — Pahchán ke chihni biná, pahchánne ki chiháni biná. [bájú^h.
- BAD'GER**, *n.* an animal that earths in the ground; *v.* to worry, to pester — *Be, 'i yá*
- BAD'GER-LEGGED**, *a.* having legs like a badger — *Jiski bejú ki sí tangeñ hon^h, bejú ki sí tangeñ rakhe w^h*. [gú—Laghuvíkya, hasyavíkya, hudsí ki báñchit.
- BAD'NAGE**, bá'dí-nazh, *n.* (Fr.) light or playful discourse — *Halki yá hansi-ki guft*.
- BAD'FLE**, *v.* (Fr. *béfler*) to elude, to confound, to defeat; *n.* a defeat — *Fareb d., ráigán k., záya k., hairán k., mahráim k., 'ájiz k.; n. hairáni, mahráimi, 'ájizi, shikast* — Thagná, vyarth k., akáratk k., ghabrá d., már d., parast k.; *n. hár, parájay, parábhav.* [Thagne w., ghabrá d. w., vyarth wá parast k. w.
- BAD'FLER**, *n.* one who baffles — *Fareb d. w., ráigán záya hairán mahráim yá 'ájiz k. w.*
- BAG**, *n.* (S. *baly* ?) a sack, a pouch, a purse; *v.* to put into a bag, to load with a bag, to swell like a full bag — *Gon^h, borá^h, thailá^h, thaili^h, baṭwá^h, jholi^h, hamyáni, ganji-yá^h, torá^h, badra^h; v. bore yá thailé meñ bharná^h, bore yá thailé se ládná yá bojhná^h, bhare bore yá thailé sí phúl jáná^h*.
- BAG'GAGE**, *n.* the luggage of an army, the goods that are to be carried away, refuse-lumber, a worthless woman, a flirt — *Lashkar yá safar ká wámán, fuzla, ákhor, agar-bagar^h, fúsiqa, 'aiyará yá nakhre-báz 'aurat* — Bahir, sená ke sáth ki sámagri derá dandá ityadi, bát ki sámagri, chhiñt, chhiñt, puñschali, chanchalá.
- BAG'PIPE**, *n.* a musical wind instrument — *Shah-nái, bájú jo phúñkne se bojtá hai^h*.
- BAG'PIPER**, *n.* one that plays on a bagpipe — *Shah-nái bajáne w.*
- BAG'A-TELLE**, *n.* (Fr.) a trifle — *Ná-chiz* — Tucheḥha wá kshudra vishay.
- BAGNTO**, bān'yo, *n.* (It.) a bathing-house, a brothel — *Hamnám, gusl-khána, kasbi-khána* — Nahinghar, snánagrih, vésyálay, ganikálay.
- BAIL**, *c.* (Fr. *bailler*) to set free on security, to become surety for another's appearance; *n.* surety given for another's appearance — *Zamánat par chhorná, házir-zámini k.; n. házir-zamín, zamánat, zámíni* — Lagnak par mukt k., pratibhú h.; *n. dar-sánapratibhú.* [yogyá.
- BAIL'A-BLE**, *a.* that may be bailed — *Qábil-i-zamánat* — Lagnak par mukt hone ke
- BÁI'LIFE**, *n.* a subordinate law officer, a steward — *Dastaki, 'adulat ke hukm ki tá'mil k. w., shahna, sazáwal, gumáshta* — Kachahri ká chaprásí, káryyádhis.
- BÁI'LI-WICK**, *n.* the jurisdiction of a bailiff — *Dastaki shahna yá sazáwal ká 'aláqa, belif ká 'aláqa* — Kachahri ke chaprásí wá belif ká adhikár.
- BÁI'MENT**, *n.* delivery of goods in trust — *Supurdagi-i-mál ba-taur-i-amánat* — Tháti wá dharohar ki náin dravya vastu ityadi ká dená.
- BÁIT**, *v.* (S. *batan*) to put meat on a hook as a lure, to give refreshment on a journey; *n.* meat set to allure, a temptation, refreshment on a journey — *Chará lagána^h, safar meñ náshita chará yá dāna-pāni dená*; *n. chará^h, tam', safar meñ náshita yá dāna-pāni* — Top dená, kantis wá bahsi meñ chará lagána, path meñ áhar wá anáj páni dená; *n. máns ká goñdá, ṭop, lobh, lálach, path meñ áhar wá anáj páni.*

- BĀIT**, *v.* (G. *beitan*) to attack, to harass—*Torwáná^h, kaṭwáná^h, hulkárná^h.*
- BĀIZE**, *n.* a kind of coarse cloth—*Patá^h.*
- BĀKE**, *v.* (S. *bacun*) to dry and harden by heat, to dress food in an oven; *p. p.* **BĀKED** or **BĀK'EN**—*Añch se sukḥākar karā k.^h, señkná^h, pakíná^h.*
- BĀK'ER**, *n.* one whose trade is to bake—*Nān-bái⁷—Rotiwálá.*
- BĀK'ER-Y**, *n.* a baker's work-place and oven—*Nān-bái⁷ ku kār-khāna aur tandúr—Roṭiwāle ká vyāpārasthān aur chūlhā.*
- BĀK'ING**, *n.* the quantity baked at once—*Jo ghān ek ber pakáí jáy^h.*
- BĀKE'HŌUSH**, *n.* a place for baking—*Tandúr-khāna—Pūpasālá, pákasālá.*
- BĀKE'MEATS**, *n.* meats dressed in an oven—*Pakká khāná^h—Rasoi, pakwāna.*
- BĀL'ANCE** *n.* (L. *bis, lance*) one of the powers in mechanics, a pair of scales, the difference of an account, a sign in the zodiac: *v.* to weigh in scales, to counterpoise, to regulate an account, to make equal, to hesitate, to fluctuate—*Dūñr^h, tarázú, baṭi, burj-i-mizān; v. wazn k., ham-wazn k. yá h., wásil-baṭi k., sáf k., burābar k., pas-o-pesh k., hais-bais meñ k.—Tulāyantra, taulne ká kántá, seṣhabhāg arthāt lekhe jokhe ká nymāś wá adhikāś, tulārā'í; v. taulná wá tolná, dhārā bañdhná wá sādhná, tulyabhār k. wá h., lekhe wá nikās kī bidh milāná, lekḥá dīyohá k., samān wá tulya k., āgāpichhā k., dochittá h., dubdhā k. [yatá, samatá, tulyatá.*
- BĀL'AN-CHING**, *n.* equilibrium, poise—*Ham-wazn, ham-tarázú—Tulyabhār, bhāratul.*
- BAL-CŌNY**, or **BĀL'CO-NY**, *n.* (S. *bale*) a frame or gallery before a window—*Bāli-khāna yá barāmada—Varaṇḍ, indrakosh.*
- BĀLD**, *a.* (balled?) wanting hair, unadorned, inelegant, naked—*Be-bál ká, chandlá^h, ná-zeb, bad-numá, nangá^h, zāti poshish ba-gair—Kesahin, gañjá, chandrá, aparishkrit, asañskrit, burá, anāvrit, nagna.*
- BĀLD'LY**, *ad.* nakedly, inelegantly—*Nangí hūlat se, bad-numái se, ná-zebái se, kharábí se—Nagnatá se, alañkārāhīnatá se, aparishkrit se.*
- BĀLD'NESS**, *n.* want of hair, inelegance—*(Chandlá^h, ná-zebái, bad-numái—Kesahīnatá, gañj, chandráí, asaḥyātá, parishkārāhīnatá, alañkārāhīnatá.*
- BĀL'PĀTE**, *n.* a head without hair—*Be-bál ká sar, chandlá sir^h—Chandrá wá gañjá mūñr, kesahīnamastak.*
- BĀL'PĀT-ER**, *a.* desitute of hair—*Be-bál ká, chandlá^h—Kesahin, gañj, chandrá.*
- BAL'DER-DASH**, *n.* (bull, dash) a jargon of words, senseless prate, rude mixture—*Be-hūda-goí, wāhiyāt guṭí yá, be-taur milāw—Anarthakavākya, vrithákathá, dantakathá, bin samājh ká milāw, biná vichār ká milāw.*
- BĀL'DRICK**, *n.* (L. *baltus*) a girdle, a belt, the zodiac—*Partalá^h, kamar-band, mintagatu-l-bariy—Mekḥalá, kaṭbandhan, patká, rāsichakra, rāsīmandal, lagnamāṇḍal.*
- BĀLE**, *n.* (Fr. *ballo*) a bundle or package of goods; *v.* to make up into a bale—*Gat-thar^h, gatthá^h, gāñth^h, bachuká^h, bachuk^h, moṭri; v. gatthar gatthá gāñth bachuká yá moṭr banāná^h.*
- BĀLE**, *v.* (Fr. *bailler*) to lave out water—*Ulaḥná^h. [kat, kleś, vipat, āpat.*
- BĀLE**, *n.* (S. *beal*) misery, calamity—*Taklīf, musibat, tasdī⁷, paresāhī—Dukkh, sañ.*
- BĀLE'FUL**, *a.* sorrowful, destructive—*Puresāhī, cam-gñ, ranjida, ziyān-kār, muzir—Dukhí, dukkhagrast, sokāñwit, khedit, udās, nāśi, nāśak, hānikār, ghātak.*
- BĀL'IS-TER**, *n.* (Gr. *ballo*) a cross-bow—*Ek qism kī kamān—Ek prakār ká dhanu, sārasan.*
- BALK**, *bák, n.* (S. *bale*) a ridge of land, a great beam, disappointment; *v.* to disappoint, to frustrate, to elude—*Mehr^h, shaktir, kari^h, ná-ummedi, yās; v. mahrum yá māyūs k., ná-ummed k., fareb dekar bachná—Dañrā, dharan, nirasī, āśākhāṇḍan; v. niras k., āśā toṛná, dhokhí d.*
- BĀLL**, *n.* (G.) a round body, a globe, a bullet—*Golá^h, gend^h, goli^h.*
- BĀLL**, *n.* (Fr. *bal*) an entertainment of dancing—*Nāch^h. [nāch.*
- BĀL'LET**, *n.* a kind of historical dance—*Raqs muta'alliq-i-tawārīkh—Itihāsasambandhī*
- BĀL'LAD**, *n.* (Fr. *ballade*) a song—*Gī^h, rāg^h.*
- BĀL'LAD-ER**, *n.* a maker or singer of ballads—*Kalāñwat^h, kathak^h, bhāt^h.*
- BĀL'LAD-RY**, *n.* the subject or style of ballads—*Sarod ká mazmūn yá 'ibarat yá tariqa—Gīt ká vishay wá dhārā wá rīti.*
- BĀL'LAT-ED**, *a.* sung in a ballad—*Gīt meñ gáyá huá^h.*
- BĀL'LAD-MĀK-ER**, *n.* one who writes ballad—*Gīt likhne w^h, gīt banāne w^h, bhāt^h.*
- BĀL'LAD-MŌN-GER**, *n.* one who sells ballads—*Sarod ká kār-o-bār k. w., sarod-farosh—Gīt bechne w.*
- BĀL'LAD SING-ER**, *n.* one who sings ballads—*Gawaiá^h, gāne w^h, kathak^h, kalāñwat^h.*
- BĀL'LAD-TŪNE**, *n.* the tune of a ballad—*Sur^h, lay^h, ter^h, tāñ^h.*
- BĀL'LAD-WRĪT-ER**, *n.* a composer of ballads—*Gīt banāne w^h, bhāt^h.*
- BĀL'LAST**, *n.* (D) heavy matter put in the bottom of a ship to keep it steady; *v.* to put weight in the bottom of a ship, to keep any thing steady—*Wah sangin chiz jo jaház ko sidhā rakhne ke wāste uski tah meñ rakhkhi jāti hai. v. jaház kī tah meñ*

wazn rakhnā tā-ki wah sidhā rahai, kisi chiz ko ham-wazn karke sidhā rakhnā.—Wah bhiri padā h jō meñ padā h jō meñ usko sidhī rakhne ke nimitta dharte haiñ ; v. naukā ki peñdī meñ bhār dharnā jismeñ naukā s dhi rahai, kisi vastu ko tulyabhār karke sidhī rakhnā.

BAL-LŌON', *n.* (Fr. *ballon*) a large round vessel used in chemistry, a ball placed on a pillar, a large bag of silk filled with gas which makes it rise into the air—*K'imiyāi kām kā musta'mal bartan, kalas^h gubbāra*—Ek pātra jiskā vyavahār rasāyan meñ hotā hai, kalsā, gubbārā, ākāsāyan.

BAL/LOT, *n.* (Fr. *ballotte*) a ball used in voting ; *v.* to choose by ballot—*Kura jo rāe dene meñ musta'mal hotā hai ; v. kuru se yā'ni chūthi dātkur pasawt k. yā rāe d.*—Goli jiskā vyavahār anumati dene meñ hotā hai ; *v.* goli ke dwārā anur. ati d.

BAL-LO-TATION, *n.* a voting by ballot—*Kura rukh-kur yā dātkur rāe d.*—Goli ke dwārā anumati d.

BALM, *bām*, *n.* (Gr. *balsamon*) an odoriferous plant, a fragrant ointment ; *v.* to anoint with balm, to soothe—*Bādranjboyā, balsān, khush-bū-dār marham ; v. khush-bū-dār marham lagānā, narm k., mulsām k., takhfif k., tuskīn d.*—Sugandhī per, sugandhī wā achchhā mahaktā pralep ; *v.* achchhā mahaktā lep lagānā, sant k., upasām k.

BĀLM'Y, *a.* having the qualities of balm, fragrant, soothing, mitigating—*Bādranjboyā yā balsān ke māmūd, khush-bū-dār, narm k. w., takhfif k. w., tuskīn-bāhsh*—Sugandhivrikshagunavishishṭ, sugandhī, saugandhik, upasāmak, śāntidāyak, nivāruk.

BĀLSAM, *n.* a shrub, a soothing ointment—*Balsān, tuskīn-bāhsh yā ārām-dih marham*—Sugandhī per, upasāmak wā śāntidāyak lep

BAL-SĀM'IC, **BAL-SĀM'I-CAL**, *a.* having the qualities of balsam, soft, soothing—*Balsāni, narm, ārām-dih, tuskīn-bāhsh*—Sugandhilatāgunavishishṭ, mridu, komal, śāntidāyak, upasāmak, sukhakārī.

BĀL'NE-AL, *a.* (*balneum*) belonging to a bath—*Hammām yā gush-lāhane ke muta'alliq*—Snānasthānasambandhī, nahāngar kā sambandhī.

BĀL'NE-ARY, *n.* a bathing room—*Hammām, gush-khāna*—Snānagrih, nahāngar.

BĀL'NE-ATION, *n.* the act of bathing—*Gush*—Snān, nāsn.

BĀL'US-TER, *n.* (Fr. *balustre*) a small column or pilaster—*Chhotā khambhā^h*.

BĀL'US-TERED, *a.* having balusters—*Khambhe-dār*—Chhote khambhōñ se yukṭ.

BĀL'US-TRĀDE, *n.* a row of balusters—*Khambhōñ kā kaṣṭhrā yā kath-gharā^h, khambhōñ kī pāñē^h, kathgharā^h*.

BAM-BŌO', *n.* an Indian plant of the reed kind—*Bāns^h*.

BAM-BŌO'ZLE, *v.* to deceive, to mislead—*Thagnā^h, dhokhā d.^h, bhulāwā d.^h, bahkānā^h*.

BAM-BŌO'ZLER, *n.* a tricking fellow, a cheat—*Thag^h, bahkāne w.^h, dhokhā d. w.^h, bhulāwā d. w.^h*.

BĀN, *n.* (S. *bannan*) a public notice, a curse, interdiction ; *v.* to curse—*Ishtihār, la'nat, mumānā'at ; v. la'nat d., kosnā^h*—Vijñāpan, avadhān, śāp, nishedh ; *v.* śāp d., sarāpnā. [Dākū, dakat, luterā.

BĀN'DIT, **BAN-DIT'TO**, *n.* (It.) an outlaw, a robber ; *pl.* **BAN-DIT'TI**—*Ruh-zun, qaznig*—**BĀNS**, or **BĀNNS**, *n.* proclamation of marriage—*Hone-wālī shādī kī ishtihār*—Hone wāle byāñ kā dhandhorā.

BĀND, *n.* (S. *banda*) any thing which binds ; *v.* to unite, to associate—*Pattī^h band, guroh, tāifa, jamā'at ; v. bāndhnā^h, milnā^h, milnā^h, dūre kī sāth k.^h*—Bandhan, dal.

BĀN'DAGE, *n.* that which binds, a fillet—*Band, pattī^h*—Bandhan.

BĀN'DER, *n.* one who unites with others—*Dūre kī sāth k. w.^h, dūre ke sāth milne w.^h*.

BĀN'DŌX, *n.* a small slight box—*Chhotī pathi sandūq*—Chhotī patli petikā wā petāri.

BĀN'DE-LET *n.* a flat moulding or fillet—*Imarat meñ pattī kī sūrat kī naqsha*—Grih-ādī meñ pattī kā ākār.

BĀN'DŌG *n.* a large dog—*Ek qism kī barā kuttā*—Ek prakār kī barā kūkur.

BĀN-DO-LEERS', *n.* wooden cases for powder—*Toshdān*—Singrā, seṅgrā.

BĀN'DŌL. See under **BANNER**.

BĀN'DY, *n.* (L. *pandō*) a club for striking a ball ; *v.* to beat to and fro, to toss about, to give and take, to exchange—*Geid mārne kī dandā^h ; v. dānwāndol k. yā k.^h, idhur uṭhar phenknā^h āpas meñ den len k.^h, pallā k.^h*.

BĀN'DY-LEG, *n.* a crooked leg—*Kaj-pā*—Terhe pāñw.

BĀN'DY-LEGGED, *a.* having crooked legs—*Kaj-pā*—Terhe pāñw kī, terhe pāñw w.

BĀNE, *n.* (S. *banā*) poison, mischief, ruin ; *v.* to poison—*Zahr, zarar, nuqsān, barbādī, kharābī ; v. zahr denā yā khlānā*—Vish, māhur, hāni, apakār, nās, vinās ; *v.* vish d., māhur khlānā. [nāsi, vināsak.

BĀNE'FUL, *a.* poisonous, destructive—*Zahr dār, muzir*—Bikhahā, vishānwit, vishadhar,

BĀNG, *v.* (D. *benqeler*) to beat, to thump ; *n.* a blow, a thump—*Mārnā^h, thoknā^h, dhamākā d.^h ; n. mār^h, ghūnsā^h, thappar^h, dhamākā^h*.

BAN'ISH, *v.* (Fr. *bannir*) to condemn to leave his country, to drive away—*Jilā-watan k., dūr kar d.^h*—Desāntar k., des se nikāl d., hañkā d., bhagā d.

- BAN'ISH-ER**, *n.* one who banishes—*Jilá-watan yá dūr k. w.*—Desántar *k. w.*, *deś se ní-kál d. w.*, *bhagá d. w.*, *haiká d. w.* [*pravāsan, pravās, vivās.*]
- BAN'ISH-MENT**, *n.* the act of banishing, exile—*Jilá-watan, shahr-badar*—Desanihs *rañ*,
- BANK**, *n.* (*S. banc*) a mound or ridge, the ground rising on each side of water, any heap piled up, a bench or seat, a place where money is deposited; *v.* to raise a bank, to put money in a bank—*Pushka, kinára, karárá^h, arárá^h, dháñg^h, tekrá dhúá^h, chaunk^h, sarraf-khána*; *v. pushka-bandi k., sarraf-kháne meñ rupiye umánat rakhná*—*Bándh, tír, díhá, tilá, machiyá, koñhi*; *v. bándh bándhná, koñhi meñ dharohar wá tháti dharna.* [*sákhákar^h.*]
- BANK'ER**, *n.* one who keeps or manages a bank—*Maháján^h, koñhíwál^h, hundíwál^h,*
- BANK'RUPT**, *a.* unable to pay debts, insolvent; *n.* one who cannot pay his debts; *v.* to make insolvent—*Dewáliyá^h,^h n. dewáliyá kardálná yá banádálná^h,^h dewálá níkálná^h.*
- BANK'RUPT-ÇY**, *n.* the state of a bankrupt—*Dewálá^h.* [*Jhándá, patáká, dhwájá.*]
- BAN'NER**, *n.* (*Fr. bannière*) a military standard, a flag, a streamer—*Nishan, 'alam.*
- BAN'NERED**, *p. a.* displaying banners—*Nishán-dár, 'alam-dár*—*Jhándá phahr-í,* *patákáyukt.*
- BAN'NER-ET**, *n.* a knight made in the field of battle, a little banner—*Jo shakhs mai-dán-i-jang meñ muntáz sawároh meñ bharti ho, jhandí^h*—*Jo jan larái ke khet meñ pratishthit aswayoddhaon meñ bharti ho, patáki.*
- BAN'NER-ÖL**, **BAND'RÖL**, *n.* a little flag—*Jhandí^h*—*Patáki.*
- BAN'QUET**, *n.* (*Fr. a* feast, a grand entertainment; *v.* to give a feast—*Ziyáfat, da'wat*; *v. ziyáfat k., da'wat d. yá k*—*Bhoj, jewnár*; *v. bhoj dená, jewnár d. wá k.*
- BAN'QUET-ER**, *n.* one who feasts—*Ziyáfat yá da'wat k. w., 'unda gízá kháne w.,*—*Bhoj k. w., utsavakartá, uttam bhojan kháne w.* [*jan.*]
- BAN'QUET-ING**, *n.* the act of feasting—*Ziyáfat, da'wat*—*Bhoj, jewnár, visishtánabho-*
- BAN'QUET-HÖUSE**, **BAN'QUET-ING-HÖUSE**, *n.* a house where banquets are held—*Ziyáfat khána, da'wat-khána*—*Utsavabhawan, jewnárghar, bhojghar.*
- BAN'TER**, *v.* (*Fr. badiner*) to play upon, to rally, to jeer; *n.* raillery, ridicule—*Chuhul k^h, hañsi k^h, thathá k^h*; *n. hañsi^h, chuhul^h, thathá^h.*
- BAN'TER-ER**, *n.* one who banters—*Thathol^h, chuhul k. w.^h*
- BAN'TER-ING**, *n.* jesting, ridicule, raillery—*Thathá^h, hañsi^h, chuhul^h.*
- BANT'LING**, *n.* a little child, an infant—*Bachcha, shir-khor turká*—*Śīśu, bálak.*
- BAP'TIZE**, *v.* (*Gr. baptō*) to administer the sacrament of baptism—*Istibág d. yá gota diláná*—*Snán athawá dúb d., Isáidharm meñ jalasañskár k.*
- BAP'TISM**, *n.* one of the Christian sacraments—*Istibág yá gota, 'Isái mazhab meñ dákhil karne yá hone ki rasm*—*Snán, avagáhan, Isáidharm meñ jalasañskár* [*dhí*]
- BAP'TIS'MAL**, *a.* pertaining to baptism—*Istibág ke mutá'alliq*—*Jalasañskár ká samban-*
- BAP'TIST**, *n.* one who baptizes, one opposed to infant baptism—*Istibág d. w., wah jo bachchoñ ko istibág nahin detá*—*Snán athawá avagáhan karáne w., wah jo bálakon k. jalasañskár nahin kartá.* [*sañskár karne ká sthán.*]
- BAP'TIS-TER-Y**, *n.* a place for baptizing—*Istibág dene ki jagah*—*Isáidharm meñ jala-*
- BAP'TIS'TI-CAL**, *a.* relating to baptism—*Istibág ke mutá'alliq*—*Jalasañskár ká samban-*
- BAR**, *n.* (*Fr. barre*) a long piece of wood or metal, something to hinder entrance, a bolt, a gate, a bank at the entrance of a harbour, the place where lawyers plead or criminals stand, an enclosed place in a tavern, a line in music which divides the notes into equal portions in respect to time; *v.* to fasten with a bar, to hinder, to exclude, to except—*Chob yá filzáti chhar, rukáwat^h, beñrá^h, phátak^h, bundar ke muháne par ká char, jílás yá ní'adílát meñ wakilon ke juwáb-o-suwál karne aur zer-taujizón ke khure hone ki jagah, sharáb-kháne ká ek kamará, bije meñ barábar sur karne ke liye ek khatt*; *v. beñrá lagáná^h, rokna^h, kháñj k., istená k.*—*Lakrí wá dhát ki ohhar, ág, dañlí, hurká, dwár, kol ke muháne par ká char, kachahri meñ vyavaharas-istrajná ke uttar pratyuttar karne aur aparadhiyon ke khare hone ki jagah, kalawariye meñ ek koñhri, báje meñ sur wá tál sam karne ki lakir*; *v. beñrá lagáná, apná, níkálná, chhoj d.*
- BAR'FUL**, *a.* full of obstructions—*Rukáwat yá rok se bhará huá^h.*
- BAR-RI-CADÉ'**, *n.* (*Fr.*) a fortification made in haste to keep off an attack; *v.* to stop up a passage, to fortify—*Qal'a-bandi, níku-bandi, kúcha-bandi*; *v. qal'a-bandi k., kúcha-bandi k., náka-bandi k., muzbút k.*—*Ár, garhabandhan*; *v. ár k., garhabandhan k.*
- BAR'RI-ER**, *n.* an intrenchment, a defence, a fortress, an obstruction, a boundary—*Khandiq, morehál-bandi, panáh, qal'a, rok^h, sur-hadd, hadd-bandi*—*Khái, gherá, garh, ár, dáñra, síma, síwána.*
- BAR'RI-TER**, *n.* a counsellor at law—*'Adílát ká wakíl*—*Paráarthavadánuvákarttá.*
- BARB**, *n.* (*It. barba*) any thing in place of a beard, the points that stand backward in an arrow, armour for horses; *v.* to shave, to jag arrows with hooks, to furnish

- horses with armour—*Koi chí jo dārhi kī jagah meñ ho, tīr ke phīre hue phal, ghorē kā baktar ya zirah*; v. *hajānat k.*, *tīr ko khār-dār banāna*, *ghorō ko baktar se sajāna*—*Dārhi kī jagah men jo kuchh ho, ban ke phīre hue wā terhe phal, prakhar, a-wasājā, ghorōn kā kavach wā jhām*; v. *muhñna*, *ban meñ phal wā kāñte lagāna*, *ghorōn par kavach wā jhām dharnā*. [yukt.]
- BĀR'BA-TED**, *a.* bearded, jagged with points—*Sīnkur-dār, āñkri-dār*—*Sīnkur w.*, *phala-BĀRHEP*, *p. a.* bearded, armed—*Khūr-dā*, *jaushan dār, baktar-dār, musallāh*.—*Āñkri w.*, *āñkriyukt, phalayukt, kavachī, kavachayukt*.
- BĀR'BEL**, *n.* a species of fish with barbs—*Ek gism kī khār-dār machhli*—*Ek prakār kī baji machhli jismeñ kāñte rahte hain*.
- BĀR'BER**, *n.* one who shaves beards—*Hojjām*—*Nāi, nāū, nāpit*.
- BĀRB**, *n.* a Barbary horse—*Barbari ghorā*.^a
- BĀR'BA-CAN**, *n.* (Fr. *barbacane*) a fortification before the walls of a town or at the end of a bridge, an opening in a wall for guns—*Marhala-bandī, shahr-panāh ke bāhar kī yā ek pul ke akhīr kī garhī, randa*^a, *andar se golā yā goli chālāne ke liye diwār men sārākh*—*Nagar kī bhitoñ ke sāmne kī wā ek pul ke ant kī garhī, mar, bhitar se goli chālāne ke liye bhitoñ meñ chhed*.
- BĀR'BA-ROUS**, *a.* (L. *barbarus*) rude, uncivilized, savage, inhuman, contrary to good use in language—*Nā-tarāshida, be-tarbiyat, be-malqa, wahshī, be-rahm, sukht, be-murawwat, bad-muhīwara, khulāf-i-muhīwara*—*Gaṇwārū, asabhya, aungurh, asishr, banelā, jāngalī, nishthūr, krūr, nirday, bhāshāsampradāyaviruddh, vagritiviruddh*.
- BĀR-BĀRIAN**, *n.* a savage, an uncivilized person, a cruel person; *a.* savage—*Wahshī, nī tarāshida yā be-tarbiyat shakhs, zālīm, be-rahm shakhs*; *a.* *wahshī, dīhāñī*—*Banelā, jāngalī, asabhya wā asishr purush, gaṇwār, nirday vyakti*; *a.* *asabhya*.
- BĀR-BĀRIC**, *a.* uncivilized, foreign—*Nā-tarāshida, wahshī, begāna, gair mulk kā*—*Asabhya, asishr, gaṇwārū, vidēsiya, vidēsi*.
- BĀR'BA-RISM**, *n.* inhumanity, cruelty, ignorance, an impropriety of speech—*Be-rahmī, sang-dil, jīhāt, bad-muhīwara, be-taur guft gū*—*Krutatā, kathoratā, nirdyatī, vākya kī auddhatā, bhāshāsampradāyaviruddhatā*.
- BĀR-BĀRITY**, *n.* savageness, cruelty—*Wahshī-pan, wahshīyat, be-rahmī, sang-dilī*—*Jāngalīpan, banelāpan, paṣutā, krutatā, nishthuratā*.
- BĀR'BAR-IZE**, *v.* to render barbarous—*Wahsh k., nā-tarāshida k, be-rahm k.*—*Jāngalī k., banelā k., asabhya k., nishthūr k.*
- BĀR'BA-ROUS-LY**, *ad.* in a barbarous manner—*Nā-tarāshidagi se, be-rahmī se*—*Asabhyatā se, banelāpan se, jāngalīpan se, krutatā se, nishthuratā se*.
- BĀR'BA-ROUS-NESS**, *n.* rudeness, cruelty—*Wahshī-pan, nā-tarāshidagi, sang-dilī, be-rahmī*—*Jāngalīpan, banelāpan, asabhyatā, asishatā, krutatā, nirdyatā*.
- BĀR'BE-CUE**, *n.* a hog dressed whole; *v.* to dress and roast a hog whole—*Ek sūar jo samūchā pakāyā jāy*^a; *v.* *ek sūar ko samūchā pakāna*.^b [kavi.]
- BĀRD**, *n.* (C. *barhā*) a minstrel, a poet—*Bhāt*,^b *kalāñwat*,^b *shā'ir*—*Māgad, vanlī*.
- BĀRDIC**, **BĀR'DISU**, *a.* relating to bards—*Shā'irāna*—*Māgadhasambandhī, kavisambandhī, bhāt wā kalāñwat kā*.
- BĀRE**, *a.* (S. *bar*) naked, without clothes, uncovered, unadorned, poor, mere; *v.* to strip, to make naked—*Darahnā, nangā*,^b *be-kupre*,^b *khulā*,^b *be-barg-o-bur, be-bul-o-par, sādā, be-ārāish, muṣṣī, khālī*; *v.* *kuprā utār lenā*,^b *nangā k*.^b—*Nagna, vivastā, vas trahin, anāvrit, vivrit, anālankrit, abhūshit, dīn, daundra, kaṅgāl, keval*; *v.* *anāvrit k., nagna k.*
- BĀRE'LY**, *ad.* nakedly, poorly, merely—*Barahnagi se, iflīs se, muṣṣī se. faqat, sirf*—*Nagnadān se, naṅgi avastā se, daridratā se, kaṅgālpan se, keval*.
- BĀRE'NESS**, *n.* nakedness, leanness, poverty—*Barahnagi, dublāpan, ligārī, muṣṣī, iflās, mislīm*—*Nagnāvasthā, nagnatā, vastrahinatā, kṛiatī, kṣhīnatā, durbalatā, daridratā, kaṅgālpanā*. [dublā jan.]
- BĀRE'BONE**, *n.* a very lean person—*Bahut ligār shakhs*—*Bahut kṛīs vyakti, babut*.
- BĀRE'BONED**, *a.* very lean—*Bahut dublā*.^a [dhrishṭ, pragalb, chhṭh.]
- BĀRE'FACED**, *a.* shameless, impudent—*Be-hayā, be-sharm, gustākh, be-īmītyaz*—*Nirlājja*.
- BĀRE'FACED-LY**, *ad.* shamelessly, impudently—*Be-hayā yā be-sharmī se, gustākhī yā be-īmītyāzi se*—*Nirlājjata se, dhrishṭatā wā dhiṭhāi se*.
- BĀRE'FACEDNESS**, *n.* effrontery, assurance—*Be-sharmī, be-īmītyāzi, gustākhī*—*Nirlājjatā, dhrishṭatā, pragalbhatā, dhiṭhāi*. [ad. *bīnā jete*,^b *khule pāñw*.^b]
- BĀRE'FOOT**, *a.* having no shoes; *ad.* without shoes, with the feet bare—*Nangi pāñw*^b; *BĀRE'FOOTED*, *a.* having the feet bare—*Khule pāñw*^b, *nange pāñw*^b.
- BĀRE'HEAD-ED**, *a.* with the head bare—*Khul-sir*^b, *nange-sir*^b.
- BĀRE'HEAD'ED-NESS**, *n.* the being bareheaded—*Sir kā khulā wahñā*.^b
- BĀRE'LEGGED**, *a.* having the legs bare—*Nangi-lāngaiñ*^b, *khulī-lāngaiñ*^b.
- BĀRE'NECKED**, *a.* exposed—*Khulā*^b, *nang-gardan*—*Ugh rā wā ughār, nange gale*.
- BĀRE'PICKED**, *a.* picked to the bone—*Haḍḍī tak chithorā gaya*.^b

BĀRE'ĀBBFD *a. lean* — *Dublā^h*.

BĀRE, *p. t. of bear*.

BĀR'GAIN, *n.* (Fr. *barguigner*) a contract, an agreement, the thing bought or sold ; *v.* to make a contract, to sell — *Sattā^h*, 'ahd, qaul-o-igrār, shart, saudā, khar d-fa-rokht, kharid yā bechī ch z ; *v. sattā k.^h shart k., bai^h k., furokht k.* — Bhugtān, hor, pakki bāchit, nirbandh, kinā wā bechī hui vastu ; *v. bhugtān wā chukti k., nir-bandh k., bechnā.*

BĀR'GAIN-ER, *n.* one who makes a bargain — *Bechne kā sattā k. w^h*

BĀR'GAIN-ING, *n.* the act of making a bargain — *Sattā^h*, qaul, bai^h kā 'ahd — Bhugtān, hor, chukti, bechabechi kī pakki bāchit.

BARGE, *n.* (D. *bargie*) a boat for pleasure or for burden — *Bajrā^h*

BĀR'GEK, **BĀR'GE'MAN**, *n.* the manager of a barge — *Bajre kā mānjhi yā chālāne w^h*.

BĀR'GE'MĀS-TER, *n.* the owner of a barge — *Kiehti kā mālīk* — *Bajre kā sattwādhikāri wā swami.* [yu jūtā hai^h, jurākhār^h.

BA-RI/LA, *n.* (Sp.) a plant cultivated for its ashes — *Ek per jo usk rākh ke liye lagā-*

BARK, *n.* (Dan. *barck*) the rind or covering of a tree ; *v.* to strip off bark, to cover with bark — *Baklā^h*, chhāl^h, chhilkī^h ; *v. baklā chhāl yā chhilkā nikolnā utarnā yā uthānā^h, bakle chhāl yā chhilkē se dhāknā^h.* [may. chhālmay.

BĀR'K, *a.* consisting of bark — *Bukir-dār, chhāl-dār, chhilkē-dār* — *Baklāmāy, chhilkā-*

BĀR'KĀRED, *a.* stripped of the bark — *Buklā chhāl yā chhilkā nikolā utarā yā uthīyā huā^h.* [na^h, jhau-jhau^h k^h.

BARK, *v.* (S. *beorcan*) to make the noise of a dog, to clamour — *Bhauknē w^h, jhau-jhau^h k. w^h, bhōknā^h.*

BĀR'KER, *n.* one that barks — *Bhauknē w^h, jhau-jhau^h k. w^h, bhōknā^h.*

BARK, **BĀRQUE**, *n.* (Fr. *barque*) a ship — *Jahāz* — *Bīri naukā.*

BĀR'LEY, *n.* (S. *bere*) a species of gram — *Jau^h*

BĀR'LEY-CORN, *n.* a grain of barley — *Jau bhar^h, jau kā dānā^h.*

BĀRM, *n.* (S. *beorma*) yeast — *Khamir* — *Tūi.*

BĀR'MY, *a.* containing barm — *Khamir-dār^h* — *Tārīvisiāht.*

BĀR'N, *n.* (S. *bere, ern*) a house for farm produce — *Khīrman, ambār-khāna yā ambār.* gulla-ghar — *Khaliyān, anj-ghar.*

BĀR'NA-CLE, *n.* (S. *bearna ac*) a shell-fish, a bird like a goose, an instrument for holding a horse by the nose — *Syātāpokā^h, hañs ke mushābīk ek chiriyā, ghore ke nathnen pakurñe kā ek āla* — *Jal kā kinā jo pām meñ lakri ityādi par lag jātā hai, hañs ke sadris ek chiriyā, ghore ke nathnen pakurñe kā yantra.*

BA-ROM'E-TER, *n.* (Fr. *baros, metron*) an instrument for measuring the weight of the atmosphere — *Mizānu l-hawā* — *Vātānāpakāyantra, vāyumanāḍalagurutwamāna-yantra.*

BĀR-O-MĒT'RICAL, *a.* relating to the barometer — *Mizānu-l-hawā ke mutā'alliq, mizānu-l-hawā se nisbat-dār* — *Vātānāpakāyantrasambandh, vāyumanāḍalagurutwamānayan-trasambandhi.*

BĀR'ON, *n.* (Fr.) a rank of nobility next to a viscount — *Inglistān ke umarāñ kā darjā jo Vāikaunt ke darjē ke niche hotā hai* — *Ingland meñ kulinōñ kā pad jo Vāikaunt ke pad ke niche hotā hai.*

BĀR'ON-AGE, *n.* the dignity or estate of a baron, the whole body of barons or peers — *Bāran kā darjā yā amlāk, jam'ē 'umarā yā Bāran* — *Bāran kā pad wā bhūmī, kulinōñ wā Bāranōñ kā varg.*

BĀR'ON-ESS, *n.* a baron's lady — *Bāran kī begam* — *Bāran kī patnī wā strī.*

BĀR'O-NY, *n.* the lordship or fee of a baron — *Bāran jo ahāliyān-i-farāñg ke amīrōñ ke ek darjē kā khitāb hai uski milkiyat* — *Bāran nām kulin kā pad*

BA-RŌ'NI-AL, *a.* relating to a baron or barony — *Bāran ke mutā'alliq, Bāran kī milkiyat ke mutā'alliq* — *Bāran nām kulināsambandhi, Bāran kī bhūmī kā sambandhi.*

BĀR'ON-ET, *n.* the title next to a baron — *Baran ke darjē ke ba'd kā darjā* — *Bāran ke pad ke niche kā pad.*

BĀR-O-SCOPE, *n.* (Gr. *baros, skopen*) an instrument to show the weight of the atmosphere — *Mizānu-l-hawā* — *Vātānāpakāyantra, vāyumanāḍalagurutwamānayantra.*

BĀR-O-SCŌ'PICAL, *a.* relating to the baroscope — *Mutā'alliq-i-mizānu l-hawā, mansūb-ba-mizānu-l-hawā* — *Vātānāpakāyantrasambandhi, vāyumanāḍalagurutwamānasamban-dhi.* [rik — *Sainyālay, sunyāgar.*

BĀR'RACK, *n.* (Sp. *barraca*) a building to lodge soldiers — *Chhāvēnī^h, sipāh-khāna, bā-*

BĀR'RACK-MĀS-TER, *n.* the officer who superintends a barrack — *Sipāh-khāne kā muhta-mim yā nigah-bā^h* — *Sainyālay kā adhyaksh*

BĀR'RA-TOL, *n.* (Fr. *barater*) an encourager of lawsuits — *'Adālat meñ da'wañ kī tar-gīb d. w., muggadīma yā nālīsh ubhārñe w.* — *Arthavivād ubhārñe w.*

BĀR'RA-TRY, *n.* foul practice in law — *Da'wañ aur jhagron k. tor-gīb dene kī 'adat* — *Ar-thavivād aur tantōñ ke ubhārñe kī abhyās.*

BĀR'REL, *n.* (Fr. *baril*) a round wooden vessel, any thing hollow and long, a cylin

- der ; v. to put into a barrel — *Pipá, nál^h, nalí^h, nal^h, poigú^h, poingí^h, choṅgá^h, choṅgí^h ; v. pipe meñ vakhná, poigú poingí choṅgá yá choṅgí meñ vakhná^h.*
- BĀR'KEN**, *a.* (S. *bar*) not prolific, unfruitful, not copious, uninventive, dull — *Shor, be-samar yá be-samara, 'aqima, tang, kam-zihñ, sust* — Aphalá, usar, rehaṛ, bāñjh, bahel, bañdhyá, alp, nirbodh, mandabuddhi, jar, mūrh.
- BĀR'KEN-LY**, *ad.* unfruitfully — *Shor-se, bāñjh-pane se^h* — Nishphalatá se.
- BĀR'KEN-NESS**, *n.* want of offspring, unfruitfulness, sterility, scantiness — '*Aqimagi, shor-riyat, shor, tang* — Bandhyatá, bāñjhan, bahelpān, nishphalatá, aphilatá, usarái, ny unatá, alpatá.
- BĀR-RI-CÁDE'**. See under **BĀR**. [*gári^h, ek pakiye ki chhoṭi gári^h, háth-gári^h*]
- BĀR'ROW**, *n.* (S. *bereve*) a small hand or wheel carriage — *Háth se khinch. se ki chhoṭi*
- BĀR'ROW**, *n.* (S. *bearg*) a hog — *Suar^h*.
- BĀR'ROW**, *n.* (S. *bearw*) a mound — *Tilá^h*.
- BARTER**, *v.* (Fr. *barater*) to traffic by exchanging, to give in exchange ; *n.* traffic by exchange — *Mubádala k. ullá-badli k. ; n. mubádala, tijarat bá-iwaz-mu'awaza* — *Paṭá k. rke vyápar k., er pheri karke bāñjiyak k. ; n. paṭa, palte se bāñjiya.*
- BĀR'TER-ER**, *n.* one who barter — *Mubádale se tijarat k. w.* — *Paṭá k. w., paṭá karke vyápar k. w.*
- BA-RÝTES**, **BA-RÝTA**, **BA-RÝTE'**, *n.* (Gr. *baros*) a ponderous earth — *Bhári mitti^h*.
- BĀR-Y-TONE**, *a.* (Gr. *baros, tonos*) noting a grave deep sound — *Bhári aur gambhir áwáz zāñh k. w.* — *Bhári aur gambhir dhvani wá nád ká prakāśak.* [— *Kālá patthar*.
- BA-SALT**, *n.* (L. *basaltus*) a hard dark-coloured stone — *Sang-i-misá, teliyá patthar^h*
- BA-SALTIC**, *a.* pertaining to basalt — *Muta'alliq-i-sang-i-misá* — *Krishnaprastarasam-bandhi, kále patthar ká sambandhi.*
- BĀSE**, *n.* (L. *basis*) the bottom, the foundation, the pedestal of a statue ; *v.* to lay the foundation, to found — *Bunyád, biná, kursi ; v. bunyád dáláná, qáim k.* — *Jar, mūl, new, murti ke niche ká bhag, tal ; v. new dálán, athpaná, sthāpit k.*
- BĀSE'LESS**, *a.* without a base — *Be-bunyád, be-asl* — *Biná jar ká, nirnūl.*
- BĀSE'MENT**, *n.* an extended base — *Lambi chauri new^h*.
- BĀ'SIS**, *n.* the foundation, the pedestal of a column, that on which any thing is raised the ground-work or first principle ; *pl.* *BĀ'Ses* — *Bunyád, biná, khambe ki kursi, pá-ya, jā par koi chiz qáim ki jāy, asl* — *Jar, new, khambe ká adhobhāg, tattwa, mūl.*
- BĀSS**, *a.* in music, low, grave, deep — *Gambhur^h, dhór^h, bhári^h*.
- BĀSS-RE-LIEF**, *n.* sculpture, the figures of which do not stand far out from the ground — *Wah sang-tarāshí ki jiski shaklōn ká ek rukh ma'lūm ho^h* — *Patthar ki wah chitrakāri ki jiski mūrton ká ek or dekh pare.*
- BAS-SOON'**, *n.* a musical wind instrument — *Ek tur ki shahnái* — *Ek prakār ki bāhsuri.*
- BĀS'SV-OL**, **BĀS'VÍ-OL**, *n.* a musical instrument — *Sārangi^h, bansi^h*.
- BĀSE**, *a.* (L. *basis*) low, vile, illegitimate, without value, deep, grave — *Zulil, dūn, pá-shi, waladu-z-ziná, harám-záda, be-quṭr, bhári^h* — *Nich, adham, vijaṇmá, krishnapak-shi, kutsit, tuchchhá, nirguṇ, gambhur, dhír.*
- BĀSE'LY**, *ad.* in a base or unworthy manner — *Zillat se, be-gairati se, páji-pan se* — *A-dhamatí tuchchhatá nichái wá nichatí se.*
- BĀSE'NESS**, *n.* meanness, vileness — *Páji-pan, dúni, kamína-pan, rizál-pan, be-gairati* — *Adhamatí, tuchchhatá, nichatwa, nichatá, apakrishatá.*
- BĀSE'BORN**, *a.* illegitimate, of low parentage — *Harám-záda, waladu-z-ziná, razil* — *Viját, jūaj, vijaṇmá, krishnapakshí, him jati ká, adham jati ká.* [*ká gherá^h*]
- BĀSE'COURT**, *n.* lower court, the farm-yard — *Niche yá pichhwaṛe ká āngan^h, khatiyān*
- BĀSE'MIND-ED**, *a.* mean-spirited, worthless — *Kamū-dil, kamūna-khatir, zulil, past, be-quadr* — *Nichamatí, adhamamatí, kutsit, apakrishat.* [*tá. man ki nichatá.*]
- BĀSE-MIND-ED-NESS**, *n.* meanness of spirit — *Mizāj yá dil ki kamínagi* — *Mati ki adhamā-*
- BĀS'E-NET**, *n.* (Fr. *bassinet*) a helmet or headpiece — *Khod, migfar* — *Mastakarakshapi, yuddha ká op*
- BA-SHĀW'**, *n.* (Ar.) a Turkish viceroy, an imperious person — *Turkistán ke Sultán ká siba-dār, muqrūr shakhs* — *Turistán deś ke rájá ká rájapratindhi, shahkārī purush*
- BĀSH'FUL**, *a.* (L. *basis* f) shamefaced, modest, sheepish, shy, exotting shame — *Nazar-chor, sharmilá, hayá-dār, shurm-g ū, sharm-nák, kádar, buz-dil, sharm-angez* — *Munh chor, sañkochí, lájawan, lájjawān, lajlá, muñchhipá, darpokná, lájjakar.*
- BĀSH'FUL-LY**, *ad.* modestly, in a shy manner — *Sharm gairat yá hayá se, buz-dil se, kádar-pan se^h* — *Lajjá wá sañkoch se, darpoknepan se, kachehe ji se.*
- BĀSH'FUL-NESS**, *n.* modesty, rustic shame — *Sharm, sharm-g ū, gairat* — *Lajjá, sañkoch.*
- BĀS'ILL**, *n.* the slope of a joiner's tool ; *v.* to grind the edge of a tool to an angle — *Barhaṭ ke huthiyār ki dhār^h ; v. huthiyār ko sán yá bāñh d.^h*
- BA-SILLIC**, *n.* (Gr. *basileus*) a large hall, a magnificent church — *Bará dálán, 'alishāñ girjā* — *Baṭá ghar, bará laubhajanabhawan.*
- BĀS'IT-CA**, *n.* the middle vein of the arm — *Básal'q* — *Bāñh ke bich ki nāri.*

- BAS-ŪL'IC, BAS-ŪL'I-CAL, *a.* pertaining to the middle vein of the arm—*Bāsaliq ke mūta'alliq*—Bāñh ke bich ki nāri ká sambandhi, bāñh ke bich ki nāri ká.
- BAS-ŪL'I-CON, *n.* an ointment—*Malham, marham*—Lep
- BAS'U-LISK, *n.* a crested serpent, a kind of cannon—*Choti-dār sūnp, ek qism ki top*—Churayukt sarp, ek prakār ká agnyastra.
- BAS'SIN, bās'n, *n.* (Fr. *bassin*) a small vessel, a pond, a hollow place, a dock—*Chhotā bartan^h, táláb, hauz, khálá^h, jaház ke banne yá marammat hone ki jagah*—Bāsan, tarāg, kuñd, khál, nauká ke banne ká sthān.
- BASK, *v.* (D. *backeren*?) to lie in warmth, to warm by exposing to heat—*Tāpná^h, tapaná^h, dhūp yá ghām khāná yá khilāná^h*.
- BAS'KET, *v.* (W. *basged*) a vessel made of twigs or rushes—*Tokri^h, tokrá^h, daurá^h, dauri^h, daligá^h, khānchá^h, khānchi^h, khānchiyá^h*.
- BAS'KET-HILT, *n.* a hilt which covers the hand—*Mūth jis se háth ki bachāw ho^h*.
- BAS'KET-HILT-ED, *a.* having a basket-hilt—*Mūth-dār jis se háth ki bachāw ho*.
- BASS. See under BASE.
- BASS, *n.* (T. *bast*) a mat—*Chatāi^h*.
- BASS, *n.* a fish of the perch kind—*Samundar ki ek bari machhli^h*—Samadri min.
- B S'SET, *n.* (Fr. *bassette*) a game at cards—*Tās ká khel^h*.
- BAS'TARD, *n.* (W. *bastard*) a child born out of wedlock; *a.* illegitimate, spurious—*Harām-zāda, waladu-z-zinā^h; a. harām-zāda, waladu-z-zinā, naqlí, jhúthá^h*—Jārajsantān, vijānmā; *a.* varṇasañkar, kṛishṇapakshi, kalpit, kritrim.
- BAS'TARD-IZE, *v.* to prove to be a bastard—*Kisí ko harāmi-pillā sābit k.*—Kisí ko varṇasañkar wá vijānmā thahrānā[Kritrim, kalpit, varṇasañkar, kṛishṇapakshi, vijānmā.
- BAS'TARD-LY, *a.* spurious, illegitimate—*Naqlí, jhúthá^h, harāmi-pillā, waladu-z-zinā*—BAS'TARD-Y, *n.* the state of being a bastard—*Harām-zādagi, harāmi-panā*—Jārajatwa, upastrijātadasi.
- BASTE, *v.* (Sw. *basa*) to beat with a stick, to drip butter on meat, to sew slightly—*Lakri se mārṇá^h, chuparṇá^h, dhāgá dātná^h, halki sikí k.^h*
- BAS'ING, *n.* the act of beating with a stick—*Lakri se mār^h*.
- BAS-TI-NÁDE, BAS-TI-NÁDO, *n.* the act of beating with a cudgel; *v.* to beat with a cudgel—*Láthi se mārpiṭ^h; v. láthi se mārṇá^h, lathiyāná^h*.
- BASTILE, *n.* (Fr. *bastille*) a fortification, a castle, a state prison—*Shahr-panáh, qal'a, qal'a jis meñ sábiq meñ Frásis ke mulk meñ qaidí rakhte the*—Garhi, garh, bandigriha, bāndhuon ká ghar.
- BASTION, *n.* (Fr.) a mass of earth standing out from a rampart. a bulwark—*Buri, sodd, dandama, qal'a*—Garhi ki bāhri bhít ki or mitti ká dhih jo rahtí hai, garhi ká kothá, garh wá durg. [jis se gehd marte hui^h.
- BAT, *n.* (S.) a heavy stick, a club used in playing at cricket—*Bhāri dandá^h, dandú*
- BAT'LET, *n.* a piece of wood for beating linen—*Kundi karne ká mugdar^h*.
- BY'ON, BA-RÓN', *n.* a staff, a club—*Chob, 'asá*—Láthi^h, dandá^h.
- BAT, *n.* a small winged animal—*Chamgudar^h*.
- BAT'TISH, *a.* like a bat—*Chamgudar sá^h*.
- BAT'TY, *a.* belonging to a bat—*Chamgidar ke mūtá'alliq*—Chamgidar ká sambandhi.
- BAT'FOWL-ER, *n.* one who practises bat-fowling—*Rāt meñ jál se chiriyon ko pakarne w.*
- BAT'FOWL-ING, *n.* bird-catching at night—*Rāt meñ jál se chiriyon ko pakarṇá^h*.
- BAT'CH, *n.* (S. *bacan*) the quantity of bread baked at once—*Ghān^h*.
- BATE, *v.* (S. *beatan*) to lessen, to lower in price, to take away, to grow less—*Kam k, qimat kam k., takhfif k., kam k.*—Ghatāná, mol ghatāná, kát lená, nyún k. wá hā ghatná.
- BATE'LESS, *a.* not to be abated—*Jo ghat na sake^h*.
- BATE'MENT, *n.* diminution—*Kamti, kami*—Ghatí ghatáw.
- BATING, *prep.* except—*Sivá, ba-juz*—Chhor ke.
- BATE, *n.* (S.) strife, contention—*Jhagrá^h, tantá^h, bakhherá^h*.
- BATE'FUL, *a.* contentious—*Jhagrálú^h, bakhheriyá^h*.
- BATH, *n.* (S. *bañh*) a place to bathe in, a house for bathing, a measure—*Hamam, gusl-khāna, ek paināna*—Snānāgar, nahāngar, ek pariman, ek nāp wá māp.
- BATHE, *v.* to wash in a bath, to soften—*Gusl karná yá karāná, hamam k., nahláná^h, narm k., muláim k.*—Nahwāná, nahāná, snān k. wá karāná, komal k., mridu k.
- BAT'HER, *n.* one who bathes—*Nahāne w.^h, nahláne w.^h*
- BAT'HING, *n.* the act of washing in a bath—*Gusl*—Nahān, snān. [wá dūbná.
- BAT'HTOS, *n.* (Gr.) a sinking in poetry—*Shā'iri meñ dūbná*—Kāvya meñ uagna honá
- BAT'TAIL-OUS. See under BATTLE.
- BAT'TEL, BAT'TL, *v.* (S. *batan*) to render fertile, to grow fat; *a.* fertile—*Zar-khez k., motá^h*; *a. zar-khez*—Upjáu wá urvará k., pusht wá sthúl h.; *a. urvará, upjáu.*
- BAT'TEN, *v.* (S. *batan*) to make fat—*Motá k. yá h.^h*
- BAT'TER, *v.* (Fr. *battre*) to beat down, to wear out; *n.* a mixture beaten together—

Dhānā^h, girānā^h, girā denā^h, tor denā^h, chalani k^h, jhānjhari k^h; n. āte ande aur dūdh kā mī^h.

BAT^rTER-ER, *n.* one who batters—*Dhāne w^h, girāne w^h, torḍāle w^h, chalani yā jhānjhari k. w^h.*

BAT^rTER-Y, *n.* the act of battering, a raised work for cannons, a violent assault—*Dhānā^h, girāw^h, morcha, dumdama, mārpt^h, mārūt^h.*

BAT^rTER-ING-RĀM, *n.* a military engine—*Ek jangī āla jiskī sirā meñrhe ke sir ki tarah hotā thā aur us se sūbiq ke log larāi meñ diwār girāte the*—*Ek yantra jis se pūrvakālīn log yuddha meñ bhītāin girāte the.*

BAT^rTLĒ, *n.* (Fr. *bataille*) a fight, an engagement; *v.* to contend in fight—*Larāi^h, jang; v. larnā^h, muqābala k., jang k.*—*Yuddh, rañ; sāngrām k., larāi k., bhirnā.*

BAT^rTAIL-OUS, *a.* warlike—*Jangi, lashkari*—*Larānka, katilā, yuddhasambandhi.*

BAT-TĀL'IA, *n.* battle-array—*Saf-ārāi*—*Vyūh.*

BAT-TĀL'ION, *n.* a division of an army—*Patun, sipāhiyon ká guroh pāñch sau se āth sau tak*—*Yoddhāon ká dal pāñch sau se āth sau tak.*

BAT^rTLE-MENT, *n.* a wall with embrasures—*Fasil, diwār jis meñ wār ke liye sūrákh bane hoñ*—*Bhit jis meñ bhitar se goli chālāne ke liye chhed bane hoñ.*

BAT^rTLE-MENT-ED, *a.* secured by battlements—*Fasil-dār*—*Aisi bhit se yukt ki jis meñ bhitar se goli chālāne ke liye chhed bane hoñ.*

BAT^rTLING, *n.* conflict, encounter—*Larāi^h, jang*—*Samar, rañ, yuddha.*

BAT^rTLE-AR-RĀY, *n.* order of battle—*Saf-ārāi, saf-bi saf, parā-basta*—*Vyūh.*

BAT^rTLE-ĀXE, *n.* a weapon of war—*Tabar, gairāsā^h*—*Pharsā, kuñhār.*

BAT^rTLE-DÖÖR, BAT^rTLE-DÖRE, *n.* an instrument used in playing at shuttlecock—*Khel meñ gēnd mārne ká dandā^h.*

BAT-TÖL'O-GY, *n.* (Gr. *bates, logos*) a needless repetition of words—*Takrār-i-alfāz, alfāz-i-mutakarrara ya'nī lafzon ká kái bār lānā*—*Nirarthak punarukti, nirarthak vākya.* [mutakarrara—Punaruktivaktā.]

BATÖ-TÖL'O-GIST, *n.* one who repeats needlessly the same words—*Muharrir-i-alfāz-i-*

BAT-TÖL'O-GIZE, *v.* to repeat needlessly—*Takrār-i-alfāz k., alfāz-i-mutakarrara k., taq-riru-l-kalām-i-be-fāida k.*—*Nirarthak punarukti k., vyūth bārbār ekhī šabd bukna.*

BĀV'A-RÖY, *n.* a kind of cloak—*Ek tarah ká labāda*—*Ek prakār ká angarkhā upar paharne ke liye.*

BĀV'IN, *n.* a stick for firewood, a fagot—*Īndhan kī lakri^h, āñtī^h.*

BĀW'BLE, *n.* (Fr. *babiole*) a trinket, a gewgaw, a trifle—*Halkā gahnā^h, khilāunā^h, adnī chiz*—*Tuchchhapadārth.*

BĀWD, *n.* (W. *bawf*) a procurer, or procuress; *v.* to procure, to dirty—*Bharūā^h, kutnā yā kutṭan^h, kutni^h; v. pahunchānā^h, runḍī pahunchānā^h, kutṭanpanā^h k^h, burā k^h.*

BĀWD'Y, *a.* filthy, obscene, unchaste—*Bad, zabūn, kharāb*—*Burā, nich, adham, avāchya.*

BĀWD'LY, *ad.* obscenely, lewdly—*Fāhishāna, bad-masti se*—*Adhamatā se, burā se,*

BĀWD'NESS, *n.* obscenity, lewdness—*Fuhsh, shahwat, bad-masti*—*Avāchyatā, phuharai,*

BĀWD'RY, *n.* obscenity, unchaste language—*Fuhsh, be-shurmi, lū-zabūn, bad-sukhan*—*Phuharpanā, kattānpanā, nirlajjātā, kuvachan.*

BĀWD'BÖRN, *a.* descended from a bawd—*Kutni yā kutne ká janmā^h.*

BĀWD'Y-HÖUSE, *n.* a house of prostitution—*Kasbi-khāna, chhināl ká ghar^h*—*Veśyālay, vesyāgrih, paturā ká ghar.*

BĀWD'RICK. See BALDRICK. [chillānā^h, pukārnā^h, gohrākar kahnā^h.

BĀWL, *v.* (S. *bellan*) to cry aloud, to shout, to proclaim as a crier—*Hāñk-mārnā^h,*

BĀW'LER, *n.* one who bawls—*Hāñk-mārne w^h, chillāne w^h, pukārne w^h, gohrāne w^h.*

BĀY, *a.* (L. *badius*) brown inclining to chestnut—*Kumait, surang^h, teliyā^h*—*Piñgal,*

BĀY'ARD, *n.* a bay horse, a gazer—*Kumait ghorā, ghuirne w^h*—*Ukanāh, kiyāh, piñgal,*

BĀY'ARD-LY, *a.* blind, stupid—*Andhā^h, ahmag, be-wuqūf*—*Andh, uirbodh, jar, mūrḥ.*

BĀY, *n.* (S. *bugan*) an arm of the sea—*Khaly*—*Kol.*

BĀY'SALT, *n.* salt made of sea-water—*Pāñgā lon^h.*

BĀY-WIN'DOW, *n.* a window jutting outwards—*Darichā jo diwār se bāhar kī taraf niklā ho*—*Khirkī jo bhit se bāhar kī or ubharī ho.*

BĀY, *n.* (Gr. *baion*?) the laurel tree—*Taj^h, ek qism ká kalā per jiskī pattiyon ká hār banākar agle zamānō ke log tā'ziman muntāz shakhsōn ko pahnāte the*—*Ek prakār ká śyāmavriksh jiske patte prāchin kāl meñ mānasūchakahar ke banāne meñ kām āte the.*

BAY, *v.* (Fr. *aboyer*) to bark at; *n.* a stand made by one surrounded by enemies—*Bhauñknā^h, bhūñknā^h, n. bairiyan se ghēr jāne par dat jānā yā kharē ho rahnā^h.*

BĀY'O-NET, *n.* (Bayonne) a dagger fixed to a musket; *v.* to stab with a bayonet—*Sangin; v. sangin hūlnā yā hūl d., sangin se ghāyal k.*

BA-ZÁAR', Ba-zâs', n. (P.) a market-place—*Bázár*—*Hát*.

BDELLIUM, dēlyum, n. (L.) an aromatic gum—*Gugal*^b.

[ná^h, ho jíná^h, rahná^h.

BE, v. (S. *beon*) to exist, to become, to remain; pr. *Am*; p. t. *Wās*; p. p. *BĒEN*—*Ho*
BE'ING, n. existence, any thing that exists—*Hastī, wajūd, ahwāl, hālat, mutawaffa, jān-*
dār—*Āstī, sattwa, prapādhāraṇ, dasā, avasthā, bhūt, prāpi, śarīrī, dehī, janmī*. [tat.

BEA'CH, n. the shore, the strand—*Sāhil, samundar ká kināra*—*Samudratir, samudra-*
BEACHED, a. exposed to the waves—*Sāhil par uāqē, jis par mauj lagti ho*—*Samudra-*
tirasth, uttarang, jis par samudra ki taraṅgāin lagti hōi.

BEA'CH'Y, a. having a beach—*Sāhil-dār*—*Tiravisisth, tatayukt*.

BEA'CON, bē'kn, n. (S. *beacen*) something on an eminence to give notice, a light-
house; v. to light up—*Koi chiz jo khabar-dihī ke liye kis buland jagah par ho, rāt ke*
waqt jahāz-rānō ki rah-numāi ke liye fānūs-dār minār; v. *raushan k.*—*Samāchār*
dene ke nimitta ūnche sthān par jo kuchh ho, rāt ke samay meṁ nāvikoṅ ko path
dikhāne ke liye ākāsadīpayukt ūnchā kothā; v. *bārnā*.

BEA'CONED, a. having a beacon—*Khabar-dihī ke liye 'alāmat-dār, fānūs-dār*—*Samā-*
chār dene ke nimitta chhūnayukt, ākāsadīpayukt.

BEA'CON-AGE, n. money paid for maintaining beacons—*Khabar dene ke liye 'alomat dār*
makanō yā sāhil par fānūs-dār minārōn ke bar qarār rakhne ke liye jo zar dēyā gay
—*Samāchār dene ke nimitta chihrayukt ūnche gharōn wā samudratat par ākās-*
adīpayukt ūnche kothōn ke nirvāh ke liye jo dhau vyay ho.

BEAD, n. (S.) a little ball strung upon thread, used for necklaces and rosaries, any
small globular body—*Dāna, mulūmwar chiz, mankā^h, gurīyā^h, golī^h*.

BEAD'ROLL, n. a list of those to be prayed for—*Jin shakhsoṅ ke waste jap ho unki fih-*
rist—*Jin logoṅ ke liye jap ho unki parisaṅkhyā*.

BEAD'S'MAN, n. a man who prays for others—*Dusre ke liye jap k. w^h*—*Parārthajīpak*.

BEAD'S'WOM-AN, n. a woman who prays for others—*Dusre ke waste jap karne wālī 'aurat*
—*Dusre ke nimitta jap karne wālī stri*.

BEA'DLE, n. (S. *bydel*) a petty officer in a court or parish—*Inglīstān meṁ ek qism kā*
piyāda—*Ingland des meṁ ek prakār kā chaprāsī*.

BEA'DLE-SHIP, n. the office of a beadle—*Inglīstān meṁ ek qism kī piyāda-garī*—*Ingland*
des meṁ ek prakār ke chaprāsī kā pad. [kuttā.

BEA'GLE, n. (Fr. *gyle*) a small hound—*Ek chhoṭā shikārī kuttā*—*Ek chhoṭā āshetī*
BEAK, n. (Fr. *bec*) the bill of a bird, anything like a beak—*Mingār, minqar ke ma-*
nind shai—*Thor, choñch, choñch wā thor sā pad urth*. [visisht.

BEAKED, a. having a beak—*Mingār-dār, choñch-dār*—*Choñch w., thor w., chañchu-*

BEAK'ER, n. (Ger. *becker*) a vessel for drinking, a flagon—*Piyāla, āb-khōra*—*Panāpā-*
tra, pine kā bartan.

BEAM, n. (S.) the main piece of timber that supports a building, a part of a balance,
the pole of a chariot, a part of a loom, the horn of a stag—*Shaktir, tarāzū kī dandī,*
gōpī kā jūā^h, haras^h, dhenkā^h, hīrn kā sūng^h—*Latthā, lakkar, dharan, tuladand, jūā,*
vāpadand, vāyadand, mrigasīng. [Dhuan sarikha, dharan kī nāin, sruṅgi

BEAM'Y, a. like a beam, having horns—*Shaktir-numā, shaktir ke mánind, sūng-dar*—
BEAM, n. (S.) a ray of light; v. to shine forth, to emit rays—*Kīraṇ^h*; v. *chamakhnā^h,*
kīraṇ d.^h

BEAM'LESS, a. emitting no rays of light—*Bē-shū'ā*—*Kīraṇahīn*.

BEAM'Y, a. emitting rays, radiant—*Munaw-war, nūrānī, raushan, shū'ā-dār*—*Kīraṇa-*
may, dedīpamān, prabhāwān.

BEAN, n. (S) a species of pulse—*Lobiya^h, borā^h, sem^h*.

BEAR, v. (S. *beran*) to carry, to support, to endure, to suffer, to bring forth; p. t. *BŪRE*
or *BĀRE*, p. p. *BŪRNE, BORN*—*Le jānū yā le-chalānā^h, sañbhītā^h, sahnā^h, bhognā^h,*
mānnā^h, lenā^h, junnā^h, byānā^h, phalnā^h, phal lānā, phul d^h. [dhamar, goni.

BEAR'ER, n. one that bears—*Hāmil, hammāl, makrā^h*—*Vāhak, dhīrak, kahār, ūhoi,*
BEAR'ING, n. posture, mien, the place or relation of one object with respect to another
—*Waz, hālat, manzar, qiyāfa, chāhira, dushrā, rūkh, taruf, sint*—*Bhaw, dhab, dhaj,*
ohhab, rūp, sut, dāsī, avasthiti, avasthān.

BEAR'ING-CLOTH, n. a cloth for covering a child when carried to baptism—*Wah kaprā*
kī jis se ek bachche ko orhū-kar 'Isā mazhab meṁ dākhil karne ko le jate hain—*Wah*
kaprā jis se ek balak ko orhakar Krishṭiyadharimā meṁ antargat karne ko lejāte hain.

BEAR, n. (S. *bera*) a rough savage animal—*Dubb, khirs*—*Bhāur, richh*.

BEAR'ISH, a. having the quality of a bear—*Bhālū sā^h, richh sā^h*.

BEAR'BAIT-ING, n. baiting bears with dogs—*Bhālūn ko kutton se torṇānā yā katwānā^h*.

BEAR'GAR-DEN, n. a place for keeping bears—*Khūs-khāna, bhālūn ke rakhne kī jagah^h*
—*Rikshālay, bhallukāgar*.

BEAR'HERD, BEAR'WARD, n. a keeper of bears—*Bhālū-bān, bhālūn kā rakhwālā^h*.

BEAR'LIKE, a. resembling a bear—*Bhālū sā^h*.

BEARD, n. (S.) the hair on the lips and chin, the barb of an arrow or hook; v. to

- take by the beard, to oppose to the face—*Rish, tir yá mekh ki phiri hui nok ; v. dār-ki nochā^h, sāmā^h k^h*.—*Dārhi, vāp wā kāñte ká phirā huá phal.*
- BEARD**, *ed*, a. having a beard, barbed—*Rish-dār, rishāil, khār-dār*—*Dārhiyal, dārhi w., aṅkrayukt, phalayukt.* [bindārhi ká, gabrū, thore yāp ká, larká.]
- BEARD**, *less*, a. without a beard, youthful—*Berish, amrad, kam-sin*—*Mukharomahin.*
- BEAST**, *n.* (*L. bestia*) a four-footed animal, an irrational animal, a brutal man—*Haiwán, jānwar, darab, haiwán-ādmī*—*Paṣu, jantu, puruṣa paṣu, mūṣh, jar.*
- BEAST**, *like*, a. resembling a beast—*Haiwán sá*—*Paṣuśil, paṣusadriś.*
- BEAST**, *ly*, a. like a beast, brutal—*Bahāim-sirat, haiwán-khaslat, ganda, ná-pák, haiwán sá*—*Paṣuśil, paṣuvyavahār, amánush, paṣusadriś.*
- BEAST**, *li-ness*, *n.* brutality, filthiness—*Haiwāniyat, gilāzat, najāsat, gar dagi*—*Paṣutá, paṣuśilatá, amanushyatá, malinatá, ghināhat.* [bandhī, paṣusadriś, paṣu-il.]
- BEST**, *ial*, a. belonging to a beast, brutal—*Haiwán-sirat, haiwáni, wahshī*—*Paṣusam-*
- BES**, *ti-ly-ti*, *n.* the quality of beasts, unnatural connexion with a beast—*Haiwāniyat, haiwān se shakwat*—*Paṣutá, paṣutwa, paṣuśilatá, paṣugaman.*
- BEST**, *ial-ize*, *v.* to make like a beast—*Haiwán sá k., wahshī k., bahāim-sirat k.*—*Paṣusadriś k., paṣu ki nāñ k.* [paṣurūp se.]
- BEST**, *ial-ly*, *ad.* in the manner of a beast—*Haiwāniyat se, haiwáni taur se*—*Paṣuvat,*
- BEAT**, *v.* (*S. beatan*) to strike, to bruise, to tread a path, to conquer, to dash, to throb ; *p. t.* **BEAT**, *p. p.* **BEAT**, *en*—*Pitná^h, kútná^h, márná^h, kuchalná^h, kuchal dálná^h, malná^h, páñw rakhná^h, khuḍálná^h, rauḍálná^h, chahalná^h, jítaná^h, mār-hatúná^h, jhikor-ná^h, bauchhār márná^h, chalná^h, uchhalná^h, dhuk-dhuk k^h, kis márná^h, tapakná^h.*
- BEAT**, *n.* a stroke, a striking, a pulsation—*Mār^h, wār^h, chot^h, tis^h, tapak^h, dharak^h, náñi ki chál^h.* [chikná kiya gayá^h, máñrá rauḍá yá mārā huá^h.]
- BEAT**, *en*, *p. a.* made smooth by treading—*Mārne rauḍne chahalne yá khuḍalne se*
- BEATER**, *n.* one that beats—*Pitne w^h, kútna w^h, hath-chhut^h, mūsū^h, mugri^h.*
- BEAT**, *ing*, *n.* the act of striking, correction—*Zul-o-kob, susá, tambih*—*Márkūt, márpit, dand, táran.*
- BEAT**, *ify*, *v.* (*L. beatus, facio*) to make happy, to bless with celestial happiness—*Árúda khush bakhshásh yá shád k., bihiṣhti khushi se áśuda k.*—*Paramasukh wá paramánand d., swargiyánand d.* [masukhladyak, paramánandak.]
- BEAT**, *ific*, **BEAT**, *ific-al*, a. blissful—*Farhat-bakhsh, ráhat-angez, ráhat-afzá*—*Parabeat-ific-al-ly*, *ad.* in a blissful manner—*Barī khushi se, kamāl farhat se, bihiṣhti khushi se*—*Paramasukh se, paramánand se.*
- BEAT**, *ification*, *n.* the act of pronouncing a dead person blessed—*Kisí murde shakhs ki bihiṣht meñ mudákhlat*—*Swarg meñ mrit vyakti ká áropān.*
- BEAT**, *itude*, *n.* blessedness, perfect felicity—*Niháyat farhat, kamāl áśáish yá áram, bihiṣhti khushi*—*Paramánand, paramasukh, swargiyasukh, mukti, moksh, nirván.*
- BEAU**, *bō*, *n.* (*Fr.*) a man of dress, a fop ; *pl.* **BEAUX**, *bōz*—*Bánká^h, chhuilá^h, chikaníyá^h.* [ruñgíl^h.]
- BEAU**, *ish*, a. like a beau, foppish—*Bánkē chhaile yá chikaníye sá^h, albelá^h, chhabilá^h,*
- BEAU**, *ty*, *n.* (*Fr. beau*) an assemblage of graces, a particular grace or excellence, a beautiful person—*Khúb-súrati, khúb-rú, sulaulí^h, khush-numái, jamál, khúb-súrat shakhs, pari-zád*—*Sundaratá, saundarya, lávanya, rupalávanya, chhavi, sundar wá rupaván vyakti.*
- BEAU**, *teous*, a. fair, elegant, pleasing—*Khúb-súrat, hasín, tuḥfa, nafis, dil-rubá, nam-kin, maqbúl*—*Sundar, rupawán, sohaní, salóná, manbháñ, manohar, ramapik, pyará.*
- BEAU**, *teous-ly*, *ad.* in a beauteous manner—*Khúb-súrat se, husn se, achchhi tarah se*—*Sundaratá se, sundar rūp se, sundar prakār se.* [ramaniyatá, manoharatá.]
- BEAU**, *teous-ness*, *n.* the being beauteous—*Khúb-súratí, khush-rú, jumál*—*Kántatá,*
- BEAU**, *tiful*, a. possessing beauty, fair, elegant—*Khúb-súrat, khush-rú, hasín, tuḥfa, pákiza*—*Rupawán, sundar, lávanyawán, chāru.*
- BEAU**, *tiful-ly*, *ad.* in a beautiful manner—*Khúb-súratí se, husn se, khúb tarah se*—*Sundaratá se, kántatá se, sundar rítí se.*
- BEAU**, *tiful-ness*, *n.* the quality of being beautiful—*Khush-numái, khush-rú, khúb-súratí, jamál*—*Kántatá, lávanya, chhavi, ramaniyatá, surupátá.*
- BEAU**, *tify*, *v.* to make beautiful, to adorn—*Khúb-súrat k., árasta k., zinat d., zeb d.*—*Sundar k., sríngār k., sóbhit k., alaṅkrit k.* [—*Sóbhak, alaṅkrit wá sóbhit k. w.*
- BEAU**, *tifier*, *n.* one that beautifies—*Árasta yá Khúb-súrat k. w., zinat d. w., zeb d. w.*
- BEAU**, *tifying*, *n.* the act of making beautiful—*Zebáish, áráish, árastagi*—*Siñgār, sañwár, banáw, sajaw.*
- BEAU**, *ty-spōt*, *n.* a patch, a foil—*Khál*—*Til, bindki.*
- BEA**, *ver*, *n.* (*S. bever*) an amphibious quadruped, the fur of the beaver, a hat—*Údbiláw^h, údbiláw ká bál^h, údbiláw ke bál ká khará top jo Angrez log dete haiñ^h.*
- BEA**, *vered*, a. wearing a beaver—*Údbiláw ke dál ká topi diye hue^h.* [yá^h.]
- BEC**, *a-fico*, *n.* (*Sp.*) a bird, the fig-eater—*Ek chhoṭí chiriyá^h, anjir khāne wáli chirí-*

- BE-CALM', be cām', v. (*be, calm*) to still, to quiet—*Farō k.*, *raf' k.*, *hawā-band k.*, *tas-kīn d.*—Veg rahit k., nivrāt k., susthir k., thānbhānā, baithālnā.
- BE-CAME', p. t. of become. [*wāste ki, kyūnkār*—Kāran ki, is kāran ki, is hetu se ki.
- BE-CAUSE', con. (*by, cause*) for this reason—*Is wāste ki, is liye ki^b, lihāzā, kyūnkī, kis*
- BE-CHANCE', v. (*be, chance*) to happen, to befall—*Wāq' h.*, *ittifāq h.*, *sar-zad h.*, *gu-zarnā*—Bītnā, ā parnā, ā gīrnā, ā jānā, ghatnā, honā. [*nā, mohit k., lobhānā.*
- BE-CHARM', v. (*be, charm*) to captivate—*Parēsta k.*, *māil k.*—Mohnā, vāṣ k., *phaṣā-*
- BÉCK, v. (*S. beacen*) to make a sign with the head, to call by a motion of the head; n. a sign with the head, a nod—*Sir se ishāra k.*, *sir se ishāre se bulānā*; n. *sir se ishāra, sir-shukāw^b*.—Mastak se sain wā sanket k., mastakasāṅket se bulānā; v. mas-takasāṅket, mastak kā jhūkāw.
- BÉCK'ON, v. to make a sign to; n. a sign without words—*Ishāra k.*, *imā k.*; n. *imā, ishāra*—Sain k., āṅkh mārṇā, īngit k.; n. *sain, īngit*.
- BE-CLOUD', v. (*be, cloud*) to dim, to obscure—*Dhūndhlā k^b, andherā k^b*.
- BE-COME', v. (*S. beccumān*) to enter into some state or condition, to suit, to befit; p. t. BE-CAME', p. p. BE-COME'—*Ho-jānā^b, ho-ānā^b, muwāṣṣaq h.*, *zeb d.*, *munāsib h.*—Honā, sajnt, phabnā, sohanā, khulnā, achchhā lagnā.
- BE-COM'ING, p. a. graceful, seemly—*Khush-numā, muzaiyab, zeb-āwar, lāiq, sazā-wār, lāzin*—Sajilā, sobhājanak, suudar, upayukt, yogya, uchit.
- BE-COM'ING-LY, ad. in a becoming manner—*Khush-numāi se, zeb-āwarī se, liyāqat se*—Sobhā se, sajilepan se, suandarā se, yogyatī se, upayuktatā se.
- BE-COM'ING-NESS, n. decency, propriety—*Zebāish, ārastagi, munāsabat, liyāqat, shāista-gi, khush-numāi*—Saundarya, sobhāvisishatwa, upayuktatā, yogyatā, auchitya.
- BE-CRIPPLE, v. (*be, cripple*) to make lame—*Laṅgrā k.*, *pangu k^b*.
- BÉD, n. (*S.*) something to sleep on, a couch, a plot in a garden, the channel of a river, a hollow, a layer, a stratum; v. to place in bed, to sow or plant, to lay in order, to stratify, to cohabit—*Bichhaunā^b, sej^b, kiyaṛī^b, tah-i-daryā, nadi kā thān thal yā peṭ^b, jis jugh par se nadī bahtī hai^b, khāl^b, parat^b, tah, tabaq*; v. *bichhaune par baithānā^b, bichhaune par litānā^b, bonā ropnā yā lagānā^b, murattab k.*, *tah meñ rakhnā, hambistar k. yā h.*—Kramānusār dharnā, parat meñ rakhnā, upagam k., ekī bichhaune
- BÉD'DING, n. the materials of a bed—*Bichhāwan^b, bichhaunā^b*. [*par letnā yā letānā.*
- BÉD'CHAM-BER, n. a chamber for a bed—*Khwāb-gūh, āram-gūh*—Nidrāsālā, śayanagrih, śayanāgār, sone kī kothri. [*sāmagrī, bichhaune ke upar kā vastra.*
- BÉD'CLÖTHES, n. the coverlets on a bed—*Bichhaune kā bātā-posh, bichhāwan^b*—Khāt kī
- BÉD'FEL-LÖW, n. one who lies in the same bed—*Ham-bistun, ham-khwāba, ham-palang*—Sahasāyī, dūstre ke sāth ekhī khāt par sone w.
- BÉD'HÄNG-ING, n. pl. curtains of a bed—*Manahri^b*.
- BÉD'MÄK-ER, n. one who makes beds—*Parrāsh, bichhaunā bichhānc w^b*.—Sejakāri.
- BÉD'MÄTE, n. one who sleeps in the same bed—*Ham-bistar, ham-khwāba, ham-palang*—Sahasāyī, dūstre ke sāth ekhī bichhaune par sone w.
- BÉD'PÖST, n. the post at the corner of a bed—*Chhapar-khāt kā dandā^b*.
- BÉD'PRE-SER, n. a lazy fellow—*Sust shakhs, kāhil shakhs*—Ālāsī purush.
- BÉD'RID, BÉD'RID-DEN, a. confined to bed by age or sickness—*'Umr-darāzī yā bimāri se jo uṭh na sake, sāhib-i-bistar*—Burhāpā wā rog ke kāraṇ bichhaune se na uṭh sake w. khaṭdharwā, khaṭlaggū. [*kā ghar, sone kī kothri.*
- BÉD'RÖÖM, n. a room for a bed—*Khwāb-gūh, āram-gūh*—Śayanagrih, nidrāsālā, sone
- BÉD'SIDE, n. the side of the bed—*Bistare ki tarāf*—Richhaune kī alāuḡ.
- BÉD'STEAD, n. the frame of a bed—*Paling^b, chār-pāi, khāt^b, khaṭiyā^b, khatol^b*.
- BÉD'TIME, n. the time to go to bed—*Sone kā waqt, āram kā waqt*—Nidrākāl, nūnd kā samay, sone kī belā.
- BÉD'WÄRD, ad. toward bed—*Richhaune ki or^b*. [*chhitte d^b*.
- BE-DÄBBLE, v. (*be, dabble*) to wet, to besprinkle—*Bhigonā^b, bhijānā^b, chhiraknā^b*,
- BE-DÄGGLE, v. (*be, dagggle*) to soil with mud—*Kīchar meñ dharnā^b, kīchar lagānā^b, kīchar meñ ghislānā^b*. [*chār ke chhitte d^b*.
- BE-DÄSH', v. (*be, dash*) to wet by throwing water—*Bhigonā^b, bhijānā^b, pāni yā kī-*
- BE-DÄUB', v. (*be, daub*) to daub over—*Lagānā^b, lesnā^b, potnā^b, dharnā^b*. [*kānā^b*.
- BE-DÄZ'ZLE, v. (*be, dazzle*) to make the sight dim by lustre—*Tirmirānā^b, jhakma-*
- BE-DECK', v. (*be, deck*) to adorn, to ornament, to grace—*Arāsta k.*, *zeb d.*, *arūsh k. yā d.*, *zīnat k. yā d.*—Sānwārṇā, sīngār k., sobhit k., alāṅkrit k., sājnā.
- BE-DEW', v. (*be, dew*) to moisten gently—*Nam-nāk k.*, *tār k.*, *namtar k.*—Bhigonā.
- BE-DIGHT', be-dit', v. (*be, dight*) to adorn, to dress—*Arāsh yā zebāish k.*, *arāsta k.*, *libās pahnānā, poshāk pahrānā*—Bhūshit wā alāṅkrit k., sājnā, uttam vastra pahanānā. [*dhūndhlānā^b, andhlānā^b, andhlā k^b, chundhlā k^b, andherā k^b*.
- BE-DIM', v. (*be, dim*) to make dim, to obscure, to cloud, to darken—*Dhūndhlā k^b*,
- BE-DIZEN, v. (*be, disen*) to dress out—*Zebāish k.*, *libās yā poshāk pahnānā*—Sajānā, bhūshit k., uttam vastra pahnānā.

- BED'LAM**, *n.* (corrupted from *Bethlehem* an hospital in London) an hospital for lunatics, a madhouse, a madman; *a. mad*—*Landan shahr meñ majnūnōñ ká shifá-khána, págal-khána, majnūn yá diwána shakhs*; *a. majnūn, diwána*—*Landan nagar meñ págalōñ ká árogyasála unmattasáit, págal, baurahá*; *a. unmatta, págal, ummid, bailana, baurahá.* [umádi, vátul, baurahá, bailana.]
- BED'LAM-ITE**, *n.* a madman, a lunatic—*Majnūn yá diwána shakhs, págal*^b—*Ummatta,*
- BE-DRÁGG'LE**, *v.* (*be, draggle*) to soil in the dirt—*Lithá; ná*^h, *kippōñ ko kichar meñ ghasálikar mailá k*^h. [lathpath k., bhijíná.]
- BE-DRENCH'**, *v.* (*be, drench*) to soak completely—*Tur-bu-tar k., shur-bor k.*—*Bhigoná,*
- BE-DROP'**, *v.* (*be, drop*) to sprinkle over with, to mark with spots—*Chhírakná*^b, *chhitte d. yá márná*^h, *bíndki buñdki yá chitti lagúná*^h.
- BE-DUCK'**, *v.* (*be, duck*) to put under water—*Duboná*^h.
- BE-DUNG'**, *v.* (*be, dung*) to cover or manure with dung—*Lid yá gobar dálná*^b.
- BE-DWARF'**, *v.* (*be, dwarf*) to hinder in growth, to stunt—*Búrñ yá barñaw rokná*^b, *thumká náta yá chhotá k*^h.
- BE-DYE'**, *v.* (*be, dye*) to stain—*Dagail k., dági k.*—*Dhappá wá dhabbá lagúná, bharná.*
- BEE**, *n.* (*S. bee*) an insect that makes honey and wax—*Shahd ká makkhi*—*Madhumakshiká, madhukar, madhumákhí, mumákhí, madmákhí.* [jagah^b.]
- BEE'GAR-DEN**, *n.* a place for bee-hives—*Madhumákhí ke chhatte yá chháte lagune ká*
- BEE'HIVE**, *n.* a box or case for holding bees—*Madmákhí ká chhattá yá chhátá*^h—*Madhumakshikávilanasthán.* [w., madmákhí páne w., madhumakshikávilak.
- BEE'MAS-TER**, *n.* one who keeps bees—*Shahd ká makkhi páne w.*—*Madhumákhí páne*
- BEECH**, *n.* (*S. beece*) a forest tree—*Ek qism ká darakht*—*Ek prakár ká per.*
- BEECH'EN**, *a.* belonging to or made of beech—*Bich per ká*^h.
- BEEF**, *n.* (*Fr. bœuf*) the flesh of an ox, bull or cow; *a.* consisting of the flesh of an ox, bull or cow—*Bail sáir yá gáy ká máns*^b; *a. baál sáir yá gáy ke máns ká*^b.
- BEEVES**, *n. pl.* cattle, oxen—*Mawáshí, bail*^h—*Paśu, bardhe.*
- BEE'FAT-ER**, *n.* a yeoman of the guard—*Gáy ká gosht kháne w., Inglístán ke bá'isháh ká khás chaukí ká sipáhi*—*Gománsabhabhak, Ingland ke rájá ká nij paricharak.*
- BEE'FWIT-TED**, *a.* dull, stupid—*Ahmaq, be-wuqúf, kund*—*Jar, nirbodh, múrkh.*
- BÉEN**, *p. of be*—*Huá*^h. [ráb—Yavamadya, yavasur, jau ká madirá.]
- BÉER**, *n.* (*S. beer*) a liquor made of malt and hops—*Bozá, búza, ek qism ká juu ká sha.*
- BEESTINGS**. See **BISTINGS**.
- BÉET**, *n.* (*L. beta*) a garden vegetable—*Chugandar, sullag.*—*Pálangá-ák.*
- BÉET'LE**, *n.* (*S. bytl*) a heavy wooden mallet, an insect; *v.* to jut out, to hang over—*Bhári mográ^h, gubravutá^h, gubrilá^h*; *v. báhar ubharná^h, báhar yá úpar latukná^h.*
- BÉET'LE-BRÓW**, *n.* a prominent brow—*Áundhí pesháni, ubhári pesháni*—*Áundhá lalát, ubhará niklá wá úrchá lalát.* [lalát, ubhare lalit ká.]
- BÉET'LE-BRÓW'ED**, *a.* having prominent brows—*Ubhári yá úrchí pesháni-dár*—*Prámba-*
- BÉET'LE-BÉED-ED**, *a.* dull, stupid—*Be-wuqúf, kund, sust, ahmaq*—*Nirbodh, jar, múrkh, múrkh.*
- BÉET'LE STÖCK**, *n.* the handle of a beetle—*Mogre yá mogri ká málh yá mutkhiyá*^h.
- BE-FALL'**, *v.* (*S. be, feallan*) to happen to; *p. t* *BE-FÉLL', p. p.* *BE-FÁLEN'*—*Sar-zad h., názil h., wáqí h.*—*Ghatní, bítná, parná, honá.* [h., phabná, sohná, chhájíná, sobhná.]
- BE-FIT'**, *v.* (*be, fit*) to suit, to become—*Muwáfiq h., munásib h., fíyí h., zeb d.*—*Yogya*
- BE-FOAM'**, *v.* (*be, foam*) to cover with foam—*Phen se bhar dená*^h.
- BE-FOOL'**, *v.* (*be, fool*) to make a fool of—*Akháti ahmaq yá be-wuqúf banáná*—*Jar múrkh wá múrkh banáiná.*
- BE-FÖRE'**, *prep.* (*S. be, foran*) farther onward, in front of, in presence of, prior to, superior to; *ad.* sooner than, in time past, previously to, hitherto; farther onward—*Áge^h, sámne^h, rú-ba-rú, má-qabl, peshtar, afzal, awístar*; *ad. peshtar, pahle^h, guzre zamáne meñ, má-qabl, us waqt tak, is waqt tak, tab tak^h, ab tak^h, áge^h*—*Ágre, sám-mukh, s'kshít, pratyaksh meñ púrv, shreshth, bará, pradhan*; *ad. púrv, púrv kál meñ, pahle, us kál tak, is kál tak, abhi, ágre.* [an, peshtar se—Pahle se, áge se.]
- BE-FÖREHÁND**, *ad.* in a state of anticipation, previously, antecedently, at first—*Áwval-*
- BE-FÖRETIME**, *ad.* formerly, of old time—*Sábíq meñ, sábiq, zamána-i-sálaf meñ, guzre zamáne meñ*—*Áge, púrv kál meñ, gat kál meñ, práchin kál meñ.*
- BE-FÖRT'UNE**, *v.* (*be, fortune*) to happen to, to betide—*Wáqí h., guzarná, wuqú^h meñ áno sar-zad h.*—*Bitná, parná, ho jáni, ghatná, á jiná, á parná, á girná.*
- BE-FÖUL'**, *v.* (*be, foul*) to make foul—*Máilá k*^h, *bhar dálná*^h.
- BE-FRIÉND'**, *v.* (*be, friend*) to favour, to assist, to countenance—*Dast-giri k., murabbi-gari k., pushi k., mudad k., mihr-báni k.*—*Anugrah k., kripá k., saháy k., upakár k.*
- BE-FRÍNGE**, *v.* (*be, fringe*) to adorn with fringes—*Jhálar se sufná*^h.
- BÉG**, *v.* (*Ger. begehren*) to ask, to crave, to ask alms, to live upon alms—*Cháhna^h, dar-khuást k., niyáz k., bhikh mángná^h, gadái k., gadái se awqát-bári k.*—*Mángná, yachana k., prárthana k., bhikshá k., bhiksha se peñ kátná wá jí jiláná.*

BĒG-GA-BLE, *a.* that may be begged—*Jo mānge jāne ke lāiq ho*—*Jo mānge jāne ke yogya ho.*

BĒG'GAR, *n.* one who begs, one who lives by begging; *v.* to reduce to beggary, to deprive, to exhaust—*Sāl, darkhwāst k. w., gadā, darweza gar, be-nawā, khairāt khor; v. faqir k., iflās yā muftisi meñ dālā, khālī k.*—*Prārthak, yachak, māngne w., arthī, bhikshuk, bhikhari, bhikhamāgā, māngtā; v. daridrī k., sarvaswa har lenā, nihśesh k.*

BĒG'GAR-LY, *a.* mean, poor; *ad.* meanly—*Kamīna, arzāl, muftī, tiki-dast; ad. kamīnagi yā iflās se*—*Tuchh, nich, daridrī, nirdhan; ad. nich prakār se, daridrātā se.*

BĒG'GAR-LI-NESS, *n.* meanness, poverty—*Kamīnagi, khijūt, zillat, iflās, muftisi, tang-dastī*—*Nichatā, adhamatā, daridrātā, nirdhanatā.* [ridratā, nirdhanatā, dāridra.

BĒG'GAR-Y, *n.* great want, indigence—*Iflās, faqirī, gadā-garī, be-nawā, tang-dastī*—**DA-BE-GĒT'**, *v.* (*S. be, getan*) to generate, to produce, *p. t.* **BE-GĒT'** or **BE-GĀT'**, *p. p.* **BE-GĒT'TEN** or **BE-GĒT'**—*Janānā yā jannā^h, tawallud k., muwallad k., paidā k.*—*Janmānā, utpanna k., upjānā, nikālā.* [utpādak, utpanna k. w.

BE-GĒT'TER, *n.* one who begets—*Janne w^h, paidā k. w., nikātnē w^h.*—*Janmā, janak,*

BE-GĪLT', *a.* (*be, gild*) gilded over—*Sone se mulamma' kiya huā*—*Swarnamāṇḍit kiya huā, sunahlā kiya huā.*

BE-GĪN', *v.* (*S. beginnan*) to enter upon something new, to do the first act, to commence, *p. t.* **BE-GĀN'**, *p. p.* **BE-GŪN'**—*Shurū' k. yā h., lagnā^h, ibtidā k., āgāz h.*—*Pravritta h., ārambh k. wā h.* [tak, ārambh k. w., navachhātra, nausikhwā.

BE-GĪN'NER, *n.* one who begins—*Bānī, mijid, nau-āmoz, muṭadī*—*Ārambhak, pravār*—**BE-GĪN'NING**, *n.* the first or original cause, the first part, the rudiments or first grounds—*Āgāz, ibtidā, shurū', sabab, aṣl, awal hissa, bunyādī*—*Ādī, ārambh, pratham kāraṇ, prathamānā, prathamabhāg, mūl, ādī sūtra, prathanasūtra.*

BE-GĪN'NING-LESS, *a.* without a beginning—*Be-shurū', be-bunyād, be-aṣl, be-ibtidā*—*Bin-jar kā, nirmūl, anādī.* [BE-GĪRT', *p. p.* **BE-GĪRT'**—*Gher lenā^h, lapenā^h, bāndhnā^h.*

BE-GĪRD', *v.* (*S. be, gyrdan*) to surround, to encircle, to encompass, *p. t.* **BE-GĪRD'ED** or **BE-C'LER-BĒG**, *a.* Turkish governor—*Turkistān kā ek nāzim*—*Turk deś kā ek adhipati.* [nā^h, dānt se kāt khānā^h, kutarnā^h.

BE-GNĀW', *be-naw'*, *v.* (*S. be, gnagan*) to eat away—*Chabānā^h, chābnā^h, phār-khā*—**BE-GŌNE'**, *int.* (*be, gone*) go away, hence—*Chale jāo^h, dūr ho^h, chālā jā^h.*

BE-GŌT', **BE-GŌT'TEN**, *p. p.* of *beget*. [wā malin k., kālīk se mailā k.

BE-GRIME', *v.* (*be, grime*) to soil with soot or dirt—*Mailā k^h, siyāh-fām k.*—*Malīn*

BE-GRUDGE', *v.* (*be, grudge*) to envy the possession of—*Hasad k.*—*Dāh k.*

BE-GUILLE', (*be, guile*) to impose upon, to deceive, to amuse—*Fareb d., daḡā d., buttā d^h, jul d^h, bahlānā^h*—*Thagnā, thagāi k., chhālā, chhal k., bhlānā.*

BE-GŪIL'ER, *n.* one who beguiles—*Farebī, daḡā d. w., jul d. w^h, bahlāne w^h.*—*Chhālī, thag, bahkū, bahkāne w., bhlāne w.*

BE-GŪN', *p. p.* of *begin*.

BE-HALF', *be-hāf'*, *n.* (*S. behefe*) favour, cause, interest, account, sake, support—*Taraf, jānib, fūlā, wāsta, sabab, khātir, haq meñ*—*Or, paksh, arth, liye, nimitta, kāraṇ.*

BE-HĀVE', *v.* (*S. be, habban*) to conduct, to demean, to act—*Waz' ikhtiyār k., rawiya ikhtiyār k., chāl ikhtiyār k., sulūk k.*—*Chālā, chālān, nibāhnā, nibernā, vyavahār k.*

BE-HĀV'TOUR, *n.* conduct, demeanour—*Waz', ravish, rawiya, rāh-ravish, tariq, nishast bar-khāst, sulūk*—*Chālkhāl, chalan, ācharaṇ, vyavahār.*

BE-HEAD', *v.* (*be, head*) to deprive of the head—*Gardān mārānā, sir kāt dālānā^h*—*Mastak chhednā, muñr kāt dālānā, mūthā kātānā.*

BE-HELD', *p. t.* and *p. p.* of *behold*.

BE'HE-MŌTH, *n.* (*H.*) an animal described in the book of Job, supposed to be the hippopotamus—*Wah jānwar jiskā bayān Jāb ki kitāb meñ hai, aur jisko log daryāi ghorā tasawvur karte haiñ*—*Wah jantu jiskā varṇan Jāb ki pustak meñ hai, aur jisko log samudrī ghorā anumān karte haiñ.*

BE'HĒST', *n.* (*S. be, hās*) a command—*Hukm, amr*—*Ājñā, ādeś.*

BE'HIND', *prep.* (*S. be, hindan*) at the back of, following another, remaining after, inferior to; *ad.* in the rear, backwards, remaining—*Paś-gaibat, piche^h, paśān, mā-bū'd, bū'd, mutaakhir, kamtar; ad. piche^h, pusht piche^h, paś-māndā*—*Paśchāt, pāchhe, anugāmi, dūr parā, piche parā, ghāt, ghaṭkar, niche; ad. paśchāt, pichewāre, pith-piche, rahā.* [chhānt, picchā, picchmanā.

BE'HIND'HAND, *ad.* in arrears, backward—*Bagāyā se, der se, sust, kashidā, paś-pā*—**PI-**

BE-HOLD', *v.* (*S. be, healdan*) to view, to see, *p. t.* **BE-HĒLD**, *p. p.* **BE-HĒLD'** or **BE-HŌLD'EN**—*Nig'ih k., nazar k., mushāhada k., dekhnā^h*—*Avalokan, nihārnā. tāknā.*

BE-HŌLD', *int.* see! lo!—*Dekho^h*—*Tāko.* [dwārā baddh.

BE-HŌLD'EN, *p. a.* bound in gratitude—*Mamnān, ihsān-mand*—*Kanaurā, prāpt upakār*

BE-HŌLD'EN, *n.* one who beholds—*Dekhne w^h, dekhvatiyā^h.*

BE-HŌŌVE', **BE-HŌVE'**, *v.* (*S. behofian*) to be necessary, to be fit, to become—*Zarūr*

- h., forā h., lāig h., mundāsib h., zeb d., mawāfiq h.** — Avaśya h., učit h., yogya h., upayukt h., dhānā, phabnā, sohnā, sajnā.
- BE-HÔOF, n.** profit, advantage, benefit — *Fāida, naf, lāsīl* — *Lābh*, upakār, phal, arth.
- BE-HÔOV'A-BLE, a.** profitable, useful — *Mufid, fāidu-mand, zarūr* — *Upakāri, gunakāri, hitakāri, avāśya*. [hitakāri, upakāri.]
- BE-HÔOVE'FUL, a.** fit, expedient — *Munāsib, lāig, zarūr, mufid* — *Yogya, učit, arthakar, BE'ING*. See under *Be*.
- BE-L'A'BOUR, v.** (*be, labour*) to beat, to thump — *Márnā^h, pītnā^h, kūtā^h, thoṅknā^h*.
- BE-L'ACED, a.** (*be, lace*) covered with lace — *Kalābatūn se bañdhā huā* — *Gote wā ki-nārī se bañdhā huā*. [k.]
- BE-L'ATE, v.** (*be, late*) to retard — *Roknā^h, der k.* — *Atkānā ārnā belbānā wā vilamb*
- BE-L'AT'ED, a.** overtaken by night — *Der kiya gayā, shab-rusīdā* — *Gaunibhūt, vilamb kiya gayā, rātrigrast*. [dhilwāhi.]
- BE-L'AT'ED-NES, n.** slowness, backwardness — *Dirangi, der, susti* — *Vilamb, ber, dhūl*,
- BE-L'AY, v.** (*be, lay*) to block up, to besiege, to fasten a rope — *Rāh rokna, muhāsara k., gher lenā^h, russi bāndhnā^h* — *Path rūndhnā, g'insnā, dori bāndhnā*.
- BEL'CH, v.** (*S. bealcan*) to eject wind from the stomach; *n.* the act of throwing out from the stomach, eructation — *Dakārnā^h, dhakārnā^h, dhakār lenā^h; n. dhakār^h, BELCH'ING, n.* eructation — *Dhakār^h, dakār^h*. [dakār^h.]
- BEL'DAM, n.** (*Fr. belle, dame*) an old woman, a hag — *Buṛghiyā^h, bad-sūrat 'aurat, dāim^h, churail^h* — *Vridhdhā strī, kurūpi strī*. [gher lenī, avarodh k.]
- BE-L'E'A'GUER, v.** (*D. belegeren*) to besiege — *Muhāsara k., gherndā^h* — *Gānsnā, gāns lenā, BE-L'IE, v.* (*S. be, leogan*) to give the lie to, to slander, to calumniate — *Jhūthā k^h, jhuthlānā^h, bad-goī k., gibat k., tukmat bāndhnā, itihām k., buhtān lānā yā lagānā* — *Jhuthānā, mithiyā k., apavād lagānā, mithiyā kalānk lagānā*.
- BE-L'IEVE, v.** (*S. gelyfan*) to credit, to put confidence in, to have firm persuasion of, to exercise faith — *I'tiqād k., i'tibār k., yaqin k., bāwar k. yā rakhnā, jānnā^h, i'tiqād lānā, imān lānā* — *Pratyay k., pratī k., mānnā, patiānā, sach kar jānnā, vīswas k., śraddhā k., bhakti k.*
- BE-L'IEF, n.** persuasion, opinion, the thing believed, faith, religion — *Bāwar, i'tibār, yaqin, i'tiqād, rāc, khīyāl, aqīda, imān, dīn* — *Vīswas, pratīti, pratyay, samajh, matī, aṅkal, anumān, mat, śraddhā, bhakti, dharm*.
- BE-L'IEV'A-BLE, a.** that may be believed — *I'tibār ke lāig, qābil-i-i'tiqād, bāwar-paṭir, mu'tabar, mu'tamad* — *Vīswāśya, vīswāśyogya, śraddheya*.
- BE-L'IE'VE, n.** one who believes — *Yaqin k. w., bāwar k. w., mu'taqid* — *Vīswāśī, pratyayī, vīswās k. w., mānne w., āstik*. [ho, kadāchit.]
- BE-L'IKE, ad.** (*be, like*) probably, perhaps — *Shāyad, gālībān* — *Sambhavanī, ho sake, BELL, n.* (*S.*) a hollow sounding vessel of metal, any thing in the form of a bell — *Gharī^h, ghantā^h, ghante-numā shai* — *Ghantī, ghant, ghantākār vastu*. [w^h.]
- BEL'FRY, n.** the place where a bell is hung — *Ghantā ghant^h*.
- BELL'FOUND-ER, n.** one who casts or founds bells — *Ghantā dhālne w^h, ghantā banāne*
- BELL'HANG-ER, n.** one who hangs bells — *Ghantā lutkāne w^h*.
- BELL'MAN, n.** one who rings a bell — *Ghantā-pāñre^h, ghantā bajāne w^h*.
- BELL'MET-AL, n.** a mixture of copper and tin used for making bells — *Kānsā^h, dhart^h, phūl^h, ghantā banāne kā dhāt^h*.
- BELL'RING-ER, n.** one who rings bells — *Ghantā-pāñre^h, ghantā bajāne w^h*.
- BELL'ROPE, n.** the rope by which a bell is rung — *Ghantā bajāne ki rassi^h, jis rassi se ghantā bajāyā jātu hai^h*.
- BELL'FLOW-ER, n.** the plant campanula — *Ghante-numā phūl* — *Ghantākār phūl*.
- BELL'WETH-ER, n.** a sheep which carries a bell — *Ghantā-dār bher kī jīake piche bherōn kā jhund chaltā hai^h*.
- BELLE, n.** (*Fr.*) a gay young lady — *Albelī^h, bāñkī^h, rañgīlī^h*.
- BELLES-LET'TRES, bel-lē'tr, n.** (*Fr.*) polite literature — *Inshā, 'ilm-o-fazl, 'ilm-o-hunar, fuzl-o-balōg-it* — *Alaṅkāravidyā*.
- BEL-LI'G'ER-ENT, a.** (*L. bellum, gero*) carrying on war; *n.* a nation at war — *Jang k. w., jang-āwar, jangi, n. jang-āwar gaum* — *Yuddhamān, larānkā, yuddhakāri; n. yuddhakāri desajan*. [dahaknā^h, bañbānā^h, garajnā^h; n. dhukarab^h, dahak^h, garaj^h.]
- BEL'LOW, v.** (*S. bellan*) to make a noise like a bull, to roar; *n.* a roar — *Bhukarnā^h, BEL'LOW-ER, n.* one who bellows — *Bhukarne dahakne bañbāne yā garajne w^h*.
- BEL'LOW-ING, n.** loud noise, roaring — *Garaj^h, ghargharāhat^h*.
- BEL'LOWS, n. pl.** (*S. belg*) an instrument for blowing the fire — *Dhauñkī^h, dhāñhī^h*.
- BEL'LU-INE, a.** (*L. bellua*) beastly — *Haiwānī, haiwān sā, haiwān-sīrat, bahāim-sīrat* — *Paṣūñil, paṣusadrī^h*.
- BEL'LY, n.** (*S. belg*) that part of the body which contains the bowels, that part of any thing which swells out; *v.* to swell out — *Shikam, peṭ^h; v. phūl uṭhnā^h, ubhar-ānā^h* — *Udar, jathar*.

- BĒL'LY-ACHE**, *n.* the colic, pain in the bowels—*Dard-i-shikam, pechish*—*Maṣṣā, udara*.
BĒL'LY-BAND, *n.* a girth for a horse—*Ghoṛe kā taṅg*. [*vedanā, peṭ ki pirā*.]
BĒL'LY-FŪL, *n.* as much as fills the belly—*Bhar-peṭ^h, peṭ-bhar^h*. [*khāu*.]
BĒL'LY-GŪD, *n.* a glutton—*Shikam-banda, shikam-parast*—*Petū, petuk, bhakshak*.
BĒL'LY-PYNCHED, *a.* starved—*Fāga-zada, fāga-kash*—*Bhūkhmā, marbhukhā, niranna, upāsā, kshudhāpīṭ*.
BĒL'LY-SLAVE, *n.* a slave to the appetites—*Shikam-parast*—*Petū, petuk, khāu*.
BĒL'LY-TIM-BER, *n.* food—*Khurāk, gīzā, qūt*—*Āhār, ādhār, bhojan*.
BE-LŌNG', *v.* (*D. belongen*) to be the property of, to appertain to, to have relation to—*Muta'alliq h., milk h., 'alāqa-dār h., 'alāqa rakhnā, ta'alluq rakhnā*—*Honā, sambandh rāḥnā, lagnā, lagīw rakhnā*.
BE-LŌVED, *a.* greatly loved, dear—*'Aziz, dil-dār, ma'shūq, mahbūb*—*Pyārā, priya*.
BE-LOW', *prep.* (*be, low*) under in place, time or dignity; *ad.* in a lower place—*Jagah waqt yā darje meṅ niche, tafē, zer, kamtar, ad. niche*—*Adhasth, ghāt ghātkar, adham*.
BĒLT, *n.* (*S.*) a girdle, a band; *v.* to gird with a belt, to encircle—*Kamar-band, doḥ, paratālā, peṭi^h*; *v.* kamar-band yā peṭi se lapetnā, ghermā^h—*Kaṭibandh, patakā*; *n.* kaṭibandh se lapetnā. [*tukre-tukre k^h, dhajjiyān urānā^h*.]
BE-MĀN'GLE, *v.* (*be, mangle*) to tear asunder, to lacerate—*Phārnā^h, chīṭhārnā^h*.
BE-MĀSK', *v.* (*be, mask*) to conceal—*Chhipānā^h, lukānā^h*.
BE-MĀZE', *v.* (*be, maze*) to bewilder—*Ghubrānā^h, bhlānā^h, bhatkānā^h*.
BE-MIRE', *v.* (*be, mire*) to cover with mire, to drag in the mire—*Kichar meṅ bharnā^h, lathernā^h, kichar meṅ loṭārnā^h*. [*waḷi k., Ṣok k., vilāp k., ronā*.]
BE-MŌAN', *v.* (*S. be, manan*) to lament, to bewail—*Afsos k., ta'assuf k., nāla k., wā*.
BE-MŌAN'ING, *n.* lamentation—*Wā-wailā, ta'assuf*—*Vilāp, ṣok*.
BE-MŌCK', *v.* (*be, mock*) to deride—*Hansi k^h, ṭhatṭhā k^h*.
BE-MŌIL', *v.* (*be, moil*) to bemire—*Kichar meṅ bharnā^h*. [*wā vikatarūp k.*]
BE-MŌN'STER, *v.* (*be, monster*) to make monstrous—*Nōdir yā hawl-nūk k.*—*Anūṭhā*.
BE-MŌURN', *v.* (*S. be, murnan*) to lament—*Nāla mārṇā, ta'assuf k., afsos k., wā-wailā k.*—*Ṣok k., vilāp k., ronā*.
BE-MŌSED', *a.* (*be, muse*) overcome with musing, dreaming—*Fikr-o-khauz se thakā huā, khwā dekhne v.*—*Chintā aur dhyān se thakā, swapna dekhne v.*
BĒNCH, *n.* (*S. bene*) a long seat, a seat of justice, the persons who sit as judges; *v.* to furnish with benches—*Takhta, munsi ki nishast kā takhta yā chuki, hukām, munsiṭān*; *v. takhte muhaiyā k. yā bāham pahunchānā*—*Pāṭi, pīṭhā, kāshṭhāsan, vichārāsan, vichārakartājan*; *v. pīṭhā wā vichārāsan jūṭnā wā jūṭnā*.
BĒNCH'ER, *n.* a senior in the inns of court—*Pīṭh ke madrase ke amwal darje kā shā-gird*—*Śreshṭh wā jyeshṭh vichārakartā*.
BĒND, *v.* (*S. bendan*) to make crooked, to incline, to bow, to subdue, to direct to a certain point: *p. t. and p.* **BĒNT**—*Terhā k^h, jhukānā yā jhuknā^h, nihurānā yā nihurnā^h, bhaunānā yā bhaunā^h, morṇā yā muṇnā^h, nawnānā yā nawnā^h, jīṭnā^h, phernā^h, lejānā^h, lagānā^h*.
BĒND, *n.* a cuive, a crook, a flexure—*Terhāi^h, bal^h, bhañwāw^h, phirāw^h, jhukāw^h*.
BĒND'ER, *n.* one that bends—*Terhā k. w^h, jhukāne w^h*.
BĒNT, *n.* the state of being curved, inelination, tendency, fixed-purpose—*Khamagi, ru-jā, khinch^h, kushish, rogbat, qasd, mustā'idi*—*Vakratā, pravritti, jhukāwat, abhiprāy*.
BĒ-NEATH', *prep.* (*S. be, nythan*) under, lower in place, rank, excellence or dignity, unworthy of; *ad.* in a lower place—*Zer, kamtar, nā-zeb, nā-muwāṣṭ; ad. niche^h*—*Tale, ghāt, ghātkar, adham, utartā, ayogya*.
BĒN-E-DIC'TION, *n.* (*L. bene, dictum*) a blessing, invocation of happiness, thanks—*Duā, shukr*—*Āsīrvād, dhanyavād*.
BĒN-E-FAC'TION, *n.* (*L. bene, facio*) the act of doing good to another, a benefit—*Nek-sulūk, neki, neko-kāri, iṭhān*—*Upakār, hit, bhalāi*.
BĒN-E-FAC'TOR, *n.* one who confers a benefit—*Iṭhān yā neki k. w.*—*Upakārak, hitkar*.
BĒN-E-FAC'TRESS, *n.* a female benefactor—*Iṭhān yā neki karne wālī*—*Upakārīnī, hitkarīnī*. [*vṛitti, dharmādhyāpakavṛitti*.]
BĒN'E-FICE, *n.* an ecclesiastical living—*Pādrī ki ma'āsh yā ma'īshat*—*Dharmasikshaka*.
BĒN'E-FICED, *a.* having a benefice—*Pādrī ki ma'āsh rakhne v.*—*Dharmasikshakavṛitti-yukt, dharmādhyāpakavṛitti rakhne v.* [*paropakār*.]
BE-NĒF'ČENČE, *n.* active goodness—*Nek-kāri, neko-kāri, faisāzi*—*Dātritwa, hitakār*.
BE-NĒF'ČENT, *a.* doing good, kind—*Neko-kār, mihr-bān, faisāz*—*Paropakārī, hitakārī, dātā, dayālu, kripālu*. [*Paropakār se, hitakār se, kripā se, anugrah pūrvak*.]
BE-NĒF'ČENT-LY, *ad.* in a beneficent manner—*Neko-kāri se, faisāzi se, mihr-bāni se*.
BĒN-E-FIČIAL, *a.* advantageous, useful—*Mufīd, sūd-mand*—*Gūṇakārī, upakārak, hitawān*.

BĒN-E-FYČIAL-LY, *ad.* advantageously — *Fáida-mandí se, síd-mandí se* — Upakár se, hit se.

BĒN-E-FYČIAL-ESS, *n.* usefulness, profit — *Fáida-mandí* — Upakáratwa.

BĒN-E-FYČIA-RY, *a.* holding in subordination to another; *n.* one who has a benefice, a person benefited by another — *Zer, tábí, má-taht*; *n.* jo *shakhs pádrí ki má'shat rakhtá ho, dúre se fáida útháne wálá, khái-rát-khor* — Parádhin, parásrit; *n.* dharma-dhyápanavrittibhági, dharmasikshak ki vritti rakhne w., jiská dúre se upakár huá ho.

BĒN-E-FYČIEN-QY, *n.* kindness, benignity — *Míhr-báni, karam* — Anugrah, kripá.

BĒN-E-FYČIENT, *a.* doing good — *Neko-kár, faiyáz, míhr-bán* — Paropakári, kripálu.

BĒN-E-FIT, *n.* a kindness, advantage, use; *v.* to do good to, to gain advantage — *Míhr-báni, nuf'*, *fáida*; *v.* neki k., *fáida k., fáida útháná* — Kripá, anugrah, paropakár, upakár, hit, gun; *v.* upakár wá gun k., bhalái k., upakár phal lábh wá hit páná.

BE-NĒV'O-LENČE, *n.* (*L. bene, volo*) disposition to do good, kindness, charity — *Nek-andeshi, míhr-báni, faiyáz, níkoí* — Hitechchhá, paropakárasílatá, kripá, sattwa-gun, dán. [*míhr-bán* — Parahit, paropakárasíl, hitaishí, sušíl, dayásíl, dayálu.

BE-NĒV'O-LENT, *a.* having good will, kind — *Nek-khwáh, kkhír-andesh, sawáb-andesh*.

BE-NĒV'O-LENT-LY, *ad.* in a kind manner — *Míhr-báni se, jazl se* — Kripá se, anugrah púrvak. [anukúl.

BE-NĒV'O-LOUS, *a.* kind, friendly — *Míhr-bán, dost-varwar* — Dayálu, kripálu, hitakári.

BE-NIGHT', *be-nít'*, *v.* (*be, night*) to involve in darkness, to overtake with night — *Tárikí meñ dálná, shab meñ muhtala k.* — Ándhere meñ dálná, rátrigrast k. [muláim — Kripálu, dayálu, dayásíl, sušíl.

BE-NIGN', *be-nín'*, *a.* (*L. benignus*) kind, generous, gentle — *Míhr-bán, karim, salim*.

BE-NIGN-LY, *ad.* kindly, graciously — *Míhr-báni se, karam se* — Dayá se, dayá púrvak.

BE-NIGNANT, *a.* kind, gracious good — *Karim, shafiq, khalíq, míhr-bán* — Kripálu, dayálu, sušíl, dayásíl. [dayá.

BE-NIGN-NTY, *n.* kindness, graciousness — *Karam, míhr-báni, shafaqat* — Anugrah, kripá.

BĒN-ISON, *n.* (*Fr. bénir*) a blessing — *Du'á* — Ásírvád.

BĒNT, *p. t.* and *p. p.* of *bend*.

BĒNT, *n.* a kind of grass — *Ghús^h, dúb^h*.

[*kathuáná^h, lakrí k^h*.

BE-NUMB, *v.* (*S. benumen*) to make torpid, to stupify — *Thithuráná^h, sun k^h*.

BĒN'ZOIN, *n.* a medicinal resin — *Lobán* — Sumatradesiyasugandhidravayavíśesh, śúlaj.

BE-PÁINT', *v.* (*be, paint*) to cover with paint — *Rang se bharná^h*.

[*obinláni k.*

BE-PINCH', *v.* (*be, pinch*) to mark with pinches — *Chutki ke dag dálná* — Chutki ki

BE-POWDER, *v.* (*be, powder*) to sprinkle or cover with powder — *Bukni yá churan dálná yá urráná^h*.

[*k.* — Atiprasānsá k.

BE-PRÁISE', *v.* (*be, praise*) to praise greatly or extravagantly — *Had se ziyáda tá'rif*

BE-QUEATH', *v.* (*S. bequeathan*) to leave by will to another — *De jáná^h, wasiyat meñ dená, hiba k.* — *bakhshish k.* — *Dānapatra ke dwārā d., sañkalp k.*

BE-QUEST', *n.* something left by will, a legacy — *Hiba, wasiyat, matrúkn, tarka, waqf* —

BE-RÁTE', *v.* (*be, rate*) to scold — *Jhirkná^h*. [Dānapatra ke dwārā dán, sañkalp.

BE-RÁTTLE, (*be, rattle*) to fill with noise — *Shor se bhurná* — *Kolihál se bharná*.

BE-RE, *n.* (*S.*) a species of barley — *Ek qism ká jau* — *Ek prakár ká jau*.

BE-RÉAVE', *v.* (*S. bereaflan*) to deprive of, to take away from : *p. t.* **BEREAVED** or **BE-REFT** — *Chhín-lená^h, lút-lená^h, le-lená^h*.

BE-REÁVEMENT, *n.* deprivation, loss — *Nuqsán, zawál* — *Háni, apahár, viyog*.

BE-RHYME', *be-rím'*, *v.* (*be, rhyme*) to mention in rhyme — *Qatíye yá shí'r meñ bayán k.* — *Yamak anuprís wá kavítá meñ varpan k.*

BĒRLIN, *n.* a sort of coach first made at Berlin — *Ek qism kí gári jo pahle Barlin shahr meñ bani thi* — *Ek prakár kí gári jo pahle Barlin nagar meñ bani thi*.

BĒRRY, *n.* (*S. beria*) any small fruit containing seeds or stones — *Koí chhotá phal jis meñ guñlí hoti hai^h*.

BĒRTH, *n.* (*birth*) a ship's station at anchor, a room in a ship, a sleeping place — *Langar-gáh, jaház meñ ek koñ'ri, khwáb-gáh* — *Jahán nauká langar par rahe, nauká meñ ek ghar, sone kí jagah, sayanasthán*.

BĒR'YL, *n.* (*L. beryllus*) a precious stone — *Firoza* — *Gomed, gomedak*. [likhná^h

BE-SCRAWL', *v.* (*be, scrawl*) to scribble over — *Ghasit-kar likhná^h, ghasit dálná^h, burá*

BE-SCREEN', *v.* (*be, screen*) to shelter, to conceal — *Bacháná^h, ár k^h, chhipáná^h, lukáná^h*.

BE-SCRÍBLE, *v.* (*be, scribble*) to write on — *Burá likhná^h, ghasit-kar likhná^h*.

BE-SEECH', *v.* (*S. be, secan*) to entreat, to beg, to implore : *p. t.* and *p. p.* **BE-BOUGHT'**.

— *'Ajzi k., iltimás k., istid'á k.* — *Minti k., bintí wá vinatí k., gígríuná, prarthaná k., mángná, cháhná, yáchaná k.* [w. — *Mángne w., gígríráne w., prarthak, yáchak*.

BE-SEECHER, *n.* one who beseeches — *Sáil, darkhwást k. w., guzáriah iltimás yá 'arz k.*

BE-SEEM', *v.* (*be, seem*) to become, to be fit, to be decent for — *Munásib h., láiq h., zeb d.* — *Yogya h., uchit h., phabná, sohná*.

- BE-SEEM'ING, *a.* becoming; *n.* comeliness—*Munásib, láiq; n. kháb-súratí, khush-an-dám, husn*—Yogya, uchit, phabta, sohtá; *n.* sajawat, saundarya, suripati.
- BE-SEEM'LY, *a.* becoming, decent—*Munásib, láiq*—Yogya, yathochit, yukt.
- BE-SÉT', *v.* (S. *be, settan*) to surround, to enclose, to perplex: *p. t.* and *p. p.* BE-SÉT'—*Muhásara k., gherná^h, chhekná^h, diq k.*—Veshtan *k.*, rúndhná, gáns lená, vyakul *k.*, satáná, khijhání. [Sadá chhenkne sáth rahne wá dabáne w.]
- BE-SÉT'ING, *p. a.* habitually attending—*Hamesha gherne ham-ráh hone yá dabáne w.*—
- BE-SHREW', be-shrá', *v.* (S. *be, ayywan*) to wish a curse upon—*Bad-du'á d., kaná^h*—*Sip d., saripná, burí manáná wá chihná.*
- BE-SIDE, BE-SIDE', *prep.* (*be, side*) at the side of, over and above, not according to; *ad.* in-rever, over and above—*Kinúre, nazdik, 'aliwa, siwí, gair-mutabiq; ad. mást-wá, 'aliwa*—Nikat, pis, kait men, uparint, iske upar, vyatirikt, anusar nahi; *ad.* aur bhi, iske upar.
- BE-SIEGE', *v.* (*be, siege*) to lay siege to, to hem in, to beset—*Muhásara k., gher lená^h*—*Chhenk lení, gáns lení, berh lení wí berhná, sainya se veshtan k., gherá dálná.*
- BE-SIEGE'ER, *n.* one who besieges—*Muhásir, gherne w.*—*Chhenkne w., berhne w., veshtak.*
- BE-SMEAR', *v.* (*be, smear*) to besaub, to soil, to overspread—*Bhar dená^h, dharná^h, bhz-márná^h, mailá k^h, sándhná^h, lprná^h, laginá^h.* [k.]
- BE-SMUT', *v.* (*be, smut*) to soil with smoke or soot—*Dhuán kájal yá kálak se mailá*
- BE-SOM, *n.* (S. *besm*) a boom—*Jhápá^h.* [thochit *k.*, thik *k.*
- BE-SORT', *v.* (*be, sort*) to suit, to fit—*Munásib k., muwáfq k., láiq k.*—Yogya *k.*, ya-
- BE-SOT', *v.* (*be, sot*) to stupify, to dull—*Be-hosh k., sarshar k., be-khud k.*—Achet *k.*, jánarabit *k.*, jar *k.*, múh *k.* [bin sudh, jánarabit, múrhatá wá jaratá se.
- BE-SOT'ED-LY, *ad.* in a besotted manner—*Be-hoshi se, be-khudi se*—Biní chet wí sudh,
- BE-SOT'ED-NESS, *n.* stupidity, infatuation—*Be-khudi, be-hoshi, sarshári*—Múrhatá, jaratí, sudh budh ki hinatá.
- BE-SOUGHT', be-sít', *p. t.* and *p. p.* of beseech.
- BE-SPANGLE', *v.* (*be, spangle*) to adorn with spangles—*Afshán k., sitáre-muná chí-zon se zinat k.*—*Naksha-rakár bhushan se sóbhit k.* [dení^h, kulanki *k.*
- BE-SPATTER', *v.* (*be, spatter*) to spot over with dirt—*Kichar ke chhitte dálná^h, bhar*
- BE-SPEAK', *v.* (*be, speak*) to speak for beforehand: *p. t.* BE-SPOKE', *p. p.* BE-SPOK'EN—*Age se kah-rakhná^h, le-rakhná^h, rok-rakhná^h.*
- BE-SPEAK'ER, *n.* one who bespeaks—*Age se kah-rakhne w^h, rok-rakhne w^h.*—
- BE-SPECKLE', *v.* (*be, speckle*) to mark with speckles or spots—*Kabrú k^h, chit-kabrát^h.*
- BE-SPICE', *v.* (*be, spice*) to season with spices—*Masálon se bighírni^h, masile bhar-ná^h, masilón se achche soid ki kurná^h.*
- BE-SPILL', *v.* (*be, spit*) to drib with spittle—*Thúk se dharní^h, thúk bhar-márná^h.*
- BE-SPLOT', *v.* to mark with spots—*Kabrú yá chit-kabrú k^h, chunari k^h, dhabbá yá dhappá lagáná yá dálná^h.* [ríná, chhitni, bithríná yí phailíná^h.
- BE-SPREAD', *v.* (*be, spread*) to spread over: *p. t.* and *p. p.* BE-SPREAD'—*Upar chhit-*
- BE-SPRENT', *p. a.* (S. *be, sprengan*) sprinkled over—*Chhirkáyá chhitráyá yá chhi-tí gayá^h.*
- BE-SPRINKLE', *v.* (*be, sprinkle*) to sprinkle over—*Chhitná^h, chhitráná^h, chhirakná^h.*
- BE-SPURT', *v.* (*be, spurt*) to throw out—*Chhorná^h, pichkari phenká^h, chhitná^h.*
- BEST, *a.* (S.) superlative of good, good in the highest degree; *ad.* superlative of well, in the highest degree of goodness—*Achche se achchhí^h, sab se achchhí^h; ad. sab se bhalí^h.* [dhappá lagáná^h.
- BE-STAIN', *v.* (*be, stain*) to mark with stains—*Bharná^h, bhar dálná^h, dhabbá yá*
- BE-STEAD', *v.* (*be, stead*) to profit, to accommodate, to dispose—*Páida k., khzbar-giri k., mil k., rigib k.*—Upakr *k.*, gun *k.*, sewá *k.*, upakari dravya se sampanna *k.*,
- BESTIAL. See under BEAST. [jhukaná, pherná.
- BE-STICK', *v.* (*be, stick*) to stick over: *p. t.* and *p. p.* BE-STUCK'—*Atkáná^h, ejharáná^h.*
- BESTIR', *v.* (*be, stir*) to put into brisk or vigorous action—*Sar-garm k., mustá'id k., uksáná^h, útháná^h, kim men laginá^h*—*Udyaní men lagná wá lagáná.*
- BE-STOW', *v.* (*be, stow*) of give, to confer—*Dená^h, de-dálná^h, lagáná^h.*
- BE-STOW'AL, *n.* act of bestowing, disposal—*Dán^h, dená^h.*
- BE-STOWER, *n.* one who bestows—*Dene w^h, lagane w^h.*
- BE-STOW'MENT, *n.* the act of bestowing—*Dán^h, dená^h.*
- BE-STREW', be-strú' or be-strú', *v.* (S. *bi, streowan*) to sprinkle over: *p. p.* BESTREW-EN' or BE-STREW'N—*Chhirakná^h, chhitná^h, phailíná^h, bithríná^h.*
- BE-STRIDE', *v.* (S. *be, stride*) to place a leg on each side, to stride over: *p. t.* BE-STRID', *p. p.* BE-STRID' or BE-STRID'DEX—*Donon lāngon ke bich men karke baithná^h, charh-baithná^h, phānd-baithná^h.*
- BE-STUD', *v.* (*be, stud*) to adorn with studs—*Jarná^h, phulínáná^h, phúl jarná^h.*
- BÉT, *n.* (S. *bad*) a wager; *v.* to wager—*Shart; v. shart badná yá lagáná*—*Hor, pan; v. hor baíná wá lagáná, pan k.*

BETTING, *n.* the act of wagering—*Shart-bāsi*—*Hor badāw*.

BETTOR, *n.* one who bets—*Sharti, shart lagāne w.*—*Hori, panak, hor badne w.*

BE-TAKE', *v.* (*S. be, taccan*) to have recourse to : *p. t.* BE-TOOK'. *p. p.* BE-TAK'EN—*Rujā' k., marūf k., lānā^h, dawānā^h, logūnā^h, le-jānā^h*—*Asray lenā, upay k.*

BE'TEL, BE'TLE, *n.* an Indian shrub—*Pan^h*.

BE-THINK', *v.* (*S. be, thencan*) to call to mind, to consider : *p. t.* and *p. p.* BE-THOUGHT'—*Yād k., gaur k., khauz k., ma'lum k.*—*Chet k., smarap k., man men k., vichāranā, vivechanā k., bījānā.*

BE-THUMP', *v.* (*be, thump*) to beat—*Pinā^h, ṭhonknā^h, mārānā^h.*

BE-TIDE', *v.* (*S. tidan*) to happen, to befall : *p. t.* BE-TID'EN, or BE-TID', *p. p.* BE-TID'—*Wāg' k., sar-zad k., ā-parnā^h, ā-girnā^h*—*Ghatanā, bitnā, ho jānā.*

BE-TIME', BE-TIMES', *ad.* (*by, time*) soon, early, seasonably—*Sawere^h, bar-wagt, bar-mahat, manāsib wagt men*—*Sighra, samay men, ṭhik samay men.*

BE-TO'KEN, be-tō'kn, *v.* (*be, token*) to signify, to foreshow—*Batānā^h, dalālāt k.*—*Jatānā, sujhinā, suchanā k., ṣge se jānānā wā dikhānā.*

BE-TOOK', *p. t.* of *betake*.

BE-TORN', *p. a.* (*be, torn*) torn in pieces—*Tukre tukre kiya gayā^h, chithārā gayā^h.*

BE-TOSS', *v.* (*be, toss*) to agitate—*Hilānā^h, dūlānā^h, uchhālānā^h, dālnā^h.*

BE-TRAY', *v.* (*L. trado* *f*) to give up or disclose treacherously, to discover—*Dagā-bāzi se saupnā yā batlānā, parda-darī k., be-wafāi k., fāsh k.*—*Viśwasaghiāt karke saupn denā wā dikhā denā, khod d., chhālānā, phoṛnā, gupaniy bāt prakās k.*

BE-TRAYER, *n.* one who betrays—*Dagā-bāzi se saupne w., dagā-bāz, parda-dar*—*Chhal se dūsse ke hāth saupn denē w., viśwasaghatāk, chhālī, bhed prakās k. w.*

BE-TRIM', *v.* (*be, trim*) to deck, to adorn—*Arāish yā zebāish yā zināt denā yā k.*—*Saṅwārnā, sajānā, sajnā, bhūshit k., sobhit k., alaṅkrit k.*

BE-TROTH', *v.* (*be, troth*) to contract in order to marriage, to affiancé—*Manrūb k., nisbat k., mangni k^h*—*Vivāh k. sambandh k., sagāi k., roknā, chhenknā.*

BE-TROTH'MENT, *n.* the act of betrothing—*Shādi karne k. 'ahd-o-paimān, byāh k. gaul, mangnā^h*—*Vivāhapratijñā k. niyam, vivāh karne k. vachan wā ni bandh, v.guān.*

BE-TRUST', *v.* (*be, trust*) to commit to; to confide—*Saupnā^h, dharosā k^h.*

BETTER, *v.* (*S. betrian*) to improve, to advance; *n.* a superior; *a.* the comparative of good; *ad.* the comparative of well—*Isāh denā, bihtar k., taqwiyat denā; n. buzurg; ā. bihtar; ad. aulātār, bihtar*—*Sudhārnā, bawānā, saṅwārnā, saṅbhūlānā; n. baṛā, āreshīh; a. uttamtar, adhik achchhā; ad. aur bhalā.*

BE-TUM'BL'D, *p. a.* (*be, tumble*) disordered, rolled about—*Gurbar^h, dhamlāyā^h, dhuglāyā^h, dhuklāyā^h.*

BE-TWEEN', *prep.* (*S. be, twegen*) in the intermediate space, from one to another, belonging to two—*Bich^h, bich men^h, āpas men^h, do ke bich^h*. [*āpas men^h.*]

BE-TWIXT', *prep.* in the midst of two, from one to another—*Do ke bich yā bich men^h.*

BÉVEL, BÉV'IL, *n.* (*Fr. niveau*) a kind of square used by masons and joiners, inclination from a right line; *v.* to cut to a level angle—*Komiyā^h, jhukāw yā tirchhāi^h, v. tirchhā konā k^h, kātkār tirchhā konā k^h*. [*vastu, ras.*]

BÉVER'AGE, *n.* (*L. bibo*) drink, liquor—*Sharbat, shurb*—*Pāniyaṭrayya, pīne kī*

BÉV'Y, *n.* (*It. beva*) a flock, a company—*Guroh, gol, tuman, jhund^h*—*Yūth, pāl, samūh, jathā*. [*na, vilap k.*]

BE-WAIL', *v.* (*be, wail*) to lament—*Gam k., afsos k., zari k., mātām k.*—*Sok k., bilak*—*BE-WAIL'ER, n.* one who bewails—*Gam k. w., afsos k. w., zari k. w.*—*Sok k. w., vilap k. w.*

BE-WAIL'ING, *n.* lamentation—*Gam, afsos, mātām*—*Sok, vilap.*

BE-WARE', *v.* (*S. be, varian*) to regard with caution, to take care—*Hosh-yār rahnā, khuber-d'ir h. yā rahnā*—*Sāvadhān h. wā rahnā, sachet h. wā rahnā.*

BE-WEEP', *v.* (*be, weep*) to weep over—*Ronā^h*. [*bharinānā^h, ghadrānā^h.*]

BE-WIL'DER, *v.* (*be, wild*) to perplex, to entangle, to confound—*Bhulānā^h, bhatkānā^h.*

BE-WITCH', *v.* (*be, witch*) to charm, to fascinate, to enchant—*Jadū k., faresta k., gir-wida k., sihr k., afsā k.*—*Mohit k., moh lenā, mugdh k., vās k., ṭonā k., ṭoṭkā k., laṭkā k., mantar ohalanā.*

BE-WITCH'ER, *n.* one who bewitches—*Faresta k. w., girwida k. w., sihr k. w., afsā k. w.*—*Mohak, mohān, mohne w., vāsikarta, tonhā, ṭoṭkā wā laṭkā k. w.*

BE-WITCH'ERY, *n.* fascination, charm—*Jadū, afsā, sihr, faresta karne kī khāsiyat*—*Ṭonā, ṭoṭkā, vās karne kī gun wā dham.*

BE-WITCH'FUL, *a.* alluring, fascinating—*Dil-rubā, dil-fareb*—*Mohān, mohī, manohar.*

BE-WITCH'ING, *a.* fascinating, enchanting—*Dil-fareb, dil-rubā*—*Akarshak, manohārī, manohar*. [*prakār h., mohane kī riti se.*]

BE-WITCH'ING-LY, *ad.* in an alluring manner—*Dil-rubāi se, dil-farebi se*—*Manohar*

BE-WITCH'MENT, *n.* power of charming—*Dil-rubāi, faresta karne kī khāsiyat*—*Vāsikaran, vāsikaraprasakti, vās karne kī sakti.*

BE-WRAY', be-rā', *v.* (*S. wregun* *f*) to betray, to discover, to shew—*Dagā-bāzi se par-*

- da-dari k.*, *batlá dená^h*, *fásh k.*, *záhir k.*—*Viśwásaghat púrvak díkhá d.*, *chhal se prakás k.*, *dikhá d.* [—*Chhal se díkhá d. w.*, *viśwásaghat k.*, *chualí prakásak.*
BE-WRĀY'EN, *n.* a betrayer, a discoverer—*Dagá-bázi se batlá d. w.*, *dagá-báz*, *fásh k. w.*
BĒY, *n.* a governor of a Turkish province—*Turkistán ká ek názim*, *beg*—*Turkistán des ká ek adhipati.*
BE-YOND', *prep.* (*S. be, geond*) on the farther side of, farther onward than, before, above; *ad. at a distance*, yonder—*Us taraf, uske áge^h*, *sámne^h*, *bachkar^h*, *afzal*; *ad. dár^h*, *udkar^h*—*Pár*, us or, us se pare, *samínukh*, *agre*, *úpar*, *úchhá*, *śreshth.*
BĒZ'ANT. See *BYZANT*.
BĒZ'EL, *n.* that part of a ring in which the stone is fixed—*Ángúthi ke nagine ká khána*—*Ángúthi ki khor*, *ángúthi ke nag ká ghar.*
BĒ'ZOAR, *n.* (P.) a medicinal stone—*Pázahr*, *zahr-mukra*—*Vishapáthar.*
BĒZ-O-ĀB'DIC, *a.* composed of bezoar—*Pázahr ká baná*, *zahr-mukre ká baná*—*Visha-páthar ká baná.* [—*ki khátiyat rukhne w.*—*Vishapátharagunavishisht.*
BĒZ-O-ĀB'TI-CAL, *a.* having the quality of an antidote—*Zahr-mukra-ama*, *zahr-mukre*
BĪ'AS, *n.* (Fr. *biais*) the weight lodged on one side of a bowl, inclination, partiality; *v.* to incline to some side—*Jhukáw^h*, *wazn*, *maúl*, *rujū^h*, *taraf-dári*, *kashish*; *v. maúl k.*, *kashish k.*, *rágib k.*, *taraf-dár k.*—*Jhók*, *bhár*, *ichchhá*, *pravritti*, *abhipráy*, *paksha-pát*; *v. khinchná*, *lubhána*, *paksha-pát k.*
BĪB, *v.* (*L. bibo*) to drink frequently, to tipple; *n.* a piece of cloth put on the breasts of children to cover their clothes—*Bahut sharáb piná*, *piyá'a-bázi k.*; *n. bachchoh ki chhátí par ká kaprá^h*—*Atisay madira piná*, *atisay madya pán k.*
BĪB'ER, *n.* a tippler—*Sharábi*, *nashá-khor*—*Madyapáyi*, *madyap*, *piakkar.*
BĪB'LOUS, *a.* absorbing, spongy—*Jásib*, *áb-kash*—*Sökne w.*, *jalaśoshak*, *surakhlá.*
BĪ'BLE, *n.* (Gr. *biblos*) the Book by way of eminence, the sacred Scriptures—'*Isaiyoh ki kitáb-i-mugaddas*, *Taurat aur Injil*—'*Isaiyoh ki dharmapustak.*
BĪB'LI-CAL, *a.* relating to the Bible—*Taurat aur Injil ke muta'alliq*, '*Isaiyoh ki pák kitáb ke muta'alliq*—'*Isaiyoh ki dharmapustak ká sambandhi.* [Pustakon ká janne w.
BĪB-LI-ŌG'RA-PHER, *n.* one skilled in the knowledge of books—*Kitábon ká jānne w.*—*BĪB-LI-O-GRÁPH'I-CAL*, *a.* relating to the knowledge of books—*Kitábon ke 'ilm ke muta'alliq*—*Granthavidyāsambandhi.*
BĪB-LI-ŌG'RA-PHY, *n.* a description or knowledge of books—*Kitábon ká bayán yá 'ilm*—*Granthavidyá*, *granthon ká varnan wá bakhán.*
BĪB-LI-O-MĀ'NI-A, *n.* a rage for possessing rare and curious books—*Kitábon ki hirs*, *qad m yá nádír kitábon ki shaidái*—*Pustakon ká atisay chop*, *práchin wá dur-labh* *granthon ká páne ki vyagratá.*
BĪB-LI-O-MĀ'NI-AC, *n.* one who has a rage for books—*Kitábon ká hirs*, *qad m yá nádír kitábon ká shaidá*—*Pustakon ká atisay chopí*, *práchin wá durlabh* *granthon ke pá-ne ke nimitta vyagra.*
BĪB-LI-ŌF'O-LIST, *n.* a bookseller—*Kitáb-farosh*—*Pustakavikrayakartá*, *potl^h bechnne w.*
BĪB'LIO-THEKE, *n.* a library—*Kutub-khána*—*Pustakalaya.* [sambandhi.
BĪB-LIO-THE'CAL, *a.* belonging to a library—*Muta'alliq-i-kutub-khána*—*Pustakálaya*—*BĪB-LI-ŌTH'E-CA-RY*, *n.* a librarian—*Muháfiẓ-i-kutub-khána*, *kutub-kháne ká dāroga*—*Pustakādhyaksh*, *pustakágārarakshak.*
BĪCE, *n.* a blue or green colour—*Nilá yá sabz rang*—*Níl wá hará rang.*
BĪ-CĪP'I-TAL, *BĪ-CĪP'I-TOUS*, *a.* (*L. bis, caput*) having two heads—*Do-sirá^h*, *do-sir w^h*. [—*Do-murá*, *do mur w.*, *dwiśirshak.* [lahakná^h.
BICK'ER, *v.* (*W. bicre*) to skirmish, to fight, to quiver—*Larná^h*, *jhaga:ná^h*, *laharná^h*, *BICK'ER-ING*, *n.* a skirmish, a quarrel—*Larái^h*, *jhagrá^h*, *taníá^h*.
BICK'ERN, *n.* (*beak, iron* ?) an iron ending in a point—*Nok-dár lohá*—*Lohá jismen sui ki náin aní ho*, *anuyukt lohá.* [Dwiśirgi, do sing w.
BĪ'CÖRNE, *BĪ-CÖR'NÖUS*, *a.* (*L. bis, cornu*) having two horns—*Do-shákha*, *do-siñgi^h*—*BĪD*, *v.* (*S. biddan*) to command, to desire, to offer, to invite: *p. t. BĪD* or *BÁDE*, *p. p. BĪD* or *BĪD'DEN*—*Hukm k.*, *farmáná*, *irshád k.*, *khwáhish k.*, *peśh-nihád k.*, *q' mat dene ko kuhná*, *dá'wat k.*, *tawázú^h k.*—*Ájná k.*, *ádes k.*, *kahná*, *chahná*, *mol dene ko kahná*, *mol k.*, *áge dharná*, *nyotná*, *nyotá d.* [—*Mol dene ki ichchhá k. w.*
BĪD'DER, *n.* one who bids—*Peśh-nihád k. w.*, *q' mat k. w.*, *q' mat dene ki khwáhish k. w.*
BĪD'DING, *n.* command, order, offer of a price—*Hukm*, *farmán*, *irshád*, *q' mat k.*, *peśh-nihádí*, *q' mat dene ki khwáhish*—*Ájná*, *ádes*, *mol dene ki ichchhá*, *mol ká áge dharáw.*
BIDE, *v.* (*S. biddan*) to dwell, to remain, to continue, to endure—*Sukúnat k.*, *rahná^h*, *qáim rahná*, *tahammul k.*, *bar-dásht k.*—*Basná*, *bás k.*, *tikná*, *bane rahná*, *sahná.*
BĪD'ING, *n.* residence, habitation—*Sukúnat*, *maskan*, *rahné ká maqám*, *istiqámat*, *qiyá-mat*—*Vásasthán*, *básá*, *rahné ki jagah*, *nivás*, *tikáw.*
BĪ-DENTAL, *a.* (*L. bis, dens*) having two teeth—*Do-dantá^h*, *do-dánti^h*, *do-dánt w^h*.
BĪ-DĒT, *n.* (Fr.) a little horse—*Ek chhotá ghorá^h*.
BĪ-EN'NI-AL, *a.* (*L. bis, annus*) continuing two years, happening every two years—

Do-sála, do-sál tak rahne w., do-sál meñ hme w.—Do-barás, do baras tak rahne w., do baras men hone w., dwivarshamātrasthāyī, dwaivarshik.

BI-Ē-NI-AL-LY, ad. every two years—*Do do sál meñ*—Do do baras meñ.

BIER, n. (S. *beer*) a carriage or frame for carrying the dead—*Janāza, tábūt*—Rathī.

BIESTINGS, n. (S. *biest*) the first milk of a cow after calving—*Pýosi^h, pyos^h, phenus^h*.

BI'FID, **BI'FID-ED**; a. (L. *bis*, *fido*) divided into two—*Do-shikha, do-hissōñ meñ phatā huā*—Dwikhandikrit, dwaidhikrit, do bhāgōñ meñ chira huā.

BI'FOLD, a. (L. *bis*, and *fold*) twofold—*Do-chand, dohrā^h*—Dwign.

BI'FORM, **BI'FORMED**, a. (L. *bis*, *forma*) having two forms—*Do-rukha. do-shakla*—Do-raṅgā, do-rūpā, dwirūp, dwimurtimān.

BI-FORM'T-RY, n. a double form—*Dohri sūrat yā shakl*—Dohrā rūp wā ſākṛ.

BI-FRONTED, a. (*bis*, *frons*) having two fronts—*Do-munhā^h, do-mukhe w^h*.

BI-FURCA-ED, a. (L. *bis*, *furca*) having two forks—*Do-shākh-dār, do-shūkhā*—Do-ani w., agraḍwayaviśiṣṭ. [agrabhāgōñ meñ bhāg.

BI-FURC'ATION, n. division into two branches—*Do-shākhōñ meñ taqsim*—Do auiyōñ wā

BIG, a. (S. *byggan* ?) great, large, huge, pregnant, fraught, distended, inflated—*Kalāh, jasin, 'azim, hāmila, gābhīn^h, ma'mūr, pur, phulā^h*—Barā, moṭā, bhāri, sthūl, vrihat, garbhīni, garbhavati, peṭ se, bhara, purā, bharpūr, sūjā huā, umrā huā. [kar^h.

BIG'LY, ad. haughtily, with bluster—*Gurūr se, sh.khi se, ghamand se^h, ainhkar^h, phul-Big'NESS*, n. bulk, size—*Jasimat, miqdār, qad, mutā^h, barā^h*—Sthūlati, vrihatwa, parimān, dīldaul. [Dwipatniswāmī, dwipatni w., dwibhāryādharān.

BIG'A-MIST, n. (L. *bis*, Gr. *gameo*) one who has two wives—*Do jorū w., do jorū-dār*

BIG'A-MY, n. the crime of having two wives—*Do jorū rakhne kī gunāh*—Ek samay meñ do striyōñ se vivāh karnē kī aparādh, dwibhāryādharān.

BIG'GIN, n. (Fr. *béguin*) a child's cap—*Bacheke kī topi^h*. [guñrī yā geñrur^h.

BIGHT, bit, n. (S. *buṭan*) a bend, a bay, a coil of a rope—*Ghumāw^h, khār^h, rassi kī*

BIG'OT, n. (S. *bigan*) one unreasonably devoted to a party creed or opinion, a blind zealot; a. blindly zealous—*Jo shakhs kī kisī jānib mazhab yā rāc kī parāwī shiddat se kartā hui, mutā'assib, tā'assubī*; a. *mutā'assib, tā'assubī*—Swamatāgrahī, apne mat kī haṭṭhī, binā vichār pakshapāṭī; a. swamatāgrahī, binā vichār apne mat meñ sthit, binī vichār pakshapāṭī. [mat meñ haṭṭhī, paramatad weshī, swamatāgrahī.

BIG'OT-ED, a. unreasonably zealous—*Mutā'assib, tā'assubī*—Binā vichār pakshapāṭī, apne

BIG'OT-RY, n. blind zeal, great prejudice—*Tā'assubī, jihl-i-murakkab*—Paramatad weshī, binā vichār pakshapāṭī, apne mat meñ haṭṭhī, swamatāgrahī.

BIL'AN-DER, n. (by, *land*) a small merchant vessel—*Chhotā sudūgari jahāz*—Bānījya wā vyāpār kī chhotī naukā.

BIL'BER-RY, n. a small shrub and its fruit,—*Ek chhotī jhārī aur uskā phal^h*.

BIL'BO, n. (*Bilwa*) a rapier, a sword—*Nimcha, tulwār^h*—Kripān, khaṅg, asi.

BIL'BOX, n. pl. stocks for the feet—*Kāth^h*.

BILE, n. (L. *bilis*) a thick yellow bitter liquor separated in the liver and collected in the gall-bladder—*Safrā, zahra, zard āb*—Pitta, pit.

BIL'IA-RY, a. belonging to the bile—*Safrē se mutā'alliq*—Pittasambandhī.

BIL'IOUS, a. affected by bile—*Safrāwī, zahrāwī*—Pittahā, paituk.

BIL'GE, n. (S. *baḷg*) the breadth of a ship's bottom, the protuberant part of a cask; v. to spiring a leak, to let in water—*Jahāz ke tale kī chaurāī, pipe kī gunāwā chib-kī yī ubhār*; v. *jahāz ke tale panchor yū chhed h., paniyānā^h, pāni lenā^h, pāni churānā^h*.

BIL'ING-GATE, n. (from a place of this name in London) ribaldry, foul language—*Fulsh, pūchīyāt, mujallaza, dush-nām*—Phakkar, naṅgai, gāli, kutsitavākya, durva-chan.

BILK, v. (G. *bilaikam*) to cheat, to defraud, to elude—*Dagā-bāzi k., fareb d. yī k., māyās k., dhokhā d^h*—Ghubalnī, ṭhagnī, bhulāwā d.

BILL, n. (S. *bile*) the beak of a fowl; to caress, to fondle—*Chōch^h*; v. *chummā lenā^h, chūmnā^h, chōch milinā^h, lār-pyir k^h, dulārnā^h, dulār k^h*. [sū^h.

BILL, n. (S. *bil*) a hatchet with a hooked point, a battle-axe—*Dāw^h, kulhārī, guhrā-BIL'LET, n. a small log of wood—*Chhotā kunda*—Kāth kī chhotā dhokā.*

BILL'MAN, n. one who uses a bill—*Gaṅṛūsā bāndhne w^h*.

BILL, n. (Fr. *billet*) a written paper, an account of money due, a proposed law—*Narishṭa, dāin wājib kā hīzāb, āin kā musawwadu*—Lekh, lekhapatra, pāwne wā chahte kī lekḥā, vyavasthā kī dhānchā.

BIL'LET, n. a note, a ticket directing soldiers where to lodge; v. to quarter soldiers—*Ruqṛā, sipāhiyōñ kī sukīnat mugarrar karnē kā ruqṛā*; v. *sipāhiyōñ ko basānā*—Chitṭhī, sāinya ke vāsasthān nīrūpane kī chitṭhī; v. sāinya ko basānā.

BIL'LET-DOUX, bil'le-dū, n. (Fr.) a love-letter—*'Ashiqāna ruqṛā*—Prem kā patra, premavishaynakapatra. [Antī-khet^h.

BILL'ARDS, n. pl. (Fr. *billiard*) a game played with balls and maces on a table—

BILLION, *n.* (Fr.) a million of millions—*Kharban, kharb^h*—Mahāpadma.

BILLOW, *n.* (S. *belā^h*) a wave swollen and hollow; *v.* to swell or roll like a wave—*Bari mauj, hilkorā*; *v. lahrānā, hilkornā^h*—Lahar, taraṅg. [raṅgit.

BILLOW-Y, *a.* swelling, turgid—*Mauj-zan, mawwāj, mutalātīm*—Mahātaraṅgayukt, tablin, *n.* (S.) a place for wine, &c.—*Sharāb wagaire kī koṭhri*—Madirā ādi kī bhaṅṅlār wā ghar. [nā; *n. do kī bānārat*—Dwi, dwaidd, dwigun.

BINA-RY, *a.* (L. *binus*) two, double; *n.* the constitution of two—*Do, dohrā^h, musan*.

BIND, *v.* (S. *bindan*) to confine with bonds, to gird, to fasten to, to tie together, to oblige by kindness, to make coactive, to cover books: *p. t^h* and *p. p.* Bōḍḍ. — *Bāindhā^h, patli se bāindhā yā lupetnā^h, jorā^h, kasā^h, jakurnā^h, mamnān k, majbūr k., qabz k., mungat z k., jild bāindhā, jild-bandi k., jild k.*—Kausunrā k., anugrah se bad-dha k., baddha k., koshṭhabaddha k., mal wā koṭhā bāindhā, pothī wā granth ko pithaute se bāindhā.

BIND^{ER}, *n.* one that binds—*Bāindhne w^h, kasne w^h, jakarne w^h, bundhan^h, kasā^h, patli^h, dor^h, jild-band, jild-bāindhne w.*—Granth wā pothī kā pithautā bāindhne w.

BINDING, *n.* a bandage, the cover of a book—*Band, patli^h, kasā^h, jild*—Bandhan, bāindhā, pothī wā granth kā pithautā. [par dignirṇayayanta kā ādhār.

BINNA-CLIE, *n.* the compass-box of a ship—*Jahāz par qutb-numī kā sandūq*—Naukā **BI-NOC^U-LAR**, *a.* (L. *binus, oca^uus*) having two eyes, employing both eyes—*Do-chashma, do-aikhā^h*—Dwinayan, dwinetra. [juzain—Dwi-yukpaṭ.

BI-NOMIAL, *a.* (L. *bis, nomen*) composed of two parts or members—*Murakkabū-l-*

BI-OG^{RA}-PHY, *n.* (Gr. *bios, grapho*) the history or account of a life—*Tazkira, ālmī kī tawārīkh*—Charitravarnan. [rīkh—Charitravarnak.

BI-OG^{RA}-PHER, *n.* a writer of lives—*Tazkira-navis, nūqil, rāwī, ek shakh k. māwar*.

BI-OGRAP^H-ICAL, *a.* relating to biography—*Ek shakh k. tawārīkh ke muta^ullig, muta^ullig-i-tazkira*—Charitravarnanasambandhi, charitravarnanavishayak.

BIPAR-TITE, *a.* (L. *bis, partitum*) having two correspondent parts—*Do barābar yā mushābih hisōn ko rakhne w., do hisōn meṁ barābar maqsūm*—Do samānāṣavisishṭ, dwaiddhikrit.

BIPED, *n.* (L. *bis, pes*) an animal with two feet—*Do-pāya, do-pāya jānvar*—Dwipad, dwipadajantu. [pakshi, pakshadwaivishṭ.

BI-PEN^{NA}-SATE, **BI-PEN^{NA}-TED**, *a.* (L. *bis, penna*) having two wings—*Do-bizā*—Dwi-

BI-QUAD^{RATE}, *n.* (L. *bis, quadratum*) the fourth power in numbers—*Mālu-l-māl, majzūru-l-majzūr*—Chaturghat. [ghāt.

BI-QUAD^R-IC, *a.* relating to the fourth power—*Mālu-l-māl, majzūru-l-majzūr*—Chatur-

BIRCH, *n.* (S. *birce*) a tree—*Ek qism k. darakht*—*Ek prakār k. per.*

BIRCH^{EN}, *a.* made of birch—*Burch per k. banā huā^h.*

BIRD, *n.* (S.) a general name for the feathered kind, a fowl; *v.* to catch birds—*Tūrī, parand, murg, chiriyā^h*, *v. chiriyā pakarnā yā dharā^h*—Pakherī, pakshi, pauchhi.

BIRD^BOLT, *n.* an arrow for shooting birds—*Chiriyā mārne k. tīr*—Pakshi mārne k.

BIRD^CAGE, *n.* an enclosure to keep birds in—*Pinjā^h.* [vāp.

BIRD^CATCH^{ER}, *n.* one who takes birds—*Chirī-mār^h, baheliyā^h.*

BIRD^LIME, *n.* a glue to catch birds—*Chiriyā pakarne k. lāsā yā kampa^h.*

BIRD^MAN, *n.* one who catches birds—*Baheliyā^h, chirī-mār^h.*

BIRD^SEYE, *a.* seen from above—*Upar se dekhū gayā^h.*

BIRTH, *n.* (S. *beorth*) the act of coming into life, extraction, rank by descent—*Paidā-ish, tamallul, wiladat, gharānā^h, khāndān, nasab, nash, ābāi martabū*—Janma, utpatti, kul, vaṇṣ, kulnati. [baras gānth.

BIRTH^DAY, *n.* the day of one's birth—*Janam-din^h, sāl-girak*—Janmadin, janmatithi.

BIRTH^NIGHT, *n.* the night of one's birth—*Janam-rāt*—Janmarātri. [janmades.

BIRTH^PLACE, *n.* the place of one's birth—*Watan, manād*—Janmabhūmi, janmasthan.

BIRTH^RIGHT, *n.* the rights to which one is born—*Bapaṭi^h, irs, huqq-i-wiladat*—Paitrikādihikār, janmanutakādihikār, janmahetukādihikār.

BIS^{CUIT}, **bis^{kit}**, *n.* (L. *bis, coctum*) a kind of hard dry bread—*Karī s^hki rotī^h.*

BI^SECT, *v.* (S. *bis, sectum*) to divide into two equal parts—*Barābar do hisse k.*—Samān do bhāg k. [do bhāg meṁ khaṇḍan.

BI^SECTION, *n.* division into two equal parts—*Barābar do hissoṁ meṁ taqṣim*—Samān

BISH^{OP}, *n.* (Gr. *epi, skopos*) one of the higher order of clergy who has the charge of a diocese; *v.* to confirm—*Pādriyōṇ k. peshwā, mujtahid, imām*; *v. qaim k.*—Dharmādhyaksh, dharmādhipati; *v. sthāpan k.*

BISH^{OP}RIC, *n.* the diocese of a bishop—*Mujtahid k. tā^u alluqa yā qalam-ran*—Dharmādhyakshādihikāraṣe, dharmādhipati k. vāsibhūt pradeś.

BIS^MUTH, *n.* (Ger. *weisenth*) a metal of a reddish white colour—*Phul-dhāt^h, phul^h.*

BIS^SON, *n.* (Gr.) a kind of wild ox—*Ek jangli bail^h.*

BIS^SEXTILE, *n.* (L. *bis, sex*) leap year—*Chauthā sāl jis meṁ ek roz ziyāda hotā hai*—Chauthā baras jismeṁ ek din adhik hotā hai.

BISTOUR-Y, *n.* (Fr. *bistouri*) a surgeon's instrument for making incisions—*Jarráht chhuri*^h—*Vaidya ká sastra*.

BISTRE, *n.* (Fr.) a colour made of soot—*Kálat yá kájal ká baná huá rang*^h.

BISULCOUS, *a.* (L. *bis, sulcus*) clovenfooted—*Khuri-dár, sum-darida*—*Chirá khur w.*, phutá khur viśisht, dwikhandasaph. [*Kutiyá*^h, *kutti*^h, *kukuri*^h.

BITCH, *n.* (S. *bice*) the female of the dog kind, a name of reproach for a woman—

BITE, *v.* (S. *bitan*) to crush with the teeth, to give pain by cold, to wound, to cheat, *p. t. Bit*, *p. p. Bit*—*Chabá-lená*^h, *kát-khána*^h, *phár-khána*^h, *khutharna*^h, *dasná*^h, *khuykár k*^h, *habaká*^h, *lagná*^h, *dukh d*^h, *gháw k*^h, *thagná*^h, *chhulná*^h.

BITE, *n.* seizure by the teeth, the wound made by the teeth, a cheat, a sharper—*Kát*^h, *chabáw*^h, *pakar*^h, *habak*^h, *thagná*^h, *thug*^h.

BIT, *n.* a small piece, a morsel, the part of a bridle put into a horse's mouth; *v.* to put the bit in the mouth—*Zarra, purza, lugma, dukhána, lagám*, *dáina*—*Tukrá, karehi, dalí, botí, rorá, kaur, grás, jibhi, hohtí*.

BITER, *n.* one who bites—*Kápe w*^h, *gháns w*^h, *chabá-kháne w*^h, *phár-kháne w*^h, *katá-sá*^h, *munháel*^h, *thag*^h.

BITING, *n.* the act of biting; *a.* sharp, severe, sarcastic—*Kát chabáw dukháw yá dukh*^h; *a. tez, sukht, tá'na-ámez, tanz-go*—*a. Tikhá, tikshya, kapá, vyaṅgyamán, kaṭu*.

BITING-LY, *ad.* jeeringly, sarcastically—*Tunz se, tá'na se*—*Vyaṅgya se, vyaṅgyokti se*.

BITTA-CLE. See **BINNACLE**. [*katuvákyá se*.

BITTER, *a.* (S. *biter*) biting to the taste, sharp, painful; *n.* any thing bitter—*Karwá*^h, *títá*^h, *khurjhará*^h, *charpará*^h, *khattá*^h, *talkh, tikhá*^h, *tez, kará*^h, *dukkedá*^h; *n. turehi, khatá*^h, *karwá*^h, *jo khatá títá yá karwá ho*^h.

BITTER-LY, *ad.* in a bitter manner, sharply—*Karwáhat se*^h, *kará*^h *se*^h, *dukh se*^h.

BITTER-NESS, *n.* a bitter taste, sharpness, severity, malice, hatred, sorrow—*Karwáhat*^h, *talkhi, sal ká, bugz, kina, nafrat, gam*—*Charparáhat, tikhá, títá, katutá, kará, ka-thorátá, dwesh, mátearya, ghripa, šok, dukh*.

BITTER-SWEET, *n.* an apple sweet and bitter—*Khat-mithá sew, khatá aur mithá seb*.

BITTER, *n.* (Fr. *butor*) a bird—*Rk chiriyá*^h.

BITOMEN, *n.* (L.) a kind of pitch—*Nift yá naft, kafru-l-yahúd*—*Matiyá tel, šilájatu*.

BITUMINATE, *v.* to impregnate with bitumen—*Naft miláná, kafru-l-yahúd miláná*—*Matiyá tel miláná, šilájatu miláná, šilájatugarbhit k.* [*šilájatuvíśisht*.

BITUMINOUS, *a.* containing bitumen—*Naft-ámez*—*Matiyá tel may, šilájatugarbhit*, *B. VÁLVE*, *a.* (L. *bis, valva*) having two valves; *n.* that which has two valves—*Do-dara*; *n. do-dara*—*Dwikapátayuktadwáráviśisht*; *n. do dwár w.* [*dwáráviśisht*.

BI-VÁLVULAR, *a.* having two valves—*Do-dara*—*Dwikapátaviśisht, dwikapátayukta-BI-VI-IOUS*, *a.* (L. *bis, via*) having two ways, leading different ways—*Do-ráh, mutafar-rig ráh meñ le-jáne w.*—*Dwim.rgi, do path w., bhinna bhinna path meñ le-jáne w.*

BIVOUAC, *n.* (Fr.) the guard or watch of a whole army during the night; *v.* to be on watch all night—*Maidán meñ sári fauj ki shab-bedár*; *v. maidán meñ sári fauj ká shab-bedár rahná*—*Rát ko sab sainya ki chauki*; *v. rát bhar chauki dená*.

BLAB, *v.* (T. *blabheren*) to tattle, to tell tales; *n.* a telltale—*Fásh k., parda-darí k., bakná*^h, *aib-goi k., gibat k.*; *n. lutrá*^h, *chhihhorá*^h—*Gopaniy bát praká*^h *k., bar-baráiná, gap márna, lutráná, lutrápaná k.* [*bhedkhol d. w*^h.

BLABBER, *n.* a telltale, a tattler—*Barbariyá*^h, *bakhi*^h, *gappi*^h, *bátáni*^h, *ochhá*^h, *lutrá*^h.

BLACK, *a.* (S. *blac*) of the colour of night, dark, cloudy, dismal, wicked; *n.* a black colour, a negro; *v.* to make black—*Šiyáh, gam-gín, haibat-nák, sharir*; *n. kálá rang*^h, *habshi*; *v. kálá k*^h—*Kálá, krishna, syama, šokajanak, ghor, dárup, adham, nikriah, kutsit*; *v. krishnavarna, syámang.* [*laganá*—*Kálá k., kalaúik lagána, kalaúiki k.*

BLACKEN, *v.* to make black, to defame—*Šiyáh k., aib lagána, muttaham k., harf*

BLACKISH, *a.* somewhat black—*Šiyáh-fám, surmaí-rang, kálá sá*^h—*Kuchh kálá, kin-chip kálá.* [*se, syámatá se, atidushtatá se.*

BLACKLY, *ad.* darkly, atrociously—*Šiyáhi se, táyiki se, bari sharárat se*—*Krishnavarna*

BLACKNESS, *n.* the quality of being black—*Šiyáhi, gam-gín, haul-náki, shor*—*Krishna-tá, syámatá, ghoratá, darunatá, atidushtatá.*

BLACKING, *n.* paste or liquor to blacken shoes—*Júti káli karne ká rang*^h.

BLACK-MOOR, **BLACKMOOR**, *n.* a negro—*Habshi, sidá, kálá ádmí*—*Krishnang, syámang.*

BLACKBALL, *v.* to reject in choosing—*Pasand karne meñ ná-mamúv k.*—*Barane meñ chhánt d. wá aswikár k.* [*ká kañtilá per, phalayuktakantakagulmaviśesh.*

BLACKBERRY, *n.* the fruit of the bramble—*Ek gism ká khár-dár darakht*—*Ek prakár*

BLACKBIRD, *n.* a singing bird—*Pítá, bhajangá*^h, *koyal yá koi*^h. [*gay guru, psu.*

BLACKBATTLE, *n.* oxen, bulls, and cows—*Baí*^h, *sáñr aur gay*^h, *máwáshi, dáwáb*—*Gorú,*

BLACKCOCK, *n.* the heath-cock—*Ek gism ká murgá*—*Ek prakár ká kukkút.*

BLACK-EYED, *a.* having black eyes—*Šiyáh-chashm*—*Krishnanayan, niláksha.*

BLACKFACED, *a.* having a black face—*Šiyáh-rú, siyáh-súrat*—*Kále munh ká, krishna-vadan, syámanukh.*

BLÅCK/GUARD, n. a mean wicked fellow—*Luchchā^h, shuhdā^h, āwāra*—Durāchār, durvritta, adhamāchār.

BLÅCK/JACK, n. a leathern cup—*Champe kā piyāla*—Chām kā pānapātra.

BLÅCK/LEAD, n. a mineral used for pencils—*Sisā jo lakṛ khinchne ke kām ātā hai^h*.

BLÅCK/MAIL, n. a rate paid for protection to men allied with robbers—*Choron se hifāz ke liye unke sāthiyon ko jo kuchh diyā jātā thā*—Choron se rakshā ke nimitta unke sāthiyon ko jo kuchh diyā jātā thā. [durmukh, kaṭuvādī.]

BLÅCK/MOUTHED, a. using foul language—*Bad-zabān, galehkhā^h*—Galjibhā, galmunhā,

BLÅCK/PUD'DING, n. a kind of food made of blood and meal—*Lohā aur āte kā halwā*.

BLÅCK/RÖD, n. the usher belonging to the order of the Garter—*Gārjar ke darje-wālon kā siyāh 'a'ā rakhne w.*—Gārjar nām upādhiyukt logon ke madhya jo krishnavarṇ lāthī dhārap kiye rahtā hai.

BLÅCK/SMITH, n. a smith that works in iron—*Lohār^h*. [per. kaptakagulmaviśesh.

BLÅCK/THORN, n. the sloe tree—*Ek qism kā khār-dār darakhī*—Ek prakār kā kañṭilā

BLÅD'DER, n. (S. blæd) the vessel that contains the urine, a blister, a pustule—*Masāna, shāsh-dān, tumbi^h, thaili^h, phapholā^h*—Mūt ki thailī, phulkā, jhalkā.

BLÅD'DERED, a. swollen like a bladder—*Shāsh dān tumbi yā phaphole wā phulā*—Mūt ki thailī wā phulke sā phulā.

BLÅDE, n. (S. blæd) the spire of grass before it grows to seed, a leaf, the cutting part of an instrument, a brisk man—*Ghās kā pattā^h, pattā^h, dāl^h, chālāk shākhs*,—Triṇapatra, pattī, patra, āstra kā phal, bāñkā phurtilā purush.

BLÅD'ED, a. having blades—*Potte-dār, dār-dār*—Dalawān, patrayukt, dār sahī, phal sahī. [kotā^h.]

BLÅIN, n. (S. blegen) a pustule, a blotch—*Phorā^h, phunsi^h, phapholā^h, dadorā^h*, cha-

BLÅME, v. (Fr. blâmer) to charge with a fault, to censure; n. imputation of a fault, crime—*Ilzām d., mulzim k., malāmat k., sarzanish k.*; n. *ilzām, harf, aib, qusūr, gunāh*—Dokhnā, dosh d., apavād lagānā, nindā k., dhirkārnā; n. doshārop, apavād, nindā, dosh, aparādh, chūk.

BLÅM'A-BLE, a. faulty, culpable—*Qusūr-wār, taqīr-wār, gunah-gār, mulzim, mujrim*—Doshi, aparādhī, nindaniy, dūshya. [Doshitwa, nindatā, aparādhātā.]

BLÅM'A-BLE-NESS, n. state of being blamable—*Qusūr-wārī, taqīr-wārī, gunah-gārī*, cha-

BLÅM'A-RLY, ad. culpably—*Ilzām se, gunah-gārī se*—Aparādh se, dosh se.

BLÅME'FUL, a. deserving blame, guilty—*Mulzim, malāmat ke qābil, sarzanish ke lāiq, qusūr-wār, taqīr-wār, gunah-gār*—Nindaniy, nindya, doshī, dhirkārnā, doshī.

BLÅME'LESS, a. without blame, guiltless—*Be-qusūr, be-taqīr, be-gunāh*—Nirdoshī, niraparādhī, anindit. [aparādh wā dosh binā, anindyatā se.]

BLÅME'LESS-LY, ad. innocently—*Be-taqīrī se, be-gunāhī se*—Nirdosh se, niraparādh se,

BLÅME'LESS-NESS, n. innocence—*Be-gunāhī, be-taqīrī*—Nirdoshatā, niraparādhātā, anindyatā. [—Nindak, apavādk, doshāropak, dhirkārne w.]

BLÅMER, n. one who blames—*Ilzām d. w., mulzim k. w., malāmat k. w., sarzanish k. w.*

BLÅME'WÖR-THY, a. deserving blame—*Qābil-i-malāmat, sarzanish ke lāiq, mulzim, qusūr-wār*—Nindaniy, nindya, doshī, dhirkārne jāne ke yogya. [yatā, nindyatā.]

BLÅME'WÖR-THI-NESS, n. the quality of deserving blame—*Qābiliyat-i-ilzām*—Nindani-

BLÅNCH, v. (Fr. blanch) to whiten, to strip or peel, to evade to shift—*Nikhārnā^h, ujālā^h, chhilkā utārnā^h, chhilkā^h, fālā^h, chhupānā^h*. [mridu, chikkan, namra.]

BLÅND, a. (L. blandus) soft, mild, gentle—*Mulāim, narm, latif, chiknā^h*—Komal,

BLÅNDISH, v. to smooth, to soften, to caress—*Mulāim k., phuslānā^h*—Komal k., mridu k., mīthī mīthī bātoñ se bhulānā, lāpṛyār k. [mīshatavākya, pyārī bāt.]

BLÅNDISH-ING, n. expression of kindness—*Nūz-o-nūz, mīthī bātāñ^h*—Priyavākya,

BLÅNDISH-MENT, n. kind speech, caresses—*Nūz, adās, karāhma, nakhra, shīrīn kalām, phuslāwe ki bātāñ^h, mē' shīrīgīyat*—Vilās, hāv, hāwbhāw, chonohā. phuslāhat, mīthī bātāñ, chāṭī, dular. [kalām—Priyavākya, chātīktī, phuslāwe ki bātāñ.]

BLAN'DIŌ-QUENCE, n. flattering speech—*Shīrīn guft-o-gū, ālī ālī kalām, khush-amādī*

BLÅNK, a. (Fr. blanc) white, without writing, empty, confused, without rhyme; n. a void space, paper unwritten, a lot without value; v. to make void, to damp—*Sufed, sādā, khālī, khushk, zard, mustarib, sair-muqaffā*; n. *khālī jagah, sādā kogaz, khālī chīthī*; v. *khālī k., zard k., safed k., afwarda k.*—Ujlā, ujjar, ānkla, bin likhā, alikhit,

korā, śūnya, ghaṭraya, ākul, vismit, anuprāsahin, yamakahin, amitrākshar; n. śūnya-yasthān, śūnya jagah, korā kagud, śūnya chītthī wā goli; v. śūnya wā rahit k., uṭhā d., vyākul k., man tornā, malin k.

BLÅNK'ET, n. (Fr. blancet) a woollen cover for a bed; v. to cover with a blanket, to toss in a blanket—*Kamma^h, kamli^h, sāl^h, lō^h*; v. *kammal se lapetnā^h, kammal orhānā^h, kammal mē' bāndhkar uckhālānā yā phekṇā^h*. [phekṇāw^h.]

BLÅNK'ET-ING, n. tossing in a blanket—*Kammal mē' bāndhkar uckhāl ulāl yā*

BLÅS-PHÈME, v. (Gr. blaspheméo) to speak impiously of God, to speak evil of—*Kulām-i-kyfr kahānā, gībat k., shikāyat k.*—Īwāranindā k., nindā k.

BLAS-PHEM'ER, *n.* one who blasphemes—*Kufr, murtadd, kalām i-kufr kahne w., gibat k. w.*—*Is'wa anindak, nindak.*

BLAS-PHEM'ING, *n.* the act of blasphemy—*Kufr-goi—Is'waranindā.*

BLAS-PHE-MOUS, *a.* containing blasphemy—*Kufri, kufirānu, ilhādī—Is'waranindak.*

BLAS-PHE-MOUS-LY, *ad.* impiously—*Kufr-goise, kufr se—Is'waranindā pūrvak, Is'warānindā se.*
[*i-kufr—Is'waranindā, devānindā.*]

BLAS-PHE-MY, *n.* indignity offered to God by words or writing—*Kufr, kufr-goi, kalām.*
BLAST, *n.* (*S. blast*) a gust or puff of wind, the sound made by blowing a wind instrument, blight; *v.* to strike with a sudden plague, to make to wither, to blight, to injure, to confound, to blow up—*Shokā^h, muñk se phāñkkar bajāne ke baje ki ūwās, gerā^h; v. daf'atun mānū, jhū^hus d^h, murjhūnā^h, pazhmurda k., nugsār k., gārat k., hawās bāhtu k., be-hawās k., urānū^h—Jhukor, jhōnk, vāyuvēg, sūkhadhman, sūshirāśabd, vīnās, āshay, jhōt; v. achīñchak nash^h k., kunhilāna, jhūlsānū, sukūh d., vīnās k., lakka bakka k., ghabrā d., urā d.*

BLAST-ER, *n.* one that blasts—*Gārat k. w., jhulasne w^h, pazhmurda k. w., urāne w^h—Nash^h k. w., vīnāsak, marak, jhūlsāne w., urā dene w.* [dhwans, birud se urā d.

BLAST'ING, *n.* destruction, explosion—*Bar-bādī, pāc-mālī, ubhā^h, phū'un^h—Nās, vīnās.*
BLA'TANT, *a.* (*S. blatan*) bellowing as a beast—*Bhukartā^h, dukarā^h, bānbātū^h, dahaktū^h.* [wād k^h.

BLAT'TER, *v.* (*L. blatero*) to make a senseless noise—*Barbarānū^h, bākbākānā^h, bak-*

BLAZE, *n.* (*S. blaze*) a flame, a stream of light, wide diffusion of a report, a mark like a blaze; *v.* to flame, to publish—*Shu'la, bhūbhikū^h, izhār, ishtihār, ghore ki peshānī kī qashqā; v. shu'la-zan k., shu'la m'rnā, bhābhaknā^h, mushtā'il h., izhār k., ishtihār k.—Jyoti, dipti, ten, dhadhak, dhadhakar, lapat, prakāśan, prakatīkaran, ūk; v. dhadhaknū, dhadhakānū, prakāś k., prakat k.*

BLAZ'ER, *n.* one who spreads reports—*Pardā-dar, fāsh k. w., numāyān k. w.*—*prakāśak, prakat k. w., dhūndhoriyā, dhūndhorā pīṭhe w.*

BLAZ'ON, *v.* to explain the figures on ensigns armorial, to deck, to display, to celebrate, to make public; *n.* the art of drawing coats of arms, show, publication—*Khūdān ke nishān kō bayān k., zeb d., āvāish k., zāhir k., mushhūr k., ta'rif k., ishtihār k., āshkarā k., mushtakur k.; n. khūdān ki 'alāmat ki 'alm, izhār, numāish, ishtihār—Kulīnapad ke chihūn ki vyākhyā k., sobhit wā bhūshit k., dikhānā, dikhlanā, prasiddha k., sarāhna, prakāś k., prakat k.; n. kulīnapad ke chihna ki vyākhyā wā vidyā wā lkhā, dikhāw, prasar, prasās, dhūn tharā.*

BLAZ'ON-ER, *n.* one who blazons—*Khūdān ke nishānōn kā jānne yā bayān k. w., zeb d. w., mushtakur, zāhir k. w.*—*Kulīnapad ke chihna kā jānne w. wā vyākhyā k. w., sarwārne w., sobhit k. w., prakāśak, prakat k. w.* [ke chihūnōn ki vyākhyā k. w.

BLAZ'ON-RY, *n.* the art of blazoning—*Khūdān ke nishānōn ki bayān k. w.*—*Kulīnapad*

BLEACH, *v.* (*S. bleach*) to whiten—*Sufed k. yā h.*—*Nikhārnā, ujā k. wā h., swet k. wā h.*

BLEACH'ER, *n.* one who whitens—*Dhone w^h, ujā k. w^h, dhobi^h.* [ujā karne ki jagah.

BLEACH'ER-Y, *n.* a place for bleaching—*Sufed karnē yā dhone ki jagah—Nikhārne wā*

BLEAK, *a.* (*S. blac*) pale, cold, chill, cheerless, dreary, desolate—*Sard, thanthā^h, rūkhs^h, udās^h, sūnā^h—Sital, jūr, rapā, yjhañkh, Nirānand.* [sthān meñ.

BLEAK'LY, *ad.* coldly, in a chill situation—*Sardi se, sard mīqām meñ—Sitalatā se, sital*

BLEAK'NESS, *n.* dreariness, coldness, chillness—*Udāsī^h, sūnsan^h, sardi, thanthak^h—Nirānand, sitalatā, sitalatā.* [Nirānand.

BLEAK'Y, *a.* cold, chill, dreary—*Sard, thanthā^h, sūnā^h, udās^h—Sital, jūr wā jūr.*

BLEAR, *a.* (*D. blaer*) dim with rheum or water; *v.* to make watery or dim—*Chīprā^h, kichrāyā^h, chundhlā^h, kichrā^h; v. chīprā k^h, chundhīyānā^h, kichrānū^h, chīprānā^h, chundhlū k^h.*

BLEAR-ED-NESS, *n.* the state of being blear—*Kichrāpan^h, chundhlāpan^h, chundhlāhat^h.*

BLEAR'YED, *a.* having sore eyes—*Chīprā^h, chundhīyā^h, chundhlū^h.*

BLEAT, *v.* (*S. bleat*) to cry as a sheep; *n.* the cry of lambs or sheep—*Bhūndhīyānā^h, mīmīyānā^h; u. mēn-meñ^h, bhen-bleh^h, mīmīyāb^h, bhenbhiyāb^h.* [yāb^h.

BLEAT'ING, *n.* the cry of lambs or sheep—*Meñ-meñ^h, bhen-bhen^h, mīmīyāb^h, bhenbhi-*

BLEB. See **BLUB.**

BLEED, *v.* (*S. bladan*) to lose or draw blood, to drop as blood, *p. t.* and *p. p.* **BLEED**—*Lohū girnū chalnā yā bahnā^h, lohū lenā yā nikālnā^h, tapaknā^h, chhewnā^h, pachknā^h.*

BLEED'ING, *n.* a running or letting of blood—*Lohū kī girnā chalnā yā bahnā^h.*

BLEM'ISH, *v.* (*Fr. blemir*) to mark with any deformity, to tarnish, to defame, to disfigure; *n.* a mark of deformity, taint—*Bud-surat k., dagāl k., āstī-lānū, 'aib-lagānā, bud-numā k.; n. dāp, nujs, qubh, 'aib, hārf—Kudāl k., dhūppī wā dhabbā lagānā, kalañk lagānā, āpayās k., kurūp k., virūp k.; n. battī, khōt, dosh, āpayās, āpakirtī.* [chhidra, bin dhabbā, bin dhappī.

BLEM'ISH LESS, *a.* without blemish, spotless—*Be-'aib, gair-nuqs, be-dāy—Nirdosh, niā-*

- BLENCH**, *v.* (Fr. *blanc* !) to shrink, to start back, to give way — *Hichakná^b, thathakná^b, chahukná^b, hatná^b*. [misrit k.]
- BLEND**, *v.* (S. *blendan*) to mingle together — *Ámez k., makhlút k., shámil k.* — *Miláná*.
- BLESS**, *v.* (S. *bletsian*) to make happy, to wish happiness, to invoke a blessing upon, to praise, *p. t. and p. p.* **BLESSED** or **BLEST** — *Khajasta k., kisi ke wáste barakat cháháná, du'á d., ta'rif k., hamd k.* — *Sukhi k., bhalá manáná, mangal prarthaná k., áshish d., ástisná, dhanyavád k., gun wá kirti gáná.*
- BLESSED**, *p. a.* happy, holy — *Khush-hál, mutabarrak, mubáarak, bakht-yár, pák* — *Kalyána, paramasukhi, mangal, pavitra, punit.* [se, kalyána-sahit.]
- BLESSED-LY**, *ad.* happily — *Khushi se, bakht-yári se, sa'ádat se* — *Sakh se, paramánand*
- BLESSEDNESS**, *n.* happiness, divine favour — *Sa'ádat, khushi, fazi-i-iláhi* — *Paramasukh, paramánand, apavarg, paramapad, íswari dayá.*
- BLESSER**, *n.* one who blesses — *Du'á-go, hamd-go* — *Ásirvádi, dhanyavádi, kusháavádi.*
- BLESSING**, *n.* a prayer for happiness, benediction, a benefit, divine favour — *Du'á-i-khair, du'á, du'á-got, ganimat, m'imat, fazi-i-iláhi, Khudá ká karam* — *Ásirvád, áshish, ásirvachan, var, kusal, mangal, íswari kripá.*
- BLEW**, *p. t. of blow.*
- BLIGHT**, *blit, n.* (S. *be, lihtan* !) mildew; *v.* to corrupt with mildew, to blast — *Gerui^b, gerui^b, jholá^b, pálá^b, thár; v. gerui lagná^b, mūr d., jholá marná^b, jhulsáná^b, kumhiláná^b, murjháná^b.*
- BLIND**, *a.* (S.) wanting sight, dark, unseen; *v.* to make blind, to darken — *Kor, tárik, ná-dida; v. kor k., andká k., tárik k., ánkhoñ meñ dhúl dálná^b* — *Andhá, netrabin. andherá, andekhá, alakshya; v. ánkhi phorná, ánkhoñ meñ salái pherná, aindherá k.*
- BLINDLY**, *ad.* without sight, implicitly — *Andhoñ ki tarah, be-chún-o-chará, bilá-to-fá-ut-o-tajáwuz* — *Ánkhi mündke, andhá sá. biná samjhe bújhe, bheriyá dhasán.*
- BLINDNESS**, *n.* want of sight, ignorance — *Kori, ná-bínái, jihil, jihálat* — *Andhatá, andhlápan, andhlái, ajñán, mürkhatá.*
- BLINDFOLD**, *v.* to hinder from seeing; *a.* having the eyes covered — *Ánkhi mündná^b, ánkhi meñ patli lagáná^b, andkeri d. yú dálná^b; a. chashm-basta, ánkhi-muñd, ánkhi meñ patli diyá^b.* [mudaulá^b, ánkhi-mudaurá^b.]
- BLIND MAN'S-BUFF**, *n.* a play in which one blindfold tries to catch the others — *Ánkhi-blind-side, n.* weakness, foible — *Kam-zori, naqáhat, kam-quwwatí, 'aib, rakhna, nuqán* — *Nirbalatá, asakti, pay, battá, dosh.* [chhotá vishadhar wá bikhahá sañp.]
- BLINDWORM**, *n.* a small serpent — *Ek qism ká chhotá zahr-dár sañp* — *Ek prakár ká*
- BLINK**, *v.* (S. *blisan* !) to wink, to see obscurely; *n.* a glimpse, a glance — *Ánkhi mich-micháná^b, matmatáná^b, timkáná^b, thorá dekhná^b; u. jhilmiláhat^b, jagmagahat^b, jhalak^b.*
- BLINKARD**, *n.* one who blinks — *Choiñdhlá^b, chuiñdhlá^b, teprá^b, tyoiñdhá^b.*
- BLISS**, *n.* (S. *blis*) the highest happiness — *Khushi ká niháyat martaba, bihishti ki khus-shi* — *Paramasukh, paramánand, apavarg, moksh, mukti.*
- BLISSFUL**, *a.* happy in the highest degree — *Niháyat martaba khush, ráhat-angez* — *Paramasukhi, paramánandi.* [ánand se.]
- BLISSFUL-LY**, *ad.* in a blissful manner — *Niháyat khushi se* — *Paramasukh se, paramánandi.*
- BLISSFULNESS**, *n.* exalted happiness — *Bari khushi, niháyat khushi* — *Paramánand, atyantasukh.* [hin, áhládarahit.]
- BLISSLESS**, *a.* without happiness — *Be-khushi, be-ráhat, be-basháshat* — *Niránand, sukha.*
- BLISTER**, *n.* (D. *bluyster*) a thin bladder on the skin, a plaster to raise blisters; *v.* to rise in blisters, to raise a blister — *Phapholá^b, chhálá^b, papotá^b, pholá^b, jhalká^b, papatá^b; v. phapholá chhálá papotá pholá yá jhalká parná^b, phapholá chhálá papotá pholá jhalká yá papatá dálná^b.*
- BLITHE**, *a.* (S.) gay, airy, joyous — *Khush-dil, shigufa-pesháni, khanda-rú, kusháda-pesháni, khush-tab* — *Praphulla, ánandi, áhládi, pulakit.*
- BLITHELY**, *ad.* in a blithe manner — *Khush-dili se, shigufa-pesháni se, Khush-tab'i se* — *Praphullatá se, ánand se, ámod se.*
- BLITHENESS**, *n.* the quality of being blithe — *Khush-dili, khanda-rú, zinda-dili* — *Praphullatá, ánand, áhlád.* [áhládi, ullásit, pramodi.]
- BLITHE-SOME**, *a.* gay, cheerful, merry — *Khush-tab, khush-dil, khanda-rú* — *Praphulla.*
- BLOAT**, *v.* (blow ?) to swell, to puff up — *Phúl jáná^b, phuláná^b, sujáná^b, bhábharáná^b, phapháná^b, phaphasná^b, bhábharná^b, sijná^b.*
- BLOATED**, *a.* puffed up, turgid — *Phúlá^b, sújá^b, phaphsáyá^b, bhábháráyá^b.* [motá-pan^b.]
- BLOATEDNESS**, *n.* the state of being bloated — *Phaphsáhat^b, bhábháráhat^b, sijón^b.*
- BLOB** or **BLEB**, *n.* (Fr. *plub*) a blister, a bubble, a vesicle, a little tumor — *Phapholá^b, jhalká^b, bulbulá^b, bulá^b, phénai^b, phorá^b, pirkí^b.*
- BLOBBY-LIP**, *n.* a thick lip — *Motá kóhiká^b, bará kóhiká^b, motá oñiká^b, bará oñiká^b.*
- BLOBBY-LIPPED**, *a.* having thick lips — *Bar-kóhiká^b, bar-oñiká^b.*
- BLOCK**, *n.* (D. *blok*) a heavy piece of timber, a mass of matter, an obstruction, a

- pulley, a stupid fellow; *v.* to shut up, to obstruct—*Kunda, káth ká dhoká^b, silli^b, chakān^b, ko^b huā^b, rok^b, rukāvat^b, ghāni yā ghinnī, gāvdī^b, mūr^b, jar^b; v. náke-bandī k., muhāsara k., berā d^b, rokūā^b—v. Rūādhnā, gānsnā, gher lūhā, ārnā, ohheknā.*
- BLOCK'ADE**, *n.* a siege carried on by shutting up a place to prevent relief; *v.* to shut up—*Muhāsara, inhiār, náke-bandī; v. náke-bandī k., muhāsara k., rāh rok lenā—*Gāns, gherā, senā ká gherā; *v. senā se gher lenā, rūndh lenā, ohheknā, gāns lenā, path ā^b denā.* [inūrh, jar.
- BLOCK'ISH**, *a.* stupid, dull—*Be-wuqūf, kund, kund-zihn, sust, ahmaq—*Nirbodh, mūrkh, **BLOCK'ISH-LY**, *adv.* in a stupid manner—*Be-wuqūfi se, ahmaq-pen se, nā-dāni se—*Mūr-khatī se, jaratā se. [khatā, jaratā, mūrhatā.
- BLOCK'ISH-NESS**, *n.* stupidity, dullness—*Be-wuqūfi, ahmaq-pen, sust, kund-zihni—*Mūr-**BLOCK'HEAD**, *n.* a stupid fellow—*Ahmaq, kaudan, ullū^b—*Mūrkh, bilālī, bhakā, billar, jar, mūrkh. [nirbodh, jarabuddhi.
- BLOCK'HEAD-ED**, *a.* stupid, dull—*Be-wuqūf, ahmaq, sust, kund-zihn—*Mūrkh, mūrkh, **BLOCK'HEAD-LY**, *a.* like a blockhead—*Kaudan sū, ahmaq sū—*Mūrkh kī nāih, mūrha-vat, jar ke sadriā.
- BLOOD**, *n.* (S. *blod*) the red fluid that circulates in the bodies of animals, family, kindred, descent, high birth, murder, a hot spark, the juice of any thing; *v.* to stain with blood, to inure to blood—*Lohū^b, khā^b dān, rishta-dāri, tuwallud yā wilālat, nāsī, barā gharānā^b, khūn, garm chingārī, kisi chiz ká araq; v. khūn-ālūda k., khūn men dānt dubonā, dānt men khūn lagānū—*Rakt, kul, nātā, sambandh, vanā, utpattī, kulinatā, uttam vanā, badh, manushyahatyā, tattī ohīngī, kisi vastu ká ras; *v.* rakt men barnā, dānton men rakt lagānā, rakt men dānt bornā.
- BLOOD'Y**, *a.* stained with blood, cruel—*Khūn-ālūda, sang-dil, khūni, qatīl—*Lohū men bharā, lohūlūhān, hatyārā, ghātak, kāthor.
- BLOOD'Y-LY** *adv.* cruelly—*Sang-dilī se, be-ruhmi se—*Nirdayatāpūrvak, kathinatā se.
- BLOOD'Y-NESS**, *n.* the being bloody—*Sang-dilī, khūn-ālūdagi, khūn-ābī—*Lohū men bharīw, lohū men dubāw, hatyārāpan, nirdayatā.
- BLOOD'LESS**, *a.* without blood—*Be khūn, be-lohū—*Nirakt, raktalīn.
- BLOOD'ED**, *a.* clotted with blood—*Lohū men bharā^b, lohū ke chhiṭṭon se bharā huā^b, khū ke dhabbōn yā dhappōn se bharā huā^b.*
- BLOOD-GUILT'Y-NESS**, *n.* murder—*Qatīl, khūn—*Hatyā, nrihatyā, badh, ghāt.
- BLOOD'HOT**, *a.* as hot as the blood—*Shir-garm, khūn-sū garm—*Gungun, lohū ke sadriā tāt wā tapt.
- BLOOD'HOUND**, *n.* a fierce species of hound—*Shikāri kutte kī ek khūn-khwār zāt—*Ākhetī kutte kī ek krūr wā prachand jāti. [nikālān.
- BLOOD'LET**, *v.* to bleed, to open a vein—*Fusd kholnā, khūn nikālānā—*Lohū lenā wā **BLOOD'LET-TER**, *n.* one who lets blood—*Fassād, rag-zan—*Lohū nikālne wā, lohū khīnchne w.
- BLOOD'IED**, *a.* red as blood—*Khūn sū surkh—*Lohū ke rang, lohī, raktavarn.
- BLOOD'IED**, *n.* murder, slaughter—*Qatīl, khūn, khūn-rezi, khūn-kharābū—*Raktapāt, badh, katā.
- BLOOD'IED-DEER**, *n.* a murderer—*Khūn-rez, saffāk, qatīl—*Raktapātak, ghātak, badhak.
- BLOOD'SHOT**, *a.* filled with blood, red—*Khūn-ālūda, surkh, tāl—*Lohūlūhān, lohū men bharā, lohū men burā wā dubā, raktavarn.
- BLOOD'STAINED**, *n.* stained with blood—*Khūn-ālūda—*Lohūlūhān, lohū men bharī.
- BLOOD'STONE**, *n.* the name of a stone—*Ujjaru-d-dam, shādīnā, shādīnā—*Ek prakār ke patthar kī nām.
- BLOOD'SUCK'ER**, *n.* a leech, a cruel man—*Joikh^b, jallād, qassāb—*Jalaukā, raktapāyi, rudhirapāyi, lohū chūsne wā, hatyārā, ghātak.
- BLOOD'SWOLN**, *a.* suffused with blood—*Khūn-ālūda—*Lohūbharā, lohū se bharā.
- BLOOD'THIRST'Y**, *a.* desirous to shed blood—*Khūn-khwār—*Lohū ká pyāsā.
- BLOOD'VESEL**, *n.* a vein or artery—*Rag-i-khūn—*Raktavāhī, lohū bahne kī nāri, raktapavāhakanārī.
- BLOOD'Y-FLUX**, *n.* dysentery—*Ishāl-i-khūn, atisār^b—*Raktātīsār, lohū ká katnā. [kathor.
- BLOOD'Y-MIND-ED**, *a.* cruel—*Khūn-khwār, khūni, khūn-dost—*Raktapremī, kruraman, **BLOOM**, *n.* (G. *bloma*) blossom, the opening of flowers, the prime of life, the flush on the cheek; *v.* to yield blossoms, to flower, to be in a state of youth—*Phūl^b, kalī^b, khilnā^b, khilānā^b, shabāb, bahār, nau-jawānī, gālon kī murkhi; v. shigūsta h., khilnā^b, mauḷnā^b, mauḷānā yā mauḷnānā^b, bahār men anā, shabīb men h.—*Pushp, vikēsanāvas-thā, vikās, tāruṇyāvasthā, navayauvan, yauvanāvasthā, gālon par ká raktavarn; *v.* phūlnā, vikāsana, haurnā, navayauvan men h.—[vikāsā, khilā, phūlā, praphullit, yuvā.
- BLOOM'ING**, *a.* flourishing with bloom—*Mauḷyā huā^b, sar subz, nau-jawān—*Baurā, **BLOOM'Y**, *a.* full of blooms—*Pur-gul, bahār-dār—*Pushpamay.
- BLOSSOM**, *n.* (S. *blosma*) the flower of a plant; *v.* to put forth blossoms—*Phūl^b, kalī^b, mauḷ^b, baur^b; v. khilnā^b, dāhḍahānā^b, lūhlahānā^b, baurnā^b.*

- BLŌS'SOM-Y**, *a.* full of blossoms—*Kali-dār, pur-gul, bahār-dār*—Pushpamay.
- BLŌT**, *v.* (G. *blautjan*) to obliterate, to efface, to spot with ink, to stain; *n.* an obliteration, a spot or stain, a reproach.—*Metnā^h, kátnā^h, dho-dálnā^h, stiyāhi ká dág dálnā^h, kálí se bharnā^h, mailā k^h, bhar-dálnā^h, dhabbā yā dhappā dálnā^h, bundikijūhā k^h; n. metāw^h, kutāw^h, dág, dhabbā yā dhappā^h, chhī^h, fop^h, thop^h, gālī^h, kalank^h.*
- BLŌTCH**, *n.* a spot upon the skin, a pustule; *v.* to mark with blotches, to blacken—*Dadarā^h, dadorā^h, chaktā^h*, *v. dadarā yā dadorā dálnā^h, kálā k^h.*
- BLŌTTER**, *n.* one that blots—*Metne yā dho-dálne w^h, kálí kú dhabbā yā dhappā dálne w^h, mailā k. w^h, bhar dálne w^h.*
- BLŌTING**, *n.* the making of blots—*Dhabbe yā dhappe dálnā^h, bundikiāw^h.*
- BLOW**, *n.* (L. *blowe*) a stroke, a sudden calamity, the egg of a fly—*Zurb, jhokā^h, ghūsā^h, chot^h, balā-ē-nāguhānt, sāi ya nī gosht men makkhi ká kīre dálnā^h*—Mukkā wā mukkī, wār, chapet, achāchak vipāt, makkhi ká andā.
- BLOW**, *v.* (S. *blawan*) to make a current of air; to pant, to breathe, to drive by the wind, to inflame with wind, to swell, to sound wind music; *p. t. Blēw^h; p. p. Blōwn*—*Bahnā^h, chalnā^h, dolnā^h, bahā-lejānā^h, mār denā^h tukrā denā^h, dāl denā^h, hānpknā^h, hānpkhānpknā^h, sāns lenā^h, phūknā^h, dhauknā^h, sulgānā^h, phulā denā^h, phūlnā^h, bajnā^h, bajānā^h, [bājāne w^h, munh se bājāne w^h.*
- BLOWER**, *n.* one who blows—*Phānkā^h w^h, dhauknē w^h, phulā dene w^h, phulāne w^h.*
- BLOWING**, *n.* the motion of the wind—*Huvā ká bahnā, huvā ki chāl*—Vayu ká bahnā wā dolnā, vāyugati.
- BLOWPIPE**, *n.* a tube for blowing—*Dhauknē ke liye ek choigī yā purpl^h.*
- BLOW**, *v.* (S. *blowan*) to flower, to bloom; *n.* bloom, blossom—*Phūlnā^h, khilnā^h, lalchānā^h, dāghānā^h; n. phū^h, kali^h.*
- BLOWTH**, *n.* bloom, blossom—*Phū^h, kalī^h, phulāw^h, khilāw^h, lalchāw^h, rikās^h.*
- BLOWZE**, *n.* (D. *blazen*) a ruddy fat faced wench—*Ek aurat jiskā munh bhāri aur surkh ho*—*Ek strī jiskā munh barī aur arun ho.*
- BLOWZY**, *a.* fat and ruddy, high-coloured—*Surkh-rū, motā aur surkh, shokh-rang ká*—*arunamukh, motā aur raktavarn, girhe rang ká.*
- BLUBBER**, *n.* (Ir. *plub*) a bubble, the fat of a whale, a sea-nettle; *v.* to weep so as to swell the cheeks—*Hubāb, bulbulā^h, whel jānwār ki charbi, ek qism ká samundari jānwār*; *v. rote rote munh phulā denā*—*Bullā, whel jantu ká med, samudrī jantu-vīśesh*, [sohtā^h, lāthī^h.
- BLUD'GEON**, *n.* (G. *blyggwan*) a short stick loaded or heavy at one end—*Gairāsā^h.*
- BLUE**, *n.* (S. *bleo*) one of the seven primary colours; *a.* of a blue colour—*Nilā rang^h.*
- BLUELY**, *ad.* with a blue colour—*Nile rang se^h*, [a. n. lā^h.
- BLUE'NESS**, *n.* the quality of being blue—*Nilāi^h, n'īlā-pan^h.*
- BLUE'ISH**, *a.* blue in a small degree—*Kuchh kuchh nilā^h, nilā sā^h.*
- BLUE'ISH-NESS**, *n.* small degree of blue colour—*Thori si nilāi^h, thorā sā n'īlā-pan^h.*
- BLUE'FOE-TLE**, *n.* a flower, a large fly—*Ek phū^h, nile pet ki ek bari makkhi^h, gūh-makkhi^h.*
- BLUE'EYED**, *a.* having blue eyes—*Arzq-chashm, karunajā^h, kanjā^h*—*Nilanayan, nilāksh.*
- BLUE'VEINED**, *a.* having blue streaks or veins—*Nili dhārigān yā nas rukhne w.*—*Nilā-sira.*
- BLUFF**, *a.* big, surly, obtuse, steep—*Barā^h, motā^h, talkh, sakht, durusht, tund, kund, be-nok, khurā^h*—*Stūl, ruksha, rukhā, karkas, bhota, bluthrā, ghanāgra, thārth.*
- BLUFF'NESS**, *n.* the quality of being bluff—*Barāi^h, mutā^h, talkhi, sakht, durusht, tundi, kundi, khurā^h*—*Stūlatā, rukshatā, karkasatā, bluthrū, ghanāgratā, thārthāi.*
- BLUNDER**, *v.* (D. *blunderen*) to mistake grossly; *r.* a gross mistake—*Buri bhū^h, bhūlnā^h, chūkna^h; n. buri bhū^h, chūk^h.*
- BLUNDERER**, *n.* one who blunders—*Bhullā^h, bhullar^h, bhulakkar^h, chūk k. w^h.*
- BLUNDER-ING-LY**, *ad.* in a blundering manner—*Bhū^h yā chūk se^h.*
- BLUNDER-BUSS**, *n.* a gun with a large bore—*Barē munh ki bundūq, bari muhre ki ek bundūq, karābin*—*Barē munh ká agnyestra.*
- BLUNDER-HEAD**, *n.* a stupid fellow—*Ahmaq, kaudan*—*Mūrkh, jar.*
- BLUNT**, *a.* (T. *ptompi*) dull on the edge or point, rough, rude, abrupt.—*r.* to dull the edge or point, to depress—*Kund, be-lihāz, be-intiyāz, bad-lihāz*; *v. kund k., bhota bhū^h thū^h thū^h yā muthrā k., dabā-denā^h, kam k.*—*Bhota wā thothā, atikshna, atīva, ruksha, rukhā, karkas, asabhiya, asisht*; *r. thothā wā dhārāhīn k., mār denā, alp wā nyūn k.* [wat, manobhaṅg, man torāw.
- BLUNTING**, *n.* restraint, discouragement—*Zabī, rok^h, dil-shikani*—*Atkāv, bādāh, rukā.*
- BLUNTLY**, *ad.* in a blunt manner—*Be-lihāzī se, be-intiyāzī se, be-adabi se, gustākhūna*—*Rukhī se, rukhāwāse, asabhyatā wā asishtatā se.*
- BLUNT'NESS**, *n.* want of edge, abruptness—*Kundi, muthrāi^h, bhutrāi^h, be-intiyāzī, be-lihāzī*—*Dhārāhīnatā, atikshnatā, asabhyatā, asishtatā.*
- BLUNT'WYTRED**, *a.* dull, stupid—*Kund, kund-zihā, kaudan gabi*—*Mandamati, avidag-dha, mūrkh, jar, sath.*

- BLÜR**, *n.* a blot, a stain; *v.* to blot—*Dág*; *v. dág lagáná*—Dhappá wá dhabbá; *v.* dhappá wá dhabbá lagáná wá bharná.
- BLÜRT**, *v.* to utter inadvertently—*Be-taamul kah baikhná, be-muhába boluá, be-lihá* bol uhná—*Be samjhe bújhe kah baithná.*
- BLÜSH**, *v.* (*D. blosen*) to reddens with shame or confusion; *n.* red colour raised by shame, a red colour, sudden appearance—*Sharm yá iztirár yá intishár se chihre ká tamtamáná, zar-d-rú k.*; *n. sharm se chihre ki tamtamábat, surkh rang, nágáh namúd*—*Laj wá ghabráhat se muñh ki tamtamáná, lajjit k., muñh ká jhárwar honá*; *n. láj wá ghabráhat se muñh ki tamtamábat, raktavarn, batát prakáś honá.*
- BLÜSH'FUL**, *a.* full of blushes—*Sharm se zar-d-rú*—*Lajjit, lajjáwán, muñh ká jhánwar.*
- BLÜSH'ING**, *n.* the reddening of the face—*Chihra ki surkhí*—*Mukh ki arunatá wá raktavarnpatá.* [lajjáhín.
- BLÜSH'LESS**, *a.* without a blush, impudent—*Be-gairat, be-hayá, be-sharm*—*Nirlajja.*
- BLÜSH'Y**, *a.* having the colour of a blush—*Sharm yá ghabráhat se jo chihre ki tamtamábat hoti has tiske rang ká*—*Lajja wá ghabráhat se jo muñh ki tamtamábat wá arunatá hoti hai tiske rang ká.*
- BLÜSTER**, *v.* (*S. bläst*?) to roar as a storm, to bully; *n.* noise, tumult, swagger—*Gurrah k., kar-o-far k., láf-zan k.*; *n. shor, gul-gapára, shekhi-o-láf-zaní*—*Garañná, bamakná, bhabhakná, gidarbhabhki dikhlání, dambh k.*; *n. dhumdham, raulí, koláhal, bandarbhahhki, gidarbhabhki.* [pharyá, harmushtak, phánkrá.
- BLÜSTER'ER**, *n.* a swaggerer, a bully—*Láf-zan, khud-farosh, kalla-zan, shekhi-báz*—*Phar-*
- BLÜSTER'ING**, *n.* noise, tumult—*Gul-gapára, shor-gul*—*Raulí, koláhal, bakherá.*
- BLÜSTER'OUS**, *a.* noisy, tumultuous—*Shori, áshobi, dangai*—*Dhumdhamí, bakheriyá.*
- BÖ**, *int.* a word used to terrify children—*Yah lafz bachchon ke dargane ke liye kám áta hai*—*Yah áabd balakon ko bhay dikhane ke nimitta kám áta hai.*
- BÖAR**, *n.* (*S. bar*) the male swine—*Nar súr*—*Súkar, varáh.*
- BÖAR'ISH**, *a.* swinish, brutal, cruel—*Súkar ke mámind, haiwání-khaslat, ná-taráshida, be-rahm, bang-díl*—*Súkarasandis, pasuvat, asabhya, krúr, nirday, kathor.*
- BÖAR'SPEAR**, *n.* a spear used in hunting boars—*Súur ke shikár karne ká bhául*—*Súkar ke ákhet karne ke liye barchhi.*
- BÖARD**, *n.* (*S. board*) a flat piece of wood, a table, the deck of a ship, food, entertainment, a council, a court; *v.* to lay with boards, to enter a ship by force, to live at a certain rate for food and lodging—*Takhta, takhti, nafra, dastur-khwan, mez, juház ki takhti-bandi khurák, kháná, mujlis, 'adálát*; *v. takhta-bandi k., takhtón se páwná, takhtón ki patautan k., kisi jaház mein zabar-dusti se ghos jánā, दूसरे के ग़ार में ख़ाने और राहने का ख़ास मुअ़ज़र करके सुकुनत क.*—*Patará, patari, pápi, manoh, bhojan-manoh, nāw ki pátan wá patautan, bhojan, áhar, sabhá, kachahri*; *v. pataron se pát-ná, bahasá karke bal se दूसरे की नाव पर चढ़ना, दूसरे के ग़ार में ख़ाने पीने और राहने का फ़ीका करके वस करना.* [karke rahat hai."
- BÖARD'ER**, *n.* one who boards—*Dúse ke ghar mein jo khāne pine aur rahne ká thiká*
- BÖARD'ING-SCHOOL**, *n.* a school where the scholars live with the teacher—*Áisá mudrasa jahāñ shāgird utad ke sath búl-o-bāsh karte haiñ*—*Pāthshālā jahāñ ehlātra apne adhyāpak ke sath khāyá piyá aur rahā karte haiñ.*
- BÖARD'WAGES**, *n.* wages allowed to servants to keep themselves in victuals—*Khuráki, khuráki ke dām*—*Bhojanarthak vetan, bhojan ke nimitta vetan.*
- BÖAST**, *v.* (*W. boast*) to brag, to talk ostentatiously, to exalt one's self; *n.* vaunting speech, cause of boasting—*Láf-zan k., kalla-zan k., khud-sanái k., fakhr k., náz k.*; *n. khud-furoshí, khud-sanái, shekh, mujib-i-shekhí, bú-i-i-fakhr*—*Dambh k., darp k., garv k., galpbatáki k., lambí chaurí hánkná, bará k.*; *n. dambh, galpbatáki, lambí chaurí hánk, abahkárokti, apni bará, abahkár karna, darp wá garv ká betu.*
- BÖAST'ER**, *n.* one who boasts—*Láf-zan, khud-farosh, khud-sanái, akar-báz*—*Dambhí, abahkári, apni bará k. w.* [vapúr, abahkári.
- BÖAST'FUL**, *a.* ostentatious, vain—*Mutakabbir, dimági magrúr*—*Dambhí, garvit, gar-*
- BÖAST'ING**, *n.* braggingspeech—*Láf-zaní, kalla-zaní, lantaráni*—*Galpbatáki, apni bará, abahkárokti.* [garv se, dambh se
- BÖAST'ING-LY**, *ad.* ostentatiously—*Láf-zaní lantaráni yá shekhi-se*—*Darp se, garv wá*
- BÖAST'IVE**, *a.* presumptuous, assuming—*Dimági, mutakabbir, jóná ho us se upne ko bará samajhne w.*—*Dambhí, garvit, abahkári.* [bit, dambhahín.
- BÖAST'LESS**, *a.* without ostentation—*Gair-takabbir, be-gurúr*—*Garvahn, abhimánara-*
- BÖAT**, *n.* (*S. boat*) a small open vessel, a ship of inferior size—*Nāw kishí, chhotá jaház*—*Nauká, dengí.* [māñjhi, dāñr—*Kewat, nāvik.*
- BÖAT'MAN**, *n.* one who manages a boat—*Māñjā, kishí-bān yá kishí-wān, nāv w.*
- BÖAT'SWAIN**, *bō'mān*, *n.* an officer in a ship who has charge of the boats and rigging—*Narhang, jaház ká ek 'uhda-dār jo mallákhon se kām letá hai aur rassiyon ki khabar girá kurtá hai*—*mukhyānāvik, galatya, nauká ká ek adhyaksh jo nāvikon se kām letá hai aur rassiyon ki rakshá kartá hai.*

- BÖB**, *v.* to play backward and forward, to cheat, to strike, to cut short; *n.* something that plays loosely, a blow. a short wig—*Jhūlnā^b, dōlnā^b, hol-sā^b, hīlānā^b, thagnā^b, dhokhā denā^b, mārānā^b, pīnā^b, kaurānā^b, kātnā^b*; *n.* *jhūlan^b, bākan^b, wār^b, chot^b, bāl ki chhotī topī^b*.
- BÖB'CHER-RY**, *n.* a play among children—*Bachchoñ ká ek khel^b*.
- BÖB'TAIL**, *n.* a short tail, the rabble—*Bāññi pūnichā^b, chhapp logoñ kī bhīñ^b*.
- BÖB'TAILED**, *a.* having a short tail—*Bāññā, bāññā^b*.
- BÖB'WIG**, *n.* a short wig—*Bāl ki chhotī topī^b*.
- BÖB'BIN**, *n.* (Fr. *bobine*) a small pin to wind thread upon, round tape—*Chhoichhi^b, sūt tapeñe ke liye chhotā n. phirki^b, got niwār yā patī^b*.
- BÖDE**, *v.* (S. *bodian*) to portend, to foreshew, to be an omen—*Peashar se dalālat k., shugūñ denā, shugūñ honā*—*Pahle se jātnā dikhānā wā batānā, pūrvalakshap denā, śakun denā, śakun h.*
- BÖDEMENT**, *n.* a portent, an omen—*Shugūñ, fāl, pesh-dalāl*—*Śakun, pūrvalakshap.*
- BÖD'ING**, *n.* an omen, a prognostic—*Shugūñ, fāl*—*Śakun, pūrvaling, subhāsubhālakshap.*
- BÖD'KIN**, *n.* (*bodikin* ?) an instrument to bore holes or dress the hair, a dagger—*Sūjā^b, chhōchhi^b, sūā^b, bāl samvārne kī kīl^b*.
- BÖD'Y**, *n.* (S. *bodig*) the material part of an animal, a person, the main part, a collective mass, a corporation, a substance, a system; *v.* to produce in some form—*Badan, shakhs, asli hāssa, majmā, zumra, rjmā, firqa, jummat, shar, jism, yā idā*; *v.* *sūrat khari karnī, paidā k.*—*Śarīr, deh, purush, jan, pradhānabhog, samūh, vrind, samudāy, māṇḍalī, jāthā, mūrcti, vastu, mē, sap-smitā*; *v.* *rup akhā k., kisi rūp meñ utpanna k.*
- BÖD'IED**, *a.* having a body—*Mujassam*—*Śarīrī, dehī, aūgi.*
- BÖD'LESS**, *a.* without a body—*Be-jism, be-jasad, rūhānī*—*Angulīn, nīrākār, anañg.*
- BÖD'ILE**, *a.* relating to the body, corporeal, real, actual; *ad.* corporeally—*Badanī, jismānī, haqiqī*; *ad.* *badan yā tan meñ, badanī taur par*—*Śarīrik, daihik, kāyik, yathārth, sachchā*; *ad.* *śarīr meñ, deh meñ, śarīrik rītī se.*
- BÖD'IQUE**, *n.* short stays for women—*Āngiyā^b, choli^b, choliyā^b, kunchukī^b*.
- BÖD'Y-CLOTHES**, *n.* clothing for the body—*Libās, poshāk*—*Kapre, vastra.*
- BÖD'Y-GUARD**, *n.* a guard to protect the person—*Badanī muhafiz, khāssa chaukī*—*Śarī-rarakshak, deharakshak, mukhyarakshak wā chaukī.*
- BOG**, *n.* (Ir.) a marsh, a morass; *v.* to whelm as in mud or mire—*Daldal^b, dhasan^b, phasāw^b*; *v.* *dhūbā jāise daldal yā kīchar meñ^b*.
- BÖG'GY**, *a.* marshy, swampy—*Daldalī^b, daldaliyā^b*. [des meñ vās k. w.]
- BÖG'LAND**, *a.* living in a boggy country—*Daldalī mulk meñ rahne v.*—*Daldaliyā.*
- BÖG'TROT-TER**, *n.* one who lives in a boggy country, a freebooter, a robber—*Daldalī mulk ká bāshinda, qasāq, dūkū^b, rāh-zun, durd, chor^b*—*Daldali des ka nivāsi, dakait, batmār, chotā, luterā.* [chhiyā^b.]
- BÖ'GLE**, **BÖG'GLE**, *n.* (W. *bug*) a bugbear, a spectre, a goblin—*Haurā^b, preñ^b, bhūt^b*.
- BÖG'GLE**, *v.* to start, to hesitate—*Chauñknā^b, chihunknā^b, jhājhuknā^b, kutiyānā^b, hichaknā^b, āgā-pichhā k.^b*
- BÖG'GLER**, *n.* one who boggles—*Chauñkel^b, darpoknā^b*.
- BÖG'GLING**, *a.* doubtful, wavering—*Hichaktā^b, hīyiyātā^b, āgā-pichhā kartā^b*.
- BÖ'HEA'**, *n.* a species of tea—*Chā yā chāo kī ek gism*—*Chā kī ek jāti.*
- BÖIL**, *v.* (L. *bullo*) to be agitated by heat, to bubble, to heat to a boiling state, to cook by boiling—*Khaulnā^b, khalbulānā^b, usjñā^b, usjñā^b, ubalnā^b, aṭnā^b, paknā^b, khaulānā^b, ubalnā^b, aṭnā^b, sijhānā^b, pakānā^b*.
- BÖIL'ER**, *n.* one who boils, a vessel for boiling—*Khaulāne ubālne aṭne aṭāne sijhāne usjñe yā pakāne n.^b, karā^b, battolī^b, batā^b*.
- BÖIL'ING**, *n.* the act of bubbling, ebullition—*Khalbulāhat^b, khaulīhat^b, ubāl^b*.
- BÖIL'OR BILE**, *n.* (S. *byl*) a sore angry swelling—*Phorā^b, pīrki^b, phariyā^b*.
- BÖISTER-OURS**, *a.* (I. *byster*) stormy, violent, noisy, turbulent—*Tufānī, andhriyā^b, tuml, tez, shorī, gur-shor, kula-darāz, hangāmī, dange-lāz*—*Vātāmay, vātawān, garjātā, prachand, uchchānd, śabdakārī, dhūmdhamī, kolāhulakārī, daugāt.*
- BÖIS'TER-OURS-LE**, *ad.* violently, tumultuously—*Shūkhut se, ba-shiddat, zor-shor se*—*Prachand rūp se, barā śabd se, kolāhal se.* [ta, saroshatī, v.g.]
- BÖIS'TER-OURS-NESS**, *n.* turbulence, violence—*Tandī, tezi, zor, sakhtī, shiddat*—*Prachanda.*
- BÖLD**, *a.* (S. *balu*) daring, brave, confident, impudent, striking to the sight—*Diler, bahādūr, jāwāb-murd, mustaqil, mī'taqid, shokh, gushtākāh, be-sharm, ubhārā^b*—*Sūr, vir, nirbhay, sāhasī, drīgh, nidhāruk, nirlajja, manirchāpā, dhīth, vāhā, niklā.*
- BÖLD'EN**, *v.* to make bold—*Himmat banāhānā, hausila denā, diler k.*—*Dhārhas denā, nirbhay k., nīdar k., sāhasī k., sāhas denā.*
- BÖLD'LY**, *ad.* in a bold manner—*Dilerīna, marāḍāna, gushtākāhāna, shokhī se*—*Sāhas pūrvak, nirbhay, bānbhay, dhīthā se, nirlajjātā se.*
- BÖLD'NESS**, *n.* courage, intrepidity, confidence, freedom, impudence—*Dilcī, dilāvārī,*

- shujā'at, taqwiyat, istiqlāl, be-bāki, shokhi, gustākhi, be-hayāi*—Sihās, nirbhayātā, sūratā, vīra, viśvās, bharosā, nidharakpau, nirlajjātā, dhītthāi, dhrishātātā.
- BOLD**¹²³⁴⁵⁶⁷⁸⁹¹⁰¹¹¹²¹³¹⁴¹⁵¹⁶¹⁷¹⁸¹⁹²⁰²¹²²²³²⁴²⁵²⁶²⁷²⁸²⁹³⁰³¹³²³³³⁴³⁵³⁶³⁷³⁸³⁹⁴⁰⁴¹⁴²⁴³⁴⁴⁴⁵⁴⁶⁴⁷⁴⁸⁴⁹⁵⁰⁵¹⁵²⁵³⁵⁴⁵⁵⁵⁶⁵⁷⁵⁸⁵⁹⁶⁰⁶¹⁶²⁶³⁶⁴⁶⁵⁶⁶⁶⁷⁶⁸⁶⁹⁷⁰⁷¹⁷²⁷³⁷⁴⁷⁵⁷⁶⁷⁷⁷⁸⁷⁹⁸⁰⁸¹⁸²⁸³⁸⁴⁸⁵⁸⁶⁸⁷⁸⁸⁸⁹⁹⁰⁹¹⁹²⁹³⁹⁴⁹⁵⁹⁶⁹⁷⁹⁸⁹⁹¹⁰⁰¹⁰¹¹⁰²¹⁰³¹⁰⁴¹⁰⁵¹⁰⁶¹⁰⁷¹⁰⁸¹⁰⁹¹¹⁰¹¹¹¹¹²¹¹³¹¹⁴¹¹⁵¹¹⁶¹¹⁷¹¹⁸¹¹⁹¹²⁰¹²¹¹²²¹²³¹²⁴¹²⁵¹²⁶¹²⁷¹²⁸¹²⁹¹³⁰¹³¹¹³²¹³³¹³⁴¹³⁵¹³⁶¹³⁷¹³⁸¹³⁹¹⁴⁰¹⁴¹¹⁴²¹⁴³¹⁴⁴¹⁴⁵¹⁴⁶¹⁴⁷¹⁴⁸¹⁴⁹¹⁵⁰¹⁵¹¹⁵²¹⁵³¹⁵⁴¹⁵⁵¹⁵⁶¹⁵⁷¹⁵⁸¹⁵⁹¹⁶⁰¹⁶¹¹⁶²¹⁶³¹⁶⁴¹⁶⁵¹⁶⁶¹⁶⁷¹⁶⁸¹⁶⁹¹⁷⁰¹⁷¹¹⁷²¹⁷³¹⁷⁴¹⁷⁵¹⁷⁶¹⁷⁷¹⁷⁸¹⁷⁹¹⁸⁰¹⁸¹¹⁸²¹⁸³¹⁸⁴¹⁸⁵¹⁸⁶¹⁸⁷¹⁸⁸¹⁸⁹¹⁹⁰¹⁹¹¹⁹²¹⁹³¹⁹⁴¹⁹⁵¹⁹⁶¹⁹⁷¹⁹⁸¹⁹⁹²⁰⁰²⁰¹²⁰²²⁰³²⁰⁴²⁰⁵²⁰⁶²⁰⁷²⁰⁸²⁰⁹²¹⁰²¹¹²¹²²¹³²¹⁴²¹⁵²¹⁶²¹⁷²¹⁸²¹⁹²²⁰²²¹²²²²²³²²⁴²²⁵²²⁶²²⁷²²⁸²²⁹²³⁰²³¹²³²²³³²³⁴²³⁵²³⁶²³⁷²³⁸²³⁹²⁴⁰²⁴¹²⁴²²⁴³²⁴⁴²⁴⁵²⁴⁶²⁴⁷²⁴⁸²⁴⁹²⁵⁰²⁵¹²⁵²²⁵³²⁵⁴²⁵⁵²⁵⁶²⁵⁷²⁵⁸²⁵⁹²⁶⁰²⁶¹²⁶²²⁶³²⁶⁴²⁶⁵²⁶⁶²⁶⁷²⁶⁸²⁶⁹²⁷⁰²⁷¹²⁷²²⁷³²⁷⁴²⁷⁵²⁷⁶²⁷⁷²⁷⁸²⁷⁹²⁸⁰²⁸¹²⁸²²⁸³²⁸⁴²⁸⁵²⁸⁶²⁸⁷²⁸⁸²⁸⁹²⁹⁰²⁹¹²⁹²²⁹³²⁹⁴²⁹⁵²⁹⁶²⁹⁷²⁹⁸²⁹⁹³⁰⁰³⁰¹³⁰²³⁰³³⁰⁴³⁰⁵³⁰⁶³⁰⁷³⁰⁸³⁰⁹³¹⁰³¹¹³¹²³¹³³¹⁴³¹⁵³¹⁶³¹⁷³¹⁸³¹⁹³²⁰³²¹³²²³²³³²⁴³²⁵³²⁶³²⁷³²⁸³²⁹³³⁰³³¹³³²³³³³³⁴³³⁵³³⁶³³⁷³³⁸³³⁹³⁴⁰³⁴¹³⁴²³⁴³³⁴⁴³⁴⁵³⁴⁶³⁴⁷³⁴⁸³⁴⁹³⁵⁰³⁵¹³⁵²³⁵³³⁵⁴³⁵⁵³⁵⁶³⁵⁷³⁵⁸³⁵⁹³⁶⁰³⁶¹³⁶²³⁶³³⁶⁴³⁶⁵³⁶⁶³⁶⁷³⁶⁸³⁶⁹³⁷⁰³⁷¹³⁷²³⁷³³⁷⁴³⁷⁵³⁷⁶³⁷⁷³⁷⁸³⁷⁹³⁸⁰³⁸¹³⁸²³⁸³³⁸⁴³⁸⁵³⁸⁶³⁸⁷³⁸⁸³⁸⁹³⁹⁰³⁹¹³⁹²³⁹³³⁹⁴³⁹⁵³⁹⁶³⁹⁷³⁹⁸³⁹⁹⁴⁰⁰⁴⁰¹⁴⁰²⁴⁰³⁴⁰⁴⁴⁰⁵⁴⁰⁶⁴⁰⁷⁴⁰⁸⁴⁰⁹⁴¹⁰⁴¹¹⁴¹²⁴¹³⁴¹⁴⁴¹⁵⁴¹⁶⁴¹⁷⁴¹⁸⁴¹⁹⁴²⁰⁴²¹⁴²²⁴²³⁴²⁴⁴²⁵⁴²⁶⁴²⁷⁴²⁸⁴²⁹⁴³⁰⁴³¹⁴³²⁴³³⁴³⁴⁴³⁵⁴³⁶⁴³⁷⁴³⁸⁴³⁹⁴⁴⁰⁴⁴¹⁴⁴²⁴⁴³⁴⁴⁴⁴⁴⁵⁴⁴⁶⁴⁴⁷⁴⁴⁸⁴⁴⁹⁴⁵⁰⁴⁵¹⁴⁵²⁴⁵³⁴⁵⁴⁴⁵⁵⁴⁵⁶⁴⁵⁷⁴⁵⁸⁴⁵⁹⁴⁶⁰⁴⁶¹⁴⁶²⁴⁶³⁴⁶⁴⁴⁶⁵⁴⁶⁶⁴⁶⁷⁴⁶⁸⁴⁶⁹⁴⁷⁰⁴⁷¹⁴⁷²⁴⁷³⁴⁷⁴⁴⁷⁵⁴⁷⁶⁴⁷⁷⁴⁷⁸⁴⁷⁹⁴⁸⁰⁴⁸¹⁴⁸²⁴⁸³⁴⁸⁴⁴⁸⁵⁴⁸⁶⁴⁸⁷⁴⁸⁸⁴⁸⁹⁴⁹⁰⁴⁹¹⁴⁹²⁴⁹³⁴⁹⁴⁴⁹⁵⁴⁹⁶⁴⁹⁷⁴⁹⁸⁴⁹⁹⁵⁰⁰⁵⁰¹⁵⁰²⁵⁰³⁵⁰⁴⁵⁰⁵⁵⁰⁶⁵⁰⁷⁵⁰⁸⁵⁰⁹⁵¹⁰⁵¹¹⁵¹²⁵¹³⁵¹⁴⁵¹⁵⁵¹⁶⁵¹⁷⁵¹⁸⁵¹⁹⁵²⁰⁵²¹⁵²²⁵²³⁵²⁴⁵²⁵⁵²⁶⁵²⁷⁵²⁸⁵²⁹⁵³⁰⁵³¹⁵³²⁵³³⁵³⁴⁵³⁵⁵³⁶⁵³⁷⁵³⁸⁵³⁹⁵⁴⁰⁵⁴¹⁵⁴²⁵⁴³⁵⁴⁴⁵⁴⁵⁵⁴⁶⁵⁴⁷⁵⁴⁸⁵⁴⁹⁵⁵⁰⁵⁵¹⁵⁵²⁵⁵³⁵⁵⁴⁵⁵⁵⁵⁵⁶⁵⁵⁷⁵⁵⁸⁵⁵⁹⁵⁶⁰⁵⁶¹⁵⁶²⁵⁶³⁵⁶⁴⁵⁶⁵⁵⁶⁶⁵⁶⁷⁵⁶⁸⁵⁶⁹⁵⁷⁰⁵⁷¹⁵⁷²⁵⁷³⁵⁷⁴⁵⁷⁵⁵⁷⁶⁵⁷⁷⁵⁷⁸⁵⁷⁹⁵⁸⁰⁵⁸¹⁵⁸²⁵⁸³⁵⁸⁴⁵⁸⁵⁵⁸⁶⁵⁸⁷⁵⁸⁸⁵⁸⁹⁵⁹⁰⁵⁹¹⁵⁹²⁵⁹³⁵⁹⁴⁵⁹⁵⁵⁹⁶⁵⁹⁷⁵⁹⁸⁵⁹⁹⁶⁰⁰⁶⁰¹⁶⁰²⁶⁰³⁶⁰⁴⁶⁰⁵⁶⁰⁶⁶⁰⁷⁶⁰⁸⁶⁰⁹⁶¹⁰⁶¹¹⁶¹²⁶¹³⁶¹⁴⁶¹⁵⁶¹⁶⁶¹⁷⁶¹⁸⁶¹⁹⁶²⁰⁶²¹⁶²²⁶²³⁶²⁴⁶²⁵⁶²⁶⁶²⁷⁶²⁸⁶²⁹⁶³⁰⁶³¹⁶³²⁶³³⁶³⁴⁶³⁵⁶³⁶⁶³⁷⁶³⁸⁶³⁹⁶⁴⁰⁶⁴¹⁶⁴²⁶⁴³⁶⁴⁴⁶⁴⁵⁶⁴⁶⁶⁴⁷⁶⁴⁸⁶⁴⁹⁶⁵⁰⁶⁵¹⁶⁵²⁶⁵³⁶⁵⁴⁶⁵⁵⁶⁵⁶⁶⁵⁷⁶⁵⁸⁶⁵⁹⁶⁶⁰⁶⁶¹⁶⁶²⁶⁶³⁶⁶⁴⁶⁶⁵⁶⁶⁶⁶⁶⁷⁶⁶⁸⁶⁶⁹⁶⁷⁰⁶⁷¹⁶⁷²⁶⁷³⁶⁷⁴⁶⁷⁵⁶⁷⁶⁶⁷⁷⁶⁷⁸⁶⁷⁹⁶⁸⁰⁶⁸¹⁶⁸²⁶⁸³⁶⁸⁴⁶⁸⁵⁶⁸⁶⁶⁸⁷⁶⁸⁸⁶⁸⁹⁶⁹⁰⁶⁹¹⁶⁹²⁶⁹³⁶⁹⁴⁶⁹⁵⁶⁹⁶⁶⁹⁷⁶⁹⁸⁶⁹⁹⁷⁰⁰⁷⁰¹⁷⁰²⁷⁰³⁷⁰⁴⁷⁰⁵⁷⁰⁶⁷⁰⁷⁷⁰⁸⁷⁰⁹⁷¹⁰⁷¹¹⁷¹²⁷¹³⁷¹⁴⁷¹⁵⁷¹⁶⁷¹⁷⁷¹⁸⁷¹⁹⁷²⁰⁷²¹⁷²²⁷²³⁷²⁴⁷²⁵⁷²⁶⁷²⁷⁷²⁸⁷²⁹⁷³⁰⁷³¹⁷³²⁷³³⁷³⁴⁷³⁵⁷³⁶⁷³⁷⁷³⁸⁷³⁹⁷⁴⁰⁷⁴¹⁷⁴²⁷⁴³⁷⁴⁴⁷⁴⁵⁷⁴⁶⁷⁴⁷⁷⁴⁸⁷⁴⁹⁷⁵⁰⁷⁵¹⁷⁵²⁷⁵³⁷⁵⁴⁷⁵⁵⁷⁵⁶⁷⁵⁷⁷⁵⁸⁷⁵⁹⁷⁶⁰⁷⁶¹⁷⁶²⁷⁶³⁷⁶⁴⁷⁶⁵⁷⁶⁶⁷⁶⁷⁷⁶⁸⁷⁶⁹⁷⁷⁰⁷⁷¹⁷⁷²⁷⁷³⁷⁷⁴⁷⁷⁵⁷⁷⁶⁷⁷⁷⁷⁷⁸⁷⁷⁹⁷⁸⁰⁷⁸¹⁷⁸²⁷⁸³⁷⁸⁴⁷⁸⁵⁷⁸⁶⁷⁸⁷⁷⁸⁸⁷⁸⁹⁷⁹⁰⁷⁹¹⁷⁹²⁷⁹³⁷⁹⁴⁷⁹⁵⁷⁹⁶⁷⁹⁷⁷⁹⁸⁷⁹⁹⁸⁰⁰⁸⁰¹⁸⁰²⁸⁰³⁸⁰⁴⁸⁰⁵⁸⁰⁶⁸⁰⁷⁸⁰⁸⁸⁰⁹⁸¹⁰⁸¹¹⁸¹²⁸¹³⁸¹⁴⁸¹⁵⁸¹⁶⁸¹⁷⁸¹⁸⁸¹⁹⁸²⁰⁸²¹⁸²²⁸²³⁸²⁴⁸²⁵⁸²⁶⁸²⁷⁸²⁸⁸²⁹⁸³⁰⁸³¹⁸³²⁸³³⁸³⁴⁸³⁵⁸³⁶⁸³⁷⁸³⁸⁸³⁹⁸⁴⁰⁸⁴¹⁸⁴²⁸⁴³⁸⁴⁴⁸⁴⁵⁸⁴⁶⁸⁴⁷⁸⁴⁸⁸⁴⁹⁸⁵⁰⁸⁵¹⁸⁵²⁸⁵³⁸⁵⁴⁸⁵⁵⁸⁵⁶⁸⁵⁷⁸⁵⁸⁸⁵⁹⁸⁶⁰⁸⁶¹⁸⁶²⁸⁶³⁸⁶⁴⁸⁶⁵⁸⁶⁶⁸⁶⁷⁸⁶⁸⁸⁶⁹⁸⁷⁰⁸⁷¹⁸⁷²⁸⁷³⁸⁷⁴⁸⁷⁵⁸⁷⁶⁸⁷⁷⁸⁷⁸⁸⁷⁹⁸⁸⁰⁸⁸¹⁸⁸²⁸⁸³⁸⁸⁴⁸⁸⁵⁸⁸⁶⁸⁸⁷⁸⁸⁸⁸⁸⁹⁸⁹⁰⁸⁹¹⁸⁹²⁸⁹³⁸⁹⁴⁸⁹⁵⁸⁹⁶⁸⁹⁷⁸⁹⁸⁸⁹⁹⁹⁰⁰⁹⁰¹⁹⁰²⁹⁰³⁹⁰⁴⁹⁰⁵⁹⁰⁶⁹⁰⁷⁹⁰⁸⁹⁰⁹⁹¹⁰⁹¹¹⁹¹²⁹¹³⁹¹⁴⁹¹⁵⁹¹⁶⁹¹⁷⁹¹⁸⁹¹⁹⁹²⁰⁹²¹⁹²²⁹²³⁹²⁴⁹²⁵⁹²⁶⁹²⁷⁹²⁸⁹²⁹⁹³⁰⁹³¹⁹³²⁹³³⁹³⁴⁹³⁵⁹³⁶⁹³⁷⁹³⁸⁹³⁹⁹⁴⁰⁹⁴¹⁹⁴²⁹⁴³⁹⁴⁴⁹⁴⁵⁹⁴⁶⁹⁴⁷⁹⁴⁸⁹⁴⁹⁹⁵⁰⁹⁵¹⁹⁵²⁹⁵³⁹⁵⁴⁹⁵⁵⁹⁵⁶⁹⁵⁷⁹⁵⁸⁹⁵⁹⁹⁶⁰⁹⁶¹⁹⁶²⁹⁶³⁹⁶⁴⁹⁶⁵⁹⁶⁶⁹⁶⁷⁹⁶⁸⁹⁶⁹⁹⁷⁰⁹⁷¹⁹⁷²⁹⁷³⁹⁷⁴⁹⁷⁵⁹⁷⁶⁹⁷⁷⁹⁷⁸⁹⁷⁹⁹⁸⁰⁹⁸¹⁹⁸²⁹⁸³⁹⁸⁴⁹⁸⁵⁹⁸⁶⁹⁸⁷⁹⁸⁸⁹⁸⁹⁹⁹⁰⁹⁹¹⁹⁹²⁹⁹³⁹⁹⁴⁹⁹⁵⁹⁹⁶⁹⁹⁷⁹⁹⁸⁹⁹⁹¹⁰⁰⁰¹⁰⁰¹¹⁰⁰²¹⁰⁰³¹⁰⁰⁴¹⁰⁰⁵¹⁰⁰⁶¹⁰⁰⁷¹⁰⁰⁸¹⁰⁰⁹¹⁰¹⁰¹⁰¹¹¹⁰¹²¹⁰¹³¹⁰¹⁴¹⁰¹⁵¹⁰¹⁶¹⁰¹⁷¹⁰¹⁸¹⁰¹⁹¹⁰²⁰¹⁰²¹¹⁰²²¹⁰²³¹⁰²⁴¹⁰²⁵¹⁰²⁶¹⁰²⁷¹⁰²⁸¹⁰²⁹¹⁰³⁰¹⁰³¹¹⁰³²¹⁰³³¹⁰³⁴¹⁰³⁵¹⁰³⁶¹⁰³⁷¹⁰³⁸¹⁰³⁹¹⁰⁴⁰¹⁰⁴¹¹⁰⁴²¹⁰⁴³¹⁰⁴⁴¹⁰⁴⁵¹⁰⁴⁶¹⁰⁴⁷¹⁰⁴⁸¹⁰⁴⁹¹⁰⁵⁰¹⁰⁵¹¹⁰⁵²¹⁰⁵³¹⁰⁵⁴¹⁰⁵⁵¹⁰⁵⁶¹⁰⁵⁷¹⁰⁵⁸¹⁰⁵⁹¹⁰⁶⁰¹⁰⁶¹¹⁰⁶²¹⁰⁶³¹⁰⁶⁴¹⁰⁶⁵¹⁰⁶⁶¹⁰⁶⁷¹⁰⁶⁸¹⁰⁶⁹¹⁰⁷⁰¹⁰⁷¹¹⁰⁷²¹⁰⁷³¹⁰⁷⁴¹⁰⁷⁵¹⁰⁷⁶¹⁰⁷⁷¹⁰⁷⁸¹⁰⁷⁹¹⁰⁸⁰¹⁰⁸¹¹⁰⁸²¹⁰⁸³¹⁰⁸⁴¹⁰⁸⁵¹⁰⁸⁶¹⁰⁸⁷¹⁰⁸⁸¹⁰⁸⁹¹⁰⁹⁰¹⁰⁹¹¹⁰⁹²¹⁰⁹³¹⁰⁹⁴¹⁰⁹⁵¹⁰⁹⁶¹⁰⁹⁷¹⁰⁹⁸¹⁰⁹⁹¹¹⁰⁰¹¹⁰¹¹¹⁰²¹¹⁰³¹¹⁰⁴¹¹⁰⁵¹¹⁰⁶¹¹⁰⁷¹¹⁰⁸¹¹⁰⁹¹¹¹⁰¹¹¹¹¹¹¹²¹¹¹³¹¹¹⁴¹¹¹⁵¹¹¹⁶¹¹¹⁷¹¹¹⁸¹¹¹⁹¹¹²⁰¹¹²¹¹¹²²¹¹²³¹¹²⁴¹¹²⁵¹¹²⁶¹¹²⁷¹¹²⁸¹¹²⁹¹¹³⁰¹¹³¹¹¹³²¹¹³³¹¹³⁴¹¹³⁵¹¹³⁶¹¹³⁷¹¹³⁸¹¹³⁹¹¹⁴⁰¹¹⁴¹¹¹⁴²¹¹⁴³¹¹⁴⁴¹¹⁴⁵¹¹⁴⁶¹¹⁴⁷¹¹⁴⁸¹¹⁴⁹¹¹⁵⁰¹¹⁵¹¹¹⁵²¹¹⁵³¹¹⁵⁴¹¹⁵⁵¹¹⁵⁶¹¹⁵⁷¹¹⁵⁸¹¹⁵⁹¹¹⁶⁰¹¹⁶¹¹¹⁶²¹¹⁶³¹¹⁶⁴¹¹⁶⁵¹¹⁶⁶¹¹⁶⁷¹¹⁶⁸¹¹⁶⁹¹¹⁷⁰¹¹⁷¹¹¹⁷²¹¹⁷³¹¹⁷⁴¹¹⁷⁵¹¹⁷⁶¹¹⁷⁷¹¹⁷⁸¹¹⁷⁹¹¹⁸⁰¹¹⁸¹¹¹⁸²¹¹⁸³¹¹⁸⁴¹¹⁸⁵¹¹⁸⁶¹¹⁸⁷¹¹⁸⁸¹¹⁸⁹¹¹⁹⁰¹¹⁹¹¹¹⁹²¹¹⁹³¹¹⁹⁴¹¹⁹⁵¹¹⁹⁶¹¹⁹⁷¹¹⁹⁸¹¹⁹⁹¹²⁰⁰¹²⁰¹¹²⁰²¹²⁰³¹²⁰⁴¹²⁰⁵¹²⁰⁶¹²⁰⁷¹²⁰⁸¹²⁰⁹¹²¹⁰¹²¹¹¹²¹²¹²¹³¹²¹⁴¹²¹⁵¹²¹⁶¹²¹⁷¹²¹⁸¹²¹⁹¹²²⁰¹²²¹¹²²²¹²²³¹²²⁴¹²²⁵¹²²⁶¹²²⁷¹²²⁸¹²²⁹¹²³⁰¹²³¹¹²³²¹²³³¹²³⁴¹²³⁵¹²³⁶¹²³⁷¹²³⁸¹²³⁹¹²⁴⁰¹²⁴¹¹²⁴²¹²⁴³¹²⁴⁴¹²⁴⁵¹²⁴⁶¹²⁴⁷¹²⁴⁸¹²⁴⁹¹²⁵⁰¹²⁵¹¹²⁵²¹²⁵³¹²⁵⁴¹²⁵⁵¹²⁵⁶¹²⁵⁷¹²⁵⁸¹²⁵⁹¹²⁶⁰¹²⁶¹¹²⁶²¹²⁶³¹²⁶⁴¹²⁶⁵¹²⁶⁶¹²⁶⁷¹²⁶⁸¹²⁶⁹¹²⁷⁰¹²⁷¹¹²⁷²¹²⁷³¹²⁷⁴¹²⁷⁵¹²⁷⁶¹²⁷⁷¹²⁷⁸¹²⁷⁹¹²⁸⁰¹²⁸¹¹²⁸²¹²⁸³¹²⁸⁴¹²⁸⁵¹²⁸⁶¹²⁸⁷¹²⁸⁸¹²⁸⁹¹²⁹⁰¹²⁹¹¹²⁹²¹²⁹³¹²⁹⁴¹²⁹⁵¹²⁹⁶¹²⁹⁷¹²⁹⁸¹²⁹⁹¹³⁰⁰¹³⁰¹¹³⁰²¹³⁰³¹³⁰⁴¹³⁰⁵¹³⁰⁶¹³⁰⁷¹³⁰⁸¹³⁰⁹¹³¹⁰¹³¹¹¹³¹²¹³¹³¹³¹⁴¹³¹⁵¹³¹⁶¹³¹⁷¹³¹⁸¹³¹⁹¹³²⁰¹³²¹¹³²²¹³²³¹³²⁴¹³²⁵¹³²⁶¹³²⁷¹³²⁸¹³²⁹¹³³⁰¹³³¹¹³³²¹³³³¹³³⁴¹³³⁵¹³³⁶¹³³⁷¹³³⁸¹³³⁹¹³⁴⁰¹³⁴¹¹³⁴²¹³⁴³¹³⁴⁴¹³⁴⁵¹³⁴⁶¹³⁴⁷¹³⁴⁸¹³⁴⁹¹³⁵⁰¹³⁵¹¹³⁵²¹³⁵³¹³⁵⁴¹³⁵⁵¹³⁵⁶¹³⁵⁷¹³⁵⁸¹³⁵⁹¹³⁶⁰¹³⁶¹¹³⁶²¹³⁶³¹³⁶⁴¹³⁶⁵¹³⁶⁶¹³⁶⁷¹³⁶⁸¹³⁶⁹¹³⁷⁰¹³⁷¹¹³⁷²¹³⁷³¹³⁷⁴¹³⁷⁵¹³⁷⁶¹³⁷⁷¹³⁷⁸¹³⁷⁹¹³⁸⁰¹³⁸¹¹³⁸²¹³⁸³¹³⁸⁴¹³⁸⁵¹³⁸⁶¹³⁸⁷¹³⁸⁸¹³⁸⁹¹³⁹⁰¹³⁹¹¹³⁹²¹³⁹³¹³⁹⁴¹³⁹⁵¹³⁹⁶¹³⁹⁷¹³⁹⁸¹³⁹⁹¹⁴⁰⁰¹⁴⁰¹¹⁴⁰²¹⁴⁰³¹⁴⁰⁴¹⁴⁰⁵¹⁴⁰⁶¹⁴⁰⁷¹⁴⁰⁸¹⁴⁰⁹¹⁴¹⁰¹⁴¹¹¹⁴¹²¹⁴¹³¹⁴¹⁴¹⁴¹⁵¹⁴¹⁶¹⁴¹⁷¹⁴¹⁸¹⁴¹⁹¹⁴²⁰¹⁴²¹¹⁴²²¹⁴²³¹⁴²⁴¹⁴²⁵¹⁴²⁶¹⁴²⁷¹⁴²⁸¹⁴²⁹¹⁴³⁰¹⁴³¹¹⁴³²¹⁴³³¹⁴³⁴¹⁴³⁵¹⁴³⁶¹⁴³⁷¹⁴³⁸¹⁴³⁹¹⁴⁴⁰¹⁴⁴¹¹⁴⁴²¹⁴⁴³¹⁴⁴⁴¹⁴⁴⁵¹⁴⁴⁶¹⁴⁴⁷¹⁴⁴⁸¹⁴⁴⁹¹⁴⁵⁰¹⁴⁵¹¹⁴⁵²¹⁴⁵³¹⁴⁵⁴¹⁴⁵⁵¹⁴⁵⁶¹⁴⁵⁷¹⁴⁵⁸¹⁴⁵⁹¹⁴⁶⁰¹⁴⁶¹¹⁴⁶²¹⁴⁶³¹⁴⁶⁴¹⁴⁶⁵¹⁴⁶⁶¹⁴⁶⁷¹⁴⁶⁸¹⁴⁶⁹¹⁴⁷⁰¹⁴⁷¹¹⁴⁷²¹⁴⁷³<

BONE, *n.* (S. *ban*) the firm hard substance in an animal body—*Harḍī^h, kār^h, haḍḍī^h.*
BONED, *a.* having bones—*Harḍī-dār*—*Harilā*.

BONELESS, *a.* without bones—*Ni-harḍī^h, be-harḍī, bin hār kā^h.*

BONY, *a.* consisting of bones, full of bones—*Harḍī kā banā huā^h, mazbūt, garvī, haḍḍī-dār*—*Asthimay, drihāng, asthipurn, harilā.* [*vyathā, hār ki piri.*]

BONEACHE, *n.* pain in the bones—*Dard-i-haddī, haddī kā dard*—*Asthivedanā, asthi-bōne'sēt* *v.* to set broken bones—*Tōṭī harḍī buriṭhānā yā jorṇā^h.*

BONESETTER, *n.* one who sets broken bones—*Tūṭī haddī baithāne yā jorne w^h.*

BONFIRE, *n.* (S. *baḷ, fṛ*) a fire made to express public joy—*Ek alāw yā dhūnī jo Inglistān ke log khushi meṁ karte haiṁ*—*Harshasūchanārthak mahājwālognī, utsavakāl meṁ dāndhaktī dhūnī wī agnī.*

BONNET, *n.* (Fr.) a covering for the head—*Topī^h.*

BONNY, *a.* (L. *bonus*) beautiful, gay—*Khūb-sūrat, hasin, khush-tab^h, bashshāsh*—*Sundar, rūpawān, surip, ānandī, pramodī, ullasit, praphulla.*

BONNELY, *ad.* handsomely, gayly—*Khūb-sūratī se, khushi se*—*Ramanīya prakār se, sundaratā se, ānand se, harsh se, pramod se.*

BONUS, *n.* (L.) a premium in addition to a privilege or to interest for a loan—*Kisī haq yā qarḷ ke sul ke alāwa jo beśhī dī jāti hai*—*Kisī adhikār wā riṇ ke byājke upar jo barṭī dī jāti hai.*

BONZE, *n.* a Japanese priest—*Japin mulk kā ek pādri*—*Japān deś kā ek purohit.*

BOOBY, *n.* (Ger. *bube*) a dunce, a bird—*Ahmaq, kaudan, bhuch^h, ek qism ki chiriyā*—*Mūrkh, mūṇh, ek prakār ki chiriyā.*

BOOK, *n.* (S. *boc*) a volume in which we read or write, a literary work, a division of a work; *v.* to register in a book—*Parṇhe yā likhne ki kitāb, risāla yā taṣnif, kitāb kā bāb; v. kitāb meṁ darj yā dākhil k.*—*Parṇhe wā likhne ki pustak, pothī wā graṇthī, graṇth kā kānd wā adhyāy; v. pothī wā bahī meṁ tāṅk lenā wā likh lenā.*

BOOKFUL, *a.* full of notions from books—*Kitābōṅ ke khiyālāt se bharā huā, kitābī khiyālāt se pur*—*Granthōṅ ki kalpanā wā mat se pur.*

BOOKISH, *a.* given to books or study—*Kitāb-dost, 'ilm-dost*—*Granthī, pustakī, pustakoṅ wā adhyāyan meṁ lagā huā.*

BOOKISHLY, *ad.* in a way devoted to books—*Kitāb-dostī se, 'ilm-dostī se, kitābōṅ meṁ masrif rahne ke tarīq se*—*Granthōṅ meṁ lage rahne ki rītī se.*

BOOKISHNESS, *n.* fondness for books—*Kitāb-dostī, 'ilm-dostī*—*Granthōṅ kā pyār, pustakoṅ ki chāh, adhyāyan meṁ prīti, vidyābhīyāsaprema.*

BOOKLESS, *a.* without books, unlearned—*Be-kitāb, kitāb-bagair, jāhil, nā-khwānda*—*Pustakahīn, bin pothī, graṇth binā, ansikhā, anparhā, mūrkh.*

BOOKBINDER, *n.* one who binds books—*Mujallid, jild-band, jild-gar*—*Pothī ke upar chām wā kapre kā pithautā bāndhne w.* [*petī, graṇthabband, graṇthādbār.*]

BOOKCASE, *n.* a case for holding books—*Kitāb rakhne kā sandūq*—*Pothī rakhne ki*

BOOKKEEPER, *n.* a keeper of accounts—*Hisāb likhne w., jam-kharḥ-nawīs*—*Lekhā jōkhā likhne w., khātā likhne w.* [*jōkhā, bahī khāte ki vidyā.*]

BOOKKEEPING, *n.* the art of keeping accounts—*Hisāb kitāb, khāte kā 'ilm*—*Lekhā.*

BOOKLEARNED, *a.* versed in books—*Mullāna, kitābōṅ se waqīf*—*Pandit, sūstrajña, graṇthōṅ ko parhā huā.* [*vidyā, pustakoṅ se prāpta hui vidyā.*]

BOOKLEARNING, *n.* learning acquired from books—*Kitābī 'ilm*—*Pustakī wā graṇthī*

BOOKMAKING, *n.* the act of making books—*Kitāb taṣnif karne kā hunar*—*Grantha rachane ki vidyā.*

BOOKMAN, *n.* a scholar by profession—*Mu'allim jo kitābōṅ kā shuḡl kiṇā kartā hai*—*Pandit jo graṇthōṅ ko parṇhe kā vyavasāy kartā hai.*

BOOKMATE, *n.* a schoolfellow—*Ham-muktab*—*Sam-inasāladhyāyī.*

BOOKOATH, *n.* an oath made on the Bible—*Tuṛet aur Injil par qasam*—*Issāyōṅ ki dharmapustak par śayṭh.* [*pustakavikretā, graṇthavikrayī.*]

BOOKSELLER, *n.* one who sells books—*Kitāb-farosh, salikīf*—*Pothī bechnē w.*

BOOKWORM, *n.* a worm that eats holes in books, a student closely given to books—*Kitāb kā kīṛā, muta'allim, kitāb-dost*—*Pothī kā kīṛā, pothī khāne w. kīṛā, graṇth-āsakt, graṇthī, graṇthōṅ meṁ ṭūlin rahne w.*

BOOM, *n.* (D.) a long pole used to spread out the clue of the studding sail, a pole set up as a mark, a bar laid across a harbour; *v.* to rush with violence, to swell—*Bāz pālōṅ ke niche ke hisse ke pharilāne ke liye lakrī, nishān ke taur par ek lakkar jo jahāz-rāṇōṅ ki rah-numāi ke liye kharāḍ kar dīyā jāta hai, ek lakrī jo kisī bandar ke āpār dhārī jāti hai; v. gahgahā-kar āwā yā jānā^h, dhaydharā-kar āwā yā jānā^h, phūṭ-nā^h*—*Koī koī pālōṅ ke niche ke bhāḡ ke pharilāne ke nimittē lakrī. māñjhīyōṅ ko path dikhāne ke liye jo ek lakrī kharī kar dī jāti hai, nāw ke khāt ke āpār beṇorē ki nāñ jo ek lakkar dharā jāta hai.*

BOON, *n.* (S. *bene*) a gift, a favour—*Bakhshish, 'atā, in'ām, qanimat, 'ināyat*—*Dān, prasād, varadān, var, anugrah.*

- BÔON**, *a.* (*L. bonus*) gay, merry, kind—*Khush-tab'*, *khush-mizāj*, *zinda-dil*^h, *yār-bāsh*, *mīhr-bān*, *stafiq*—*Amudi*, *ānandi*, *rasik*, *harshīt*, *kripālu*, *dayālu*.
- BÔOR**, *n.* (*D. boer*) a rustic, a clown—*Gaiwār*^h, *wāshī*, *dihqāni*, *dihāti*—*Gaiwailā*, *gaufū*, *angārī*, *gañwainhā*, *jaṅgli*. [*li*, *asabhyā*, *āsishī*, *anchhīlā*, *angārī*.]
- BÔOR'ISH**, *a.* rustic, clownish—*Gaiwārā*^h, *wāshī*, *nā-tarāshidā*, *dihāti*, *be-tamiz*—*Jaṅg-Bôor'ish*-*ī*, *ad.* in a boorish manner—*Dihqāniyat se*, *nā-tarāshidagi se*, *wāshī-pan se*—*Jaṅglipan se*, *gañwārpane se*, *asabhyatā se*, *āsishītatā se*.
- BÔOR'ISH-NESS**, *n.* rust city, clownishness—*Dihqāniyat*, *nā-tarāshidagi*, *be-tamizi*—*Asabhyatā*, *gañwārpan*, *jaṅglipanā*, *āsishītatā*.
- BÔOT**, *v.* (*S. bot*) to profit, to advantage; *n.* profit, gain, advantage—*Fāida* *pānā yā denā yā karnā*; *n.* *fāida*, *hāsīl*, *naf'*—*Phal wā lābh denā*, *upakār k.*, *hit k.*; *n.* *phal*, *lābh*, *arth*. [*anarthak*.]
- BÔOT'LESS**, *a.* useless, unprofitable—*Be-fāida*, *lā-hāsīl*—*Ākārath*, *nishphal*, *nirarthak*.
- BÔOT'LESS-LY**, *ad.* to no purpose—*Be-fāida*, *lā-hāsīl*—*Nirarthak*, *nishphal*.
- BÔOT'RY**, *n.* spoil, plunder—*Ganimat*, *yaqmā*—*Lūt*, *lūtpāt*.
- BÔOT**, *n.* (*Fr. botte*) a covering for the foot and leg, part of a coach; *v.* to put on boots—*Moza*, *yāri ke āge champe se marhi hui sandūq*; *v.* *moze chaphānā*, *moze pahinnā*.
- BÔOT'ED**, *a.* having boots on—*Moze chayhāye hue*, *moze pahine hue*.
- BÔOT'HÖSE**, *n.* stockings to serve for boots—*Sūti yā ūni moze*. [*chhāyā*^h.]
- BÔOTH**, *n.* (*W. both*) a shed of boards or branches—*Kuriyā*^h, *Chhappar*^h, *chhān*^h.
- BÔ-PĒP'**, *n.* a play among children—*Mulkā-mulkr*^h, *jhānkā-jhānkī*^h.
- BÔRAX**, *n.* a salt formed of boracic acid and soda—*Soḥagā*^h.
- BÔR'DEL**, *n.* (*Fr.*) a brothel—*Kusbi-khāna*—*Paturiyā kā ghar*, *gaṇikāgrih*, *veśyāgrih*.
- BÔR'DER**, *n.* (*S. bord*) the outer part or edge, the exterior limit, a bank round a garden; *v.* to touch at the side or edge, to approach near to, to adorn with a border—*Kināra*, *hāshiyā*, *qor*, *dāman*, *magzi*, *sanjāf*, *sar-hadd*, *hadd*, *khānwān*^h, *mehr*^h; *v.* *muttasil h.*, *paiwasta h.*, *qarib h.*, *hāshiyā kināra sanjāf yā magzi lagānā*—*Auñth*, *chhor*, *āñchal*, *kagar*, *simā*, *khāñh*, *dāñrwāri*; *v.* *dāñra mehrā h.*, *lagā h.*, *nirānā*, *nikaṭ h.*, *auñth āñchal wā chhor lagānā*. [*sar-haddi*—*Siwanait*, *siwaniyā*, *simāvāsi*.]
- BÔR'DER-ER**, *n.* one who dwells near a border—*Sar-hadd kā rahne w.*, *sar-hadd-nishin*.
- BÔRE**, *v.* (*S. borien*) to make a hole, to perforate; *n.* a hole, the size of any hole—*Chhednā*^h, *bedhnā*^h, *barmānā*^h, *nāthnā*; *n.* *bedh*^h, *chhed*^h, *muhri*^h, *munh*^h, *pet*^h.
- BÔN'ER**, *n.* one who bores—*Chhedne w.*, *bedhne w.*, *barmā*^h, *barmi*^h. [*Bān*^h.]
- BÔRE**, *n.* (*bear* ?) a tide swelling above another tide, a sudden influx of the tide—*BÔRE*, *n.* *t.* of bear. [*uttarā vāyā*.]
- BÔRE-AS**, *n.* (*L.*) the north wind—*Bād-i-shimāl*, *uttar kī havā*—*Uttarahiyā*, *uttarā*.
- BÔ'RE-AL**, *a.* northern—*Shimālī*, *uttar kūt*^h—*Uttarāhā*, *uttarā*.
- BÔRN**, *p.* of bear, brought forth—*Paidā*, *zāda*, *janā*^h—*Jāt*, *janit*, *janmā*.
- BÔRNE**, *p.* of bear, carried—*Uthā liyā gayā*^h, *uthāyā gayā*^h, *lāyā gayā*^h.
- BÔR'OUGH**, *būr'o*, *n.* (*S. burh*) a corporate town—*Qaumi majlis ko mukhtār bhejne kī ikūtiyār rakhne w. shahr*—*Prajāpratidinīśābhā ko pratinidhī bhejne kī adbhikār rakhne w. nagar*. [*qarz lenā*—*Maṅgni lenā*, *udbār lenā*, *riṇ k.*]
- BÔR'ROW**, *v.* (*S. borrow*) to take the use of for a time, to ask a loan—*'Ariyatan lenā*, *BÔR'ROW-ER*, *n.* one who borrows—*Qarz-khūāh*, *qarz-dār*—*Maṅgtā*, *māṅganlārā*, *riṇi*, *riṇ leue w.*, *riṇ māṅgne w.*
- BÔR'ROW-ING**, *n.* the act of taking in loan—*Qarz lenā*—*Riṇagrahan*.
- BÔS'CAGE**, *n.* (*Fr. bocage*) wood, woodlands, the representation of woods—*Jangal*^h, *jangal kī tasvīr*—*Ban*, *ban kī chitra*.
- BÔS'KY**, *a.* woody—*Jangali*^h.
- BÔ'SOM**, *n.* (*S. bosum*) the breast, the heart; *a.* confidential, intimate; *v.* to inclose in the bosom, to conceal—*Sina*, *dil*; *a.* *mu'tamad*, *rāz-dār*, *ham-dam*, *ham-dil*; *v.* *dil meñ rakhnā*, *poshida k.*, *makhfi k.*—*Chhāti*, *hriday*; *a.* *viśwāsī*, *pratyayī*, *anta-raṅg*, *ātmīyā*; *v.* *peṭ meñ rakhnā*, *antahkaran wā man meñ rakhnā*, *chhipānā*, *gupt*.
- BÔSS**, *n.* (*Fr. bosse*) a stud, a knob—*Phūl*^h, *phūli*^h. [*k.*, *lūkānā*.]
- BÔSSED**, *a.* ornamented with bosses—*Phūl-dār*, *phūlon se ārāsta*—*Phūlon se yukt*, *phūliyon sahit*, *phūliyon se sōbhīt*. [*phūliyon sahit*, *phūliyon se jarā huā*.]
- BÔS'Y**, *a.* having bosses; studded—*Phūl-dār*, *gul-mekhoñ se jarā huā*—*Phūlon se yukt*.
- BÔT'ANY**, *n.* (*Gr. botanē*) the science which treats of plants—*'Ilm-i-nabātāt*—*Aushadhividya*, *vriکشayurveda*, *vriکشasāstra*.
- Bo-TĀN'IC**, **Bo-TĀN'I-CAL**, *a.* relating to plants—*'Ilm-i-nabātāt ke mutā'allig*, *nabāti*, *nabātāti*—*Aushadhividyaśāyik*, *vriکشayurvedasambandhak*, *vriکشasambandhi*.
- Bo-TĀN'I-CAL-LY**, *ad.* according to botany—*'Ilm-i-nabātāt ke bamūjib*—*Aushadhividya ke anusār*, *vriکشayurveda ke anusār*.
- BÔT'A-NIST**, *n.* one skilled in plants—*Nabātūt ke 'ilm meñ kāmīl*, *nabātāt kī 'ilm jānne w.*—*Aushadhividyaṇḍit*, *vriکشayurvedaṇḍit*, *perōn kī vidyā jānne w.*, *vriکشasāstrapaṇḍit*.

- BŌT'A-NIZE**, *v.* to study plants—*Nabātāt kā aḥwāl dargāft k.*—Vriksheṇ ke dharm gun ādi kā chhān aur vichār k.
- BŌTCH**, *n.* (It. *bozza*) an ulcerous swelling, a work ill finished; *v.* to mark with botches. to mend awkwardly—*Dāg, muḥāsā^h, chaṭ^h, buri tarah kā joṛ yā marammat^h; v. daḡilā k., muḥāsōn se bhārṇā^h, buri tarah se marammat k. yā joṛ lagānā*—Dadōrā, phoṛā, bedhab pyōṇdā wā chaktī, kānthā; *v.* dhappōn se bhar denā, dadōron se bhar denā, buri bhānti se joṛ pyōṇdā wā chaktī lagānā.
- BŌTCH'ER**, *n.* a mender of old clothes—*Rafū-gar, purāne kapron ki marammat k. w., pāra-doz*—Purāne kapron meṇ pyōṇdā chaktī wā joṛ lagāne w.
- BŌTCH'ER-LY**, *a.* clumsy, patched—*Bad-numā, kharāb, paivand-kārī kiṃyā huā, paivand lagāyā huā, dāg-dozī yā pāra-dozī kiṃyā huā*—Kudāul, juṭā huā, gāṇthā huā, thegali lagāyā huā, chappī wā chaktī lagāyā huā.
- BŌTCH'ER-Y**, *n.* a clumsy addition, patchwork—*Be-dhab joṛ, pāra-dozī, dāg-dozī*—Burā joṛ, thegali, chappī, pyōṇdā. [—Dhabbōn se bharā huā, dadōron se bharā huā.
- BŌTCH'Y**, *a.* marked with botches—*Daḡilā, dāg-dār, dhappe-dār, muḥāsōn se bhārā huā^h*
- BŌTH**, *a.* (S. *ba, tva*) the two, the one and the other; *con.* as well—*Donoṛ^h; con. usi tarah se, waisāhi^h*—Ubhay; *con.* tathā, usi prakār se. [khijhānā, vyākul k., pīṛā denā.
- BŌTH'ER**, *v.* to perplex, to tease—*Diḡ k., tang k., tussā denā, hairān k.*—Satānā.
- BŌTRY-ŌID**, *a.* (Gr. *botrus, eidos*) having the form of a bunch of grapes—*Angūr ke gucchke ki sārāt kā*—Dākh ke gucchhe ke ākār kā. [chhote kīṛe^h, joṇhī^h, joṇktī^h.
- BŌTS**, *n. pl.* small worms in the entrails of horses—*Ghorōn ki antariyōn meṇ chhote*
- BŌTTLE**, *n.* (Fr. *bouteille*) a vessel with a narrow mouth to put liquor in, the contents of a bottle, a quantity of hay or straw bundled up; *v.* to put into bottles—*Shishā, surāhi, qarāba, kisi shishī surāhi yā qarābe meṇ jo ho, sukhi ghās yā tinke kā bojhā^h; v. shishī surāhi yā qarābe meṇ dālā*—Kāñch ki kuppi, garue wā karawe ke ākār kā bāsan, garue wā karawe ke ākār ke pātra meṇ jo ho, sukhi ghās wā triṇ kā baḍdhā huā gaṭthā; *v.* kāñch ki kuppi meṇ dālā.
- BŌTTLED**, *a.* put into bottles, protuberant—*Shishī surāhi yā qarābe meṇ dālā huā, motā shikam-dār, ubhṛā huā^h*—Kuppi meṇ dālā huā, toṇḍārā, lambodar, phulā huā.
- BŌTTLING**, *n.* the act of putting into bottles—*Shishī surāhi yā qarābe meṇ dālā*—Kuppi meṇ dālā.
- BŌTTLE-NŌSED**, *a.* having a large thick nose—*Bārī bhāri nāk w^h.*
- BŌTTLE-SREW**, *n.* a screw to pull out a cork—*Shishī yā surāhi kā dāṭh nikālne kā pech*—Kāchakupī kā dāṭh nikālne kā parivartakayantra.
- BŌTTOM**, *n.* (S. *botm*) the lowest part, the ground under water, the foundation, a dale, a ship, an adventure; *v.* to found or build upon, to rest upon for support—*Talhetī^h, talā^h, peṇḍā^h, tah, bunyād, dura, juḥāz, qimat-āznāi, khutra*; *v.* bunyād dālā, qaim k.—Tala, peṇḍī, thāh, jar, new, ghāṭī, darā wā darī, nāw, jokhim; *v.* new deṛā, thalārānā, sthāpī k., sthapan k.
- BŌTTOMED**, *a.* having a bottom—*Tale-dār, peṇḍe-dār*—Talayukt, satal, peṇḍī sahī.
- BŌTTOM-LESS**, *a.* without a bottom—*Be-tak, be-thāk, athāh^h*—Talahin, agādh.
- BŌTTOM-RY**, *n.* the act of borrowing money on a ship—*Jakāz bandhak mārkār rupiye qarz lenā*—Naukā bandhak mārkār rupiye udhār lena.
- BOUGH**, *bōt*, *n.* (S. *bagā*) a branch of a tree—*Shākh, dāl^h*—Dālī, kanāwā, kanāī, sākhā.
- BŌUGHT**, *n.* a twist, a hend, the part of a sling which holds the stone—*Bhāñj^h, gāñth^h, lachak^h, dhetwāns ki khoṇṭi jismeṇ dhetā rakkhā jātā hai^h, gopkam ki khoṇṭi^h.*
- BOUGHT**, *bāt*, *p. t.* and *p. p.* of *buy*—*Kharidā, kharidā gayā*—Mol liyā, mol liyā gayā.
- BŌUNCE**, *v.* (D. *boncen*) to leap, to spring, to thump, to boast, to lie; *n.* a heavy blow, a sudden noise, a boast—*Kūdnā^h, jast k., tappā-khānā^h, uckhālā^h, takkar-khānā^h, dharaknā^h, lāf-zanī k., dūn-khīchnā^h, jhūthī shekhi k., jhūth bolnā^h; n. bhāri chapel^h, nāgahān shor, lāf-zanī, khud-faroshī, shekhi—Chhauknā, chakuri bharnā, lapaknā, kulāñch mārṇā, takrānā, takkar mārṇā, dhardharānā, thalaknā, dīng mārṇā, lambī chaurī hāñknā, darp k., mithyā kahṇā; n. barā āghāt, akasmāt sabd wā dhwani, dīng, darp, apnī barāī. [—Dāmbhik, dimbhī, dīng mārṇe w., pharphariyā, laporā, mithyāvādī.*
- BŌUN'ER**, *n.* a boaster, a bully, a liar—*Khud-farosh, lāf-zan, mubālig, akarṇūi, jhūthā^h*
- BŌUS'ING-LY**, *adv.* boastingly, with threat—*Lāf-zanī yā khud-faroshī se, shor-pushtī se, bhābki se*—Dāmbh wā garv se, dīng se, dhāmki se.
- BŌUND**, *p. t.* and *p. p.* of *bind*—*Bāndhā^h, kasā^h.*
- BŌUND**, *n.* (S. *bunde*) a limit, that which restrains; *v.* to limit, to restrain—*Hadd, sar-hadd, intihā, mantahā; v. sar-hadd bāndhnā, mahdūd k., zabt k.*—Simā, dāñrā-meñrā, siwānā, siwānā, oh'hor, ant, avadhī, maryādā; *v.* simā nīrūpanā, dāñrā bāndhnā, rokṇā, bāndhej k., dabānā.
- BŌUND'A-RY**, *n.* a limit—*Hudd, sar-hadd, raqaba-bandī*—Simā, dāñrā-meñrā, siwānā.
- BŌUND'EN**, *a.* obliged, appointed—*Mamnūn, masākūr, muqarrar, mahdūd*—Baddha, kanauṛā, nibaddha, niyat, nīrūpit. [bāndhne w., simā.
- BŌUND'ER**, *n.* one that limits—*Hadd bāndhne w., mahdūd k. w., hadd, sar-hadd*—Simā

- BÖUND'LESS**, *a.* without bound, unlimited — *Be-haddi, be-intihá, lá-intihá* — *Asimá, biná ant ká, anaut.*
- BÖUND'LESS-NESS**, *n.* the being unlimited — *Lá-intihái, be-intihái, be-haddi* — *Anantatá.*
- BÖUND**, *v.* (Fr. *bondir*) to spring, to jump, to fly back; *n.* a spring, a leap — *Kúdná^b, uchhalná^b, tappá-kháná^b, tarapná^b, paltá kháná^b; n. uchhál^b, kuláneh^b, kúd^b.*
- BÖUND'ING-STONE**, *n.* a stone to play with — *Khelne ká patthar^b.*
- BÖUNT'Y**, *n.* (L. *bonus*) generosity, liberality, munificence, a premium — *Faiz, fazl, lutf, nawázish, karam, 'ináyat, bakhshish* — *Udaratá, dānasīlatá, dātritwa, prasād, dān, páritoshik.*
- BÖUN'TE-ous**, *a.* liberal, kind — *Faigáz, mukhaiyar, sakhlá, karim* — *Dānasīl, dátá, udár, kripálu, dayálu.* [dānasīlatá se, udaratá se.
- BÖUN'TE-ous-ly**, *ad.* liberally, generously — *Sakháwat se, faigázi se* — *Dātritwa púrvak.*
- BÖUN'TE-ous-NESS**, *n.* liberality, munificence — *Faigázi, sakhláwat, faiz, dād-dihish* — *Dānasīlatwa, udaratá, dān, prasād, anugrah.* [sīl, dátá, kripálu.
- BÖUN'TI-FÚL**, *a.* liberal, generous — *Faigáz, sakhlá, karam-gustar, mukhaiyar* — *Udar, dāna-*
- BÖUN'TI-FÚL-ly**, *ad.* liberally, generously — *Sakháwat se, faigázi se, kusháda-dīl se* — *Udaratá se, dānasīlatá se, dātritwa púrvak.* [latá.
- BÖUN'TI-FÚL-NESS**, *n.* generosity — *Faigázi, sakhláwat, faiz* — *Udaratá, dātritwa, dānasī-*
- BOU'QUET**, *bó'kú, n.* (Fr.) a nosegay — *Gul-dasta, turra* — *Phuloñ ká guehoihá.*
- BOÜR'GEON**, *v.* (Fr.) to sprout, to bud — *Pamapná^b, kaliyáná^b, kulí-khīlná^b, dūlī phūtná^b.* [ant.
- BOURN**, *n.* (S. *burne*) a bound, a limit — *Sar-haddi, haddi, intihá* — *Símá, siwáná, chhor,*
- BOÜSE**, *v.* (D. *buysen*) to drink sottishly — *Be-ti'dād píná, dhakosná^b* — *atīsay píná, atīsay pán k.* [madhosh — *Unmatta, matta, unmād, madánwit.*
- BOÜT**, *n.* (It. *botta*) a turn, a trial — *daf, martaba, dawra, ázmáish, qasd, koshish* — *Vár, bár, ber, yatn, prayatn, udyog.*
- BÖ'VINE**, *a.* (L. *bos*) pertaining to oxen — *Gáy bailoñ ke muta'alliq, gáy bailoñ ká^b* — *Gáy bailoñ ká sambandhi, gáy bailoñ ká vishayak.*
- BÖ'W**, *v.* (S. *bugan*) to bend, to incline towards, to depress, to make a reverence; *n.* an act of reverence or respect — *Jhukáná^b, jhukná^b, nihuráná^b, nihurná^b, dabáná^b, zer k., salám k., kornish k., sijda k.; n. salám, kornish, sijda* — *Morná, murná, nawáná, nauná, lachakáná, lachakná wá lachná, dabná, dabná, mastak nawáná, prayám k., namaskár k.; n. namaskár, prayám.*
- BÖ'WER**, *n.* one who bows — *Jhukáne w^b, nawáne w^b, jhukne w^b, naune w^b.*
- BÖW**, *n.* (S. *bow*) an instrument for shooting arrows, any thing bent in the form of a curve, an instrument with which stringed instruments are played — *Kamán, qaus, kamáncha* — *Cháp, dhanu, dhanubí, śarasan, śáriká, koñ.*
- BÖW'YER**, *n.* a maker of bows, an archer — *Kamán-gar, tir-andáz, kamán-dár* — *Dhanubi banáne w., dhanushkar, dhanurdhar, kamathait, dhanuhár.*
- BÖW'BENT**, *a.* crooked like a bow — *Kamán ke mánind kham, kamán sá terhá* — *Dhanu ke sadris vakra wá terhá.*
- BÖW'HAND**, *n.* the hand that draws the bow — *Kamán-dast, jis háth se kamán khínchí jātí hai* — *Chápahast, jis háth se dhanu khínchá jātí hai.*
- BÖW'LEG**, *n.* a crooked leg — *Terhá táng^b.* [pragatajānu, viralajānu.
- BÖW'LEGGED**, *a.* having crooked legs — *Tri-bhangí^b, kaj-pá, khamida-sáy* — *Terhí táng ká,*
- BÖW'MAN**, *n.* an archer, one who shoots a bow — *Kamán-dár, kamnait, tir-andáz* — *Dhanurdhári, dhanurdhar, kamathait, dhanushmán.*
- BÖW'SHOT**, *n.* the distance an arrow may reach — *Ek tír ká tappá, jitní dūr ek tír já-sake* — *Śaragochar, śarapát, śarapástasthán, jitní dūr par vāp jákar gire.*
- BÖW'STRING**, *n.* the string of a bow — *Zih, chilla, kamán ká charháw* — *Tánt, dhanurgun, dhanu ká charháw.* [nauká ke agra bhág se jo lakkár nikalí rahtá hai.
- BÖW'SPRIT**, *n.* a large boom or spar projecting from the head of a ship — *Sadbhará* —
- BÖW'WIN-DÖW**, *a.* a projecting window — *Ek khiṛkí jo dīwál ke báhar niklí rahtí hai* — *Ek khiṛkí jo bhit ke báhar nikalí rahtí hai.*
- BÖW'ELS**, *n. pl.* (Fr. *boyau*) the intestines, the entrails, pity, tenderness — *Antariyáná^b, rodá, riggat, rahm* — *Ántēñ, lād, karuná, máyá, moh.* [mohi, bin karuná, bin máyá.
- BÖW'EL-LESS**, *a.* without tenderness or pity — *Be-rahm, be-riggat, sang-dīl* — *Kāthor, nir-*
- BÖW'ER**, *n.* (S. *bur*) a retired chamber, a shady recess — *Kunj^b, guphá^b.*
- BÖW'ER-y**, *a.* having bowers, shady — *Kunj-dár, sāya-dár* — *Kunjaviśhit, kunjawán, chháyáyukt, latávit.* [khorá^b, katorí^b, khorí^b.
- BÖWL**, *n.* (S. *bolla*) a vessel to hold liquid, the hollow part of any thing — *Katorá^b,*
- BÖWL**, *n.* (Fr. *boule*) a ball for playing; *v.* to roll as a bowl, to play at bowls — *Geñd^b; v. luphkáná^b, dhulkáná^b, geñd se khelná^b.*
- BÖWL'ER**, *n.* one who plays at bowls — *Geñd se khelne w^b, geñd luphkáne w^b.*
- BÖWL'ING**, *n.* the act of playing at bowls — *Geñd se khel^b.*

BOWL'ING-GREEN, *n.* a level piece of ground for playing at bowls—*Geird se khelne ke liye chauras jaguh^h*.

BOWL'DER-STONES, *n. pl.* round stones found chiefly on the sea-shore—*Gol patthar jo khāss karke samundar ke kināre pāye jāte haiñ*—*Gol gol patthar jo vīssah karke samudra ke tat par milte haiñ*. [*Ek rassā jo pāl ko tāt rakhne ke kām utā hai^h*.]

BOW'LINE, *n.* (Fr. *bouline*) a rope used to make a sail stand close to the wind—

BÖX, *n.* (L. *boxus*) a tree or shrub—*Shamshād*—*Ek per wā jhār*.

BÖX'EN, *a.* made of box, like box—*Shamshād ki lakri kā banā huā^h*, *shamshād sā^h*.

BÖX, *n.* (S.) a case made of wood, a chest; *v.* to inclose—*n* a box—*Sandūg, sandūgchu*; *v.* *sandūg meñ band k.*—*Peti, sampūt*; *v.* *peti wā sampūt meñ dhar denā*.

BÖX, *n.* (W. *bock*!) a blow with the fist; *v.* to fight with the fist—*Ghūnsā^h*, *mukkā^h*, *thappā^h*; *v.* *ghūnsē se larnā^h*, *mukki larnā^h*. [*yodhi*.]

BÖX'ER, *n.* one who boxes, a pugilist—*Ghūnsē-bāz, musht-zan*—*Mukki larnē w.*, *bāhu-böx'ino*, *n.* the act of fighting with the fist—*Ghūnsē-bāzi*—*Mukki ki larāi, bāhu-yuddha*.

BÖY, *n.* (Gr. *pais*!) a male child, a youth—*Larkā^h*, *chhokrā^h*.

BÖY'HÖÖD, *a.* the state of a boy—*Larkāi^h*, *chhokrā-pan^h*, *Larāk-pan^h*. [*lā^h*, *halkā^h*.]

BÖY'ISH, *a.* like a boy, childish—*Larke sā^h*, *chhokre sā^h*, *chhuluhlā^h*, *chibillā^h*, *chibāw-*

BÖY'ISH-NESS, *n.* the being like a boy—*Ochhāi^h*, *ochhā-pan^h*, *chibillā-pan^h*, *halkāi^h*.

BÖY'ISM, *n.* the state of a boy, puerlit—*Larkāi^h*, *chibillā-pan^h*, *Larāk-pan^h*, *ochhāpan^h*.

BÖY'S'PLAY, *n.* amusement of a boy—*Larāk-khel^h*, *Larāk-khelwā^h*.

BRÄCE, *n.* (Gr. *brachion*) a bandage, a piece of timber to keep a building from swerving, a crooked line in writing and printing, a pair; *pl.* straps to keep up any part of the dress; *v.* to bind, to tie close, to strain up—*Band, patī^h*, *bandhan^h*, *bandhnā^h*, *kasan^h*, *thūnhi yā qānchi jo ghar ko idhar udhar tasakne nahīñ deti, likhne aur chhāpne meñ ek aisi terhi lakir jaisi yah —, jorā^h*; *pl.* *patī yā baddhi jins se kappe sambhle rahite haiñ^h*; *v.* *bandhnā^h*, *jakarnā^h*, *kasnā^h*, *sametnā^h*, *sikornā^h*.

BRÄ'ÇER, *n.* a bandage, a cincture—*Patī^h*, *bandhan^h*, *bandhnā^h*.

BRÄ'ÇE'LET, *n.* an ornament for the arm—*Chūri^h*, *pahunchi^h*, *kañgan^h*, *kankan^h*.

BRÄ'CH'IAL, *a.* belonging to the arm—*Bāzū ke mutā'alliq*—*Bāhusambandhi*.

BRÄCK'ET, *n.* a support fixed to a wall, a crooked line in writing and printing—*Lakri ki thek yā tekan jo bhīt meñ lagī rakhi hai^h*, *likhne aur chhāpne meñ terhi lukir jaise*

BRÄ'CH, *n.* (Fr. *braque*) a bitch hound—*Shikāri kutiyā*—*Ākheti kutiyā*. [*yah []*.]

BRÄCH'MAN. See **BRAMIN**. [—*Saṅkshiptalikhanavidyā*, *saṅketalekhanavidyā*.]

BRA-CHY'G'RA-PH, *n.* (Gr. *brachus*, *grapho*) short-hand writing—*Mukhtasar-navisi*

BRA-CHY'G'RA-PHER, *n.* a short-hand writer—*Mukhtasar-navis*—*Sanketalekha*.

BRÄCK, *n.* (S. *bracan*) a breach, a crack—*Darār^h*, *darkā^h*.

BRÄCK'EN. See under **BRAKE**.

BRÄCK'ISH, *a.* (D. *brack*) rather salt—*Namkin-māil, kisī qadr khārā*—*Kuchh lonā*,

BRÄCK'ISH-NESS, *n.* saltiness in a small degree—*Thorā khārā-pan^h*, *kuchh lonā-pan^h*.

BRÄG, *v.* (D. *braggeren*) to boast; *n.* a boast, a game at cards—*Lāf-zanī k.*, *khud-faroshi k.*, *dūn lenā^h*; *v.* *khud sanāi*, *lāf-zanī*, *khud-faroshi*, *tās ke khel ki ek tarāh*—*Dambh k.*, *dīng mārna*, *ātmasāghā k.*; *n.* *dambh*, *darp*, *apni jhūthī barāi*, *tās kā ek khel*.

BRÄG-GA-DÖ'QI-O, *n.* a boaster—*Khud-farosh*, *khud-sanā*—*Ātmasāghī*, *apni barāi karne w.*, *apnā sarāhan k. w.* [*sarāhan*, *apni barāi*.]

BRÄG'GAR-DISM, *n.* boastfulness—*Khud-faroshi*, *lāf-zanī*, *khud-sanāi*—*Ātmasāghā*, *apnā*

BRÄG'GART, *n.* a boaster; *a.* boastful—*Lāf-zan*, *khud-farosh*, *khud-sanā*—*Ātmasāghī*, *apni barāi k. w.* [*han k. w.*, *dīng mārne w.*.]

BRÄG'GER, *n.* a boaster—*Khud-sanā*, *khud-farosh*, *khud-tarāsh*—*Ātmasāghī*, *apnā sarā-*

BRÄG'GING-LY, *ad.* boastingly—*Khud-sanāi se*, *lāf-zanī se*, *khud-faroshi se*—*Darp se*, *dambh se*. [*nā^h*, *binā^h*; *n.* *bumā^h*, *bināwat^h*, *go'ā^h* *choti^h*, *lari^h*, *beni^h*.]

BRÄID, *v.* (S. *bredan*) to weave together; *n.* a texture, a sort of lace, a knot—*Bun-*

BRÄIN, *n.* (*brægen*) the soft whitish mass inclosed in the skull, the understanding, the fancy; *v.* to dash out the brains—*Magz, dimāg, hosh, fahm, khyāi*; *v.* *mār-kar magz nikāl dālnā*—*Mastishk*, *bhejā*, *mastak kā gūdā*, *buddhi*, *mati*, *dhyān*, *kalpanā*; *v.* *mārkar bhejā arthāt mastak kā gūdā nikāl dālnā*.

BRÄIN'ISH, *a.* hotheaded, furious—*Garm-mizāj, tez-mizāj, tund-tab'*, *gussa-war*, *gaza-*

BRÄIN'LESS, *a.* silly, thoughtless—*Be-magz, be-dimāg, nā-dān*, *be-khabar*—*Nirbuddhi*,

BRÄIN'PAN, *n.* the skull containing the brains—*Āhoprā^h*, *khopri^h*.

BRÄIN'SICK, *a.* disordered in the understanding—*Ganda-magz, khalal-dimāg, gāfil*, *be-*

BRÄIN'SICK-LY, *ad.* weakly, giddily—*Ganda-magzi yā khalal-dimāgi se*, *gāfilī yā be-khu-*

BRÄIN'SICK-NESS, *n.* giddiness, indiscretion—*Gāfilī*, *be-khudi*, *subuk-sārī*, *be-lihāzi*, *be-*

imtiyāzi, *be shu'uri*—*Vibhrāntasālatā*, *pramāditwa*, *chanchalatā*, *chāpalatā*.

- BRÁKE**, *n.* (*S. bracan*) an instrument for dressing flax, a snaffle for horses—*San taiyār kārne ká á'í, qazai, dahāna*—*San banāne chunāne ká yantra, dhattí, mukhayantran.*
- BRÁKE**, *n.* (*S. bracan* ?) *feru*, a thicket—*Kañtilē jhārōñ ká jangal^h.*
- BRÁ'KY**, *a.* thorny, rough, prickly—*Khār-dār, pur-khār*—*Kañtilā, kañtahā, kañtailā*
- BRÁCK'EN**, *a.* fern—*Jhāri^h, jhāp^h.* [jhāp^h]
- BRÁMBLE**, *n.* (*S. brenel*) the blackberry bush, a prickly shrub—*Jhar-berī^h, kañtilā*
- BRÁMBLED**, *a.* overgrown with brambles—*Khār-dār, pur-khār*—*Kañtilā, kañtailā.*
- BRÁ'MIN**, **BRÁ'mIN**, *n.* an Indian priest—*Brāhman*—*Brāhman.*
- BRA-MIN'-CAL**, *a.* relating to the Bramins—*Brāhman ká, brāhman ke mutā'alliq*—*Brāhmya, brāhmanaj.stiya.*
- BRÁN**, *n.* (*W.*) husks of ground corn—*Chokar^h, bhūsi^h, kanī^h.*
- BRÁN'NY**, *a.* consisting of bran—*Chokar yā bhūsi ká^h, chokarmay^h.*
- BRÁ'NCH**, *n.* (*Fr. branche*) a bough, a shoot, offspring; *v.* to divide into branches—*Shākh, shākh-cha, aulād, nast*; *v. phailnā^h, phailānā^h, shākh-dār-shākh k. yā h.*—*Dāl, dāli, śākhā, kulasantān, kulasantati*; *v. dālāin nikālne, kanāwā phorñe, śākhōñ meñ vibhakt k. wā h., bahudhārā k. wā h.*
- BRÁ'NCH'ER**, *n.* one that shoots out into branches, a young hawk—*Shākhēñ nikālne w., kam-sin bār, bāz ká bachcha*—*Śākhā nikālne w., dālāin nikālne w., kanāwā phorñe w., thore vayas ká śyenapakshi.*
- BRÁ'NCH'LESS**, *a.* without branches—*Be-shākh*—*Bin dāl pāl ká, śākhāhīn.*
- BRÁ'NCH'Y**, *a.* full of branches—*Shākh-dār, pur-shākh*—*Śākhī, śākhya, dālōñ se bharā, śākhāyukt, loṭan, jhuñrlā.*
- BRÁND**, *n.* (*S.*) a burning piece of wood, a sword, a mark of infamy; *v.* to burn with a hot iron, to mark with infamy—*Jalti lukri^h, sokhta lakri, talwār^h, dāg, harf*; *v. garm lohe se dāgnā yā dāg kurnā, dāg lagānā, harf lānā*—*Lukthī, loāth, lūkat, asi, kharg, apamān ka chihñ, apakirtichihñ, kalañk*; *v. tapt lohe se añkit k., tát lohe se chihñ k., kalañk ká tika lagānā.*
- BRÁND'ISH**, *v.* to wave, to shake, to flourish, to play with; *n.* a flourish—*Ghumānā^h, phirānā^h, chamkānā^h, bhāñjnā^h*; *n. chamkāwat^h, ghumāw^h, bhāñjāw^h.*
- BRÁND'LING**, *n.* a kind of worm—*Keñchwa^h, keñchuā^h.*
- BRÁND'Y**, *n.* (*brand, wine*) a liquor distilled from wine—*Brāñdi sharāb, angurī tez*—*'araq*—*Dākh ki ugra madirā, madyāsav.*
- BRÁ'NGLE**, *v.* (*be, wrangle* ?) to dispute, to squabble; *n.* a dispute—*Qissa k. yā ma-chānā, qaziya k.*; *n. qissa, qaziya, jhagrā^h*—*Jhagarnā, vivād k., kalkalanā, jhaurnā, tañtā k.*; *ñ. kalkalāhat, bakherā, tañtā, jhaur.*
- BRÁ'NGLING**, *n.* quarrel—*Qaziya, qissa*—*Jhagrā, bakherā, tañtā.*
- BRA-SIL'** See **BRAZIL**.
- BRASS**, *n.* (*S. brās*) a yellow metal composed of copper and zinc, impudence—*Birinj, pital^h, be-sharmi, be-hayā, be-gairat, gustākhī, shokhī*—*Pitar, nirlajjatā, dhithāi.*
- BRÁ'STER**, **BRÁ'ZTER**, *n.* one who works in brass—*Thatherā^h, kaserā^h.*
- BRÁ'STY**, *a.* partaking of brass, impudent—*Biranji, pital sá^h, pital ká^h, be-sharm, be-gairat, be-hayā, shokh, gustākh*—*Pitalhā, pitraend, pitarhā, nirlajja, dhiṭh.*
- BRÁZE**, *v.* to solder with brass—*Pital se mañrhnā yā jornā^h.*
- BRÁ'ZEN**, *a.* made of brass, impudent; *v.* to be impudent, to bully—*Biranji, gustākh, be-sharm*; *v. gustākh yā be-sharm honā, gustākhī k., gurfish k., bañdar-ghurkī di-khānā^h*—*Pitalhā, pital ká banā huā, nirlajja, dhiṭh*; *v. nirlajja honā, nirlajjatā wā dhiṭhāi k., dhamkānā, dhirānā.* [wā lajjāhīn jan, dhiṭhā jan.]
- BRÁ'ZEN-FĀÇE**, *n.* an impudent person—*Be-sharm be-gairat yā gustākh shakhs*—*Nirlajja*
- BRÁ'ZEN-FĀÇED**, *n.* impudent, shameless—*Gustākh, be-gairat, be-hayā, be-sharm*—*Dhiṭhā, nirlajja, lajjāhīn.*
- BRÁT**, *n.* a child so called in contempt—*Chingnā^h, laundā^h.*
- BRÁVE**, *a.* (*Fr.*) courageous, gallant, bold; *n.* a bold man, a boast; *v.* to defy—*Diler, mardāna, javāñ-mard, dilāwar*; *n. bahādur, jawāñ-mard, lāf-zani, khud-faroshī, shekhi*; *v. ham-chushni k., muqābalat k., sar-kashī k.*—*Sāhasī, sāhasik, śūr, vir*; *n. śūr, vir, dambhī, dambh, ātmaśāghā, ahañkār, dīng*; *v. sāmnā k., hañknā, hañkarnā, lalkarnā.* [Sāhaspūrvak, viratā se, śūratā se.]
- BÁVE'LY**, *ad.* in a brave manner—*Dilerāna, mardāna, bahādurāna, shujā'at se*—*BRÁ'VE'Y*, *n.* courage, intrepidity, heroism—*Shujā'at, bahāduri, dileri, javāñ-mardi, jurat*—*Śūratī, viratā, viratwa, sāhas.*
- BRA-VÁ'DO**, *n.* a boast, an arrogant threat—*Lāf-zani, shekhi, dhamkī^h, gidār-bhakki^h*—*dambh, dīng, apni barāi, bañdarghurkī, bhakki.*
- BRÁ'VO**, *n.* an assassin, a daring villain—*Khūni, suffūk, qatīl*—*Guṭtaghātak, ātatāyi.*
- BRÁ'WL**, *v.* (*Fr. brailleur*) to quarrel noisily, to drive away; *n.* a noisy quarrel—*Qaziya k., shor-shār k., gul-gapārā karke qaziya k., hañkā denā^h, hatā denā^h*; *n. gul-gapārā, gangā, khar-khāsha*—*Kalah k., jhagrā k., hañk denā, dūr k.*; *n. kalah, jhagrā, thuk-kamthukkā, galigalauj.*

BRAWL'ER, *n.* a noisy fellow, a wrangler—*Gauṛāi, dangait^h, khāna-jang, hujjati*—*Jhag-rālu, larānkā, bakheriyā, vitanḍāvādi*.

BRAWL'ING, *n.* the act of quarrelling—*Jhagrā^h, ragrā^h, tantā, bakherā^h, larās^h*.

BRAWN, *n.* (S. *bar*) the flesh of a boar, the muscular part of the body, the arm—*Sūar kā gosht, badan kā wah jūz jismēn bi-l-kull gosht aur patthā hai, bāzū, palu-chā^h*—*Sūkaramānis, sūar kā mānis, śarir kā wah bhāg jismēn mānis aur patthā rahtā hai, bānh, bāhu*. [mānsal, drihāṅg, porhā, balawan.]

BRAWN'ED, *a.* muscular, strong—*Kuṅgrā^h, gathilā^h, mazbūt*—*Hurmushā^h, peśimay*,

BRAWN'ER, *n.* a boar killed for the table—*Khāne ke liye n.ārā huā sūar^h*.

BRAWN'Y, *a.* muscular, fleshy, hard—*Gathilā^h, kuṅgrā^h, hurmushā^h, karā^h*.

BRAWN'INESS, *n.* strength, hardness—*Zor, quwwat, sakhtī, karāi^h*—*Bal, śakti, śariradrī-ghatī, porhāi*.

BRĀY, *v.* (S. *bracan*) to grind small, to pound, to make a harsh noise like an ass; *n.* the noise of an ass—*Kūtnā^h, piśnā^h, buknī k^h, reiknā^h; n. reik^h*.

BRĀY'ER, *n.* one that brays—*Reikne w^h*.

BRĀY'ING, *n.* clamour, noise—*Shor, gul, āwāz*—*Kalkal, hullar, śabd, hānk, kolāhal*.

BRĀZE. See under **BRASS**.

[kūm āti hai^h.

BRA-ZIL', *n.* (Port. *brazā*) a kind of wood for dyeing—*Ek bhāntī ki lakri jo rangne ke*

BREACH, *n.* (S. *brecan*) the act of breaking, a gap, a quarrel, an infraction—*Shikānī, naqāb, shikāf, darz, bugāra, bugār, qaziya, jhagrā^h, rukhna, faskh*—*Khandan, tūt, bhanjan, phūt, seindh, darār, sandhi, bigār, vair, larāi, atikram, ullaṅghan*. [amāl^h.

BREAD, *n.* (S.) food made of ground corn, support of life—*roti^h, khānā^h, khānā pinā^h*,

BREADTH, *n.* (S. *brad*) measure from side to side—*Arz, pahan, paisār^h, pāt^h*—*Chaurāi, chaklāi, vistar*. [pātahin, bin chaurāi kā, bin pāt kā.

BREADTH'LESS, *a.* having no breadth—*Be'arz, be-pahan, be-pāt kā*—*Bin chaklāi kā,*

BREAK, *v.* (S. *brecan*) to part by violence, to burst, to crush, to shatter, to tame, to make bankrupt, to discard, to infringe; *p. t.* **BROKE** or **BRĀKE**, *p. p.* **BRÖKEN**—*Tornā^h, tūtnā^h, phornā^h, phūtnā^h, kuchalnā^h, dabānā^h, purze-purze k., nikālnā^h, derālā nikālnā^h, mu'āl k., bar-tarāf k., faskh k.*—*Khandan k., tarkānā, taraknā, darkānā, daraknā, dalmasnā, dar dālnā, dardārā k., tūk tūk k., pachhārnā, sādhnā, rachānā, dewālā kārnā, nikāl d., nikās d., padachyut k., atikram k., ullaṅghan k.*

BREAK, *n.* the state of being broken, an opening, a pause, a line drawn, the dawn—*Shikastagi, tūtnā^h, phūtnā^h, shikāf, darz, waqfu, saktā, ek khīnchā huā khat, fujr, subh, nūr kā tarkā*—*Bhanjan, tūt, phānk, darār, vichehded, virām, khīnchī lakir, bhor, arunoday*.

BREAK'ER, *n.* one that breaks, a wave broken by a rock or sandbank—*Torne w^h, phorne w^h, mauj jo chhattān yā char par takkar khātī hai*—*Khand khand k. w., bhanjak, bhaṅgakar, bhedak, vidarak, halkorā jo chhattān wā char par takratā hai*.

BREAK'ING, *n.* bankruptcy, dissolution—*Iflās, dewālā^h, shikastagi, bar-khāstī*—*Ripa-sodhanāsakti, ripamokshanāsāmarthya, nirdhanatā, bhanjan, khandan, tūtnā*.

BREAK'FAST, *v.* to eat the first meal in the day; *n.* the first meal in the day—*Nāshat k., hāzri khānā; n. nāshat, hāzri*—*Kalewā k., jalpān k.; n. kalewā, jalpān*.

BREAK'NECK, *n.* a steep place—*Gardan-tor, khari-jagah^h*—*Ghīnch tor, thārhā sthān*.

BREAK'WATER, *n.* a mole to break the force of the waves—*Ek bānd maujōn kā zor torne ke liye*—*Ek bāndh hilkorōn kā bal torne ke nimitta*.

BREAM, *n.* (Fr. *brème*) a fish—*Ek machhli^h*.

BREAST, *n.* (S. *breast*) the part of the body between the neck and the belly, the bosom, the heart, the conscience; *v.* to meet in front, to oppose breast to breast—*Sīna, chūnchī^h, dil, zamir, quwwat-i-tamiz-i-nek-o-bad; v. samne milnā^h, chhātī se chhātī milānā^h*—*Chhātī, vaksha, stan, hriday, sadasadvivekāsakti*. [haddi.]

BREAST'BONE, *n.* the bone of the breast—*Sarsina*—*Urosthī, vakshosthī, chhātī ki*

BREAST'DEEP, *a.* up to the breast—*Chhātī tak^h, chhātī tak gahirā^h*.

BREAST'HIGH, *a.* up to the breast—*Chhātī lag^h, chhātī tak ūnchā^h*. [hain^h.

BREAST'KNÖT, *n.* a knot worn on the breast—*Kāpre kā phūl jisko chhātī par lagāte*

BREAST'PIN, *n.* an ornament for the breast—*Sīna-band*—*Chhātībandhan*.

BREAST'PLATE, *n.* armour for the breast—*Sīna-baktar, sīna-zirah, lohe ki takhtī jisko larāi ke waqt sīne par bāndhte hai*—*Chhātī kā kavach, urastrān, vakshastrān*.

BREAST'WORK, *n.* a work as high as the breast—*Sīne tak ūnchā morcha*—*Gaṛhi ki bhīt chhātī tak ūnchī*.

BREATH, *n.* (S. *breeth*) the air drawn in and expelled by the lungs, life, respite, pause, breeze, an instant—*Dam, rūh, jān, fursat, waqfu, hawā, lahra, lamha*—*Sāns, śwās, prān, avasār, viśrām, virām, vāyu, samiran, kshan, pal, nimesh*.

BREATH'E, *v.* to draw in and expel the air, to live, to pause, to utter privately—*Dam lenā aur chhōrnā, dam lenā, zinda-rahnā, thāhar kar dam lenā, poshidagi mein kahnā*—*Śwās lenā aur chhōrnā, sāns lenā, jīnā, sustānā, chupke se kahnā*. [sāns lene w.

BREATH'ER, *n.* one who breathes—*Dam-kash, dam-dār, dam lene w.*—*Śwās lene w.*

- BRIGHTEN**, *v.* to make or grow bright—*Raushan k. yā h*, *jilā d.*, *jilā k.* *pharchā honā^b*, *khul jānā^b*, *nikhānā^b*—*Chamkānā*, *jhalkānā*, *ujlā h.* [kāhat wā tej se.]
- BRIGHTLY**, *ad.* splendidly, with lustre—*Raunaq se*, *raushanī se*—*Dipti kānti cham-*
- BRIGHTNESS**, *n.* lustre, acuteness—*Raushanī*, *tāb-dāri*, *tāb*, *jabwagari*, *āb-dāri*, *sa'fāi*, *tezi*, *zirakī*, *tez-fihmī*—*Ujjwalatā*, *jhalak*, *swachchhatā*, *pharchāi*, *chamkīhat*, *chancha-*
māhat, *tikshnatā*, *nipunatā*.
- BRIGUE**, *n.* (Fr.) cabal, intrigue, contention; *v.* to canvass, to solicit—*Bandish*, *sūzish*, *qaziqu*, *jhaqrā^b*; *v.* *jānchnā*, *chāhnā^b* *māngnā*—*Kumantranā*, *kuyukti*, *kapa-*
taprabandh
- BRILLIANT**, *a.* (Fr. *briller*) shining, sparkling; *n.* a diamond of the finest cut—*Tejawnī-dār*, *bā-raunaq*, *tābān*, *āb-tābī*; *n.* *almās*, *'umda hīrā*—*Tejmayi*, *jyotiramay*, *tejaawi*, *diptimān*, *chamkilā*, *jhaljhalitā*; *n.* *uttam hīrā*. [bhā, dyuti.]
- BRILLIANTLY**, *n.* lustre, splendour—*Raunaq*, *shū'ā*, *raushanī*, *lam'ā*—*Pratāp*, *tej*, *pra-*
- BRILLIANTLY**, *ad.* splendidly—*Raunaq se*, *āb-dāri se*—*Tej dipti prabhā wā kānti se*.
- BRIM**, *n.* (S. *bryme*) the edge, the upper edge of a vessel, the brink of a fountain river or sea; *v.* to fill to the brim—*Lob*, *kināra*, *chushme daryā yā samundur kā kināra*; *v.* *mulabbab k.*, *lab-ā-lab bhārā*—*Aunth*, *muñh*, *dhār*, *kuñd nadi wā samu-*
dra kā tāṭ wā tīr; *v.* *aunth tak bhārā*, *dhār wā bār tak bhārā*.
- BRIMFUL**, *a.* full to the brim—*Lab-ā-lab*, *mulab'ab*, *lab-rez*—*Muñh-ā-muñh*, *bharpūr*, *bār tak bhārā*, *aunth tak bhārā*, *nakenak*.
- BRIMLESS**, *a.* without a brim—*Be-lab*, *be-kināra*—*Bin aunth kā*, *bin bār kā*.
- BRIMMER**, *n.* a bowl full to the top—*Lab-rez pyāla*, *lab-ā-lab pyāla*—*Muñh-ā-muñh*
bāsan, *aunth tak bhārā bāsan*.
- BRIMMING**, *a.* full to the top—*Lab-ā-lab*, *lab-rez*—*Muñh-ā-muñh*, *nakenak*.
- BRIMSTONE**, *n.* (S. *bryne*, *etan*) sulphur—*Gandhak^b*.
- BRIMSTONEY**, *a.* full of brimstone—*Gandhak se bhārā^b*—*Gandhakamay*, *gandhakapūrn*
- BRINDED**, *a.* (S. *byrnan* ?) streaked—*Ablaq*, *luhar-dār*, *kabrā^b*—*Chitrāng*, *chitravi-*
chitra, *chitrit*, *lahariyā*, *nānāvarp*. [trātī, lahariyāpan, chitrāngatwa, chitrātā]
- BRINDLE**, *n.* the state of being blinded—*Ablaq*, *luhar-dārī*, *kabrā-pan^b*—*Chitravi-*
- BRINDLED**, *a.* streaked, spotted—*Ablaq*, *luhar-dār*, *kabrā^b*—*Chitravi* *lutra*, *lahariyā*,
chitrāūkit. [bahr, samundur^b—*Lonā pānī*, *khārā pānī*, *saundā*, *sindhu*,]
- BRINE**, *n.* (S. *bryne*) water impregnated with salt, the sea—*Ab-shor*, *namkin pānī*.
- BRINISH**, *a.* saltish, like brine—*Shor*, *namkin*—*Lonā*, *khārā*.
- BRINY**, *a.* salt, like brine—*Shor*, *namkin*—*Khārā*, *lonā*
- BRINEPIT**, *n.* a pit of salt water—*Lone pānī kā garahā^b*, *khāre pānī kā kuñd^b*.
- BRING**, *v.* (S. *bringan*) to fetch from, to convey or carry to, to draw along, to procure, to attract, to induce, to prevail upon; *p. t.* and *p. p.* **BROUGHT**—*Lānā^b*, *le-ānā^b*,
lerākār ānā^b, *ghasiṇā^b*, *ghasit lānā^b*, *ghōrrā lānā^b*, *palukichānā^b*, *dilānā^b*, *khūch-*
ādā^b, *phirānā^b*, *phernā^b*, *jhukānā^b*. [lāne *v.*, *phirāne pherne yā jhukāne v^b*.]
- BRIINGER**, *n.* one who brings—*Lāne v^b*, *le-āne v^b*, *ghasit lāne v^b*, *dilāne v^b*, *khūch*
- BRINK**, *n.* (Dan.) the edge, the margin—*Kināra*, *lab*—*Kārānā*, *arānā*, *tāṭ*, *tīr*.
- BRISK**, *a.* (Fr. *brusque*) lively, active, full of spirit, vivid, bright—*Tēz*, *chālāk*, *zinda-*
dīl, *chust*, *shokh*, *hlaykilā^b*—*Chatāk-wāh*, *phuntilā*, *chānchal*, *satej*, *chatkilā*, *chatāk*.
- BRISKLY**, *ad.* actively, spiritedly—*Chustī se*, *chālākī se*, *tezi se*, *jaldī se*, *zinda-dīlī se*—
Phurtī se, *chānchalatā se*, *chatāk-wāī se*, *tej se*, *śighratā se*.
- BRISKNESS**, *n.* liveliness, activity—*Zinda-dīlī*, *chustī*, *chālākī*, *jān-dāri*, *chābuki*—
Phurtī, *chatāk-wāī*, *chatānchalat*, *chānchalatāṭ*.
- BRISKET**, *n.* (Fr. *brecht*) the breast—*Chhātī^b*.
- BRISTLE**, *brist'el*, *n.* (S. *brist*) the hair of a swine, stiff hair; *v.* to erect as bristles—
Sār kā bāl^b, *karā bāl^b*; *v.* *phurahrī lenā^b*, *ronān kharā k^b*, *kānpānā^b*, *bāl*
thorrānā^b. [tailā^b, khorr-kharā^b.]
- BRISTLY**, *a.* thick set with bristles—*Khare hue karē bālōn se bhārā huā^b*, *katilā^b*, *kūn-*
- BRITAIN**, *a.* relating to Britain—*Mut'alliq-i-mulk-i-Britān*—*Britān* *deś sambandhī*
- BRITON**, *n.* a native of Britain—*Ahl-i-Britān*, *mulawattin-i-Britān*—*Britān* *kā de-*
śīyā jan.
- BRITANNIC**, *a.* belonging to Britain—*Britān-mulk ke muta'alliq*—*Britān* *kā sambandhī*.
- BRITTLE**, *a.* (S. *brytan*) easily broken—*Zarre meñ tūt jāne w.*, *nāzūk*, *bārīk*, *tonak*—
Thote meñ tūtne w., *bhaṅgur*, *suklabhedya*, *subhāṅg*, *bhurbburā*.
- BRITTLENESS**, *n.* aptness to break—*Nāzūkī*, *bārīkī*, *zarre meñ tūtne ki khāsiyat*—
Bhaṅguratā, *thote meñ tūtne kā dharm*, *maṛkāhat*, *bhurbburāhat*.
- BRIZE** See BREISE.
- BROACH**, *n.* (Fr. *broche*) a spit; *v.* to spit, to pierce, to open, to let or give out—
Sikh; *v.* *chhednā^b*, *sābnā^b*, *kholnā^b*, *kah d^b*, *bailā d^b*.—*Lohe ki sink*.
- BROACHER**, *n.* a spit, one who broaches—*Sikh*, *lohe ki sink^b*, *chhedne sābne kholne yā*
pahile kah d. m^b.
- BROAD**, *a.* (S. *brad*) wide, large, extensive, open, coarse, obscene—*Wast*, *'azīm*, *kalān*,

'ariz, pakan-dār, farākh, khulāsa, zāhir, durusht, galiz, pūch, ganda—Chaurā, barā, vipul, vīṣṭ, vīstir, phailā hui, khulā, mōṭa, nich, phūḥar, avāchiya. •

BROAD'EN, *v.* to grow broad—*Chaklānā^h, chaurānā^h, chaurā ko jānā^h, chaurā konā^h.*

BROAD'ISH, *a.* rather broad—*Kachh chaurā^h, thorā chaurā^h.*

BROAD'LY, *ad.* in a broad manner—*Chaklā se^h, chaurā se^h.*

BROAD'NESS, *n.* breadth, coarseness—'Arz, pakan, kamīnagī, gandaqī, galiz-pan,—Chaurāī, chaklāī, pat, mutāī, nichpanā, adhamatā, avāchiyatā, asabhyatā.

BROAD'CLOTH, *n.* a fine kind of woollen cloth—*Bānāt^h.*

BROAD'SIDE, *n.* the side of a ship, a discharge of all the guns at once from the side of a ship, a large sheet of paper—*Jahāz kī ek pahū, jahāz ke ek pahū kī topn kī ek bāri chhūt. ā gī nī shakh, kāgar kī ek bāri talhta*—Naukā kī ek alāṅ, naukā kī ek alāṅ se topn kī ek lī ber chhūṭnā, kāgar kī ek bāri tāw.

BROAD'SWORD, *n.* a cutting sword with a broad blade—*Khākerā^h, chaurī talwār^h.*

BROAD'WISE, *ad.* in the direction of the breadth—*Chaurā chaurā^h, chaklā chaklā^h, chaklāī me^h, chaurāī me^h.* [Ar-doz, zar—Lappā, butewālī patṭā, badlā.

BRO'CADE', *n.* (Sp. *brocado*) a kind of flowered silk—*Kam-khwaḥ, kim-khwaḥ, zar-baft,*

BRO-CAD'ED, *a.* woven or worked as brocade, dressed in brocade—*Kam-khwaḥ kim-khwaḥ zar-baft ar-doz gā zarī sū bunā gā banā huā, zar-baft posh, kam-khwaḥ-posh, bādla-posh*—Lappe wā butewālī patṭā kī nain bina wā bana huā, lappā pahne hue, butewālī patṭā pahne hue.

BRO'CAGE See under BROKE.

[kī ek jāti.

BROCCOLI, *n.* (It.) a species of cabbage—*Ek qism kī kōbi*—Ek prakār kī kōbi, kōbi

BROCK, *n.* (S. *broc*) a badger—*Bajr gā bāj^h.*

[kā raktavarn harin.

BROCK'ET, *a.* a red deer two years old—*Do baras kī umr kī surkh hiran*—Do baras

BROGUE, *n.* (Ir. *brog*) a kind of shoe, corrupt dialect—*Ek qism kī jūtā, but mahā-wara gā talafz, kharāb zabān gā bolī*—Ek bhāntī kī juti, ek prakār kī chharnapādika, bhāshatubhāshī, asūdhochchāran, mīlechhābhāshā.

BRO'IDIER, *v.* (Fr. *broder*) to adorn with figures of needlework—*Kār-chobi k, gul-būtā k*—Būtā nikālne, bātā kārṇe.

[Būtā nikālne w.

BRO'IDIER-ER, *n.* one who broders—*Chikan-doz, gul kār, bātā-gar*—Būtā kārṇe w.

BRO'IDIER-Y, *n.* ornamental needlework—*Kār-chobi, chikan-dozī, gul-kārī*—Būtā kārṇā, jāṭw karn.

[Jhagrā, juaṇṇat, tana, bukherā, randlā.

BRO'IL, *n.* (Fr. *broûiller*) a tumult, a quarrel—*Quārga, qssa, takrār, kshaktam kshatā*—

BRO'IL, *v.* (Fr. *brûler*) to cook by laying on the coals, to be in the heat—*Kabāb k, qarn k*—Bhūṅna, bhujnā, bhunnā, jhūṅsanā, jhūṅsanā, dhūṅnā, tapt h, tat h.

BRO'ILER, *n.* one who broils—*Bhūṅ k w, garna k w*—Blunne w., bhūṅne wā bhūṅne w., jhūṅsane w., dhūṅne w., tapt h w.

BROKE, *v.* (S. *breken*) to transact business for others—*Dullālī k, aḥatigāī k^h.*

BRO'KAGE, BRO'KAGE, *n.* profit gained by promoting bargains, dealing in old goods, hire—*Dullālī k dastūrī, dullālī, purānī chizon k sandāgar, kiraga*—Aḥatigāī k pūritoshik, āḥat, purānī vastūn k vyāpār k., bhūṅ.

BRO'KER, *n.* a factor, a dealer in old goods—*Dullālī, purānī chizon k sandāgar*—Aḥatigāī, purānī vastūn k vyāpār k w.

BRO'KER-AGE, *n.* the pay or reward of a broker—*Dullālī*—Āḥat wā bechannī.

BRO'KER-LY, *a.* mean, servile—*Kāmna, pāji, raṭa*—Nich, adham, pāmar.

BRO'KER-Y, *n.* the business of a broker—*Dullālī^h, aḥatigāī^h.*

BROKE, *p. t. of break*—*Tor^h.*

BRO'KEN, *p. p. of break*—*Torā^h, tūtā^h.*

[tūtī bhāntī se

BRO'KEN-AD, *ad.* in an interrupted manner—*Be sil-sila, shikasta tarā*—Biba kām se,

BRO'KEN-NESS, *n.* the state of being broken—*Shikastagā*—Tūtan, tūtāw, phutan, phūtāw.

BRO'KEN-HEART'ED, *a.* having the spirits crushed by grief or despair—*Shikasti-khātir, āl shikasta*—Manūtā, manūṭā, bhāṅdhidāy.

BRO'KEN WIND'ED, *a.* having short breath—*Dam chorā, kam dam kā*—Thorī sān kī.

BRO'NCHI-AL, *a.* (Gt. *broncho*) belonging to the throat—*Gula ke mutā'ullī, gulā kā*—Kāṇṭhasambandhī, kāṇṭha, kāṇṭh kā.

BRO'NCHO-LE, *n.* a tumor in the throat—*Gheghā^h, gheghwā^h, galqand^h.*

BRO'NCHOTOMY, *n.* the operation of cutting the windpipe—*Nashtar se marī kāṇṭā, marī mīn mīshar karna*—Nārī kāṇṭe kā vadyopachār.

BRONZE, BRONZE, *n.* (Fr.) a metal compounded of copper and tin, *v.* to barden as brass, to colour like bronze—*Kānsā^h, phūṭ^h, pitā^h*; *v. pitāl sū karā k^h, pitāl kā rang k^h.*

BRÖÖCH, *n.* (Fr. *broche*) a sort of buckle for fastening the dress, a jewel; *v.* to adorn with jewels—*Kapron ko atkā rakhne ke liye chhātī par ek buksā^h, gahṇā^h*; *v. zewar n. āṇṛita k.*—*v. Gahne se sobhīt k, alāṅkār se alāṅkṛit k.*

BROOD, *v.* (S. *brod*) to sit as on eggs, to remain long in anxiety, to mature with care, *n.* offspring, progeny, the number hatched at once, a production—*Swā^h, dīr tak*

*taraddul meivahnā, andesha k., taraddul k., ihtiyāt se pakhta k.; n. bachche, aulād, jhol^b, paidē. hui chiz—*Andon par baithnī, bahulāl paryant chintī meivahnā, bari sivadhāni se pakkā k.; *n. santati, santān, pāl, byānt, utpanna vastu.*

BRŌŌP'Y, *a. inclined to brood—*Seene ko rujū, sewne ko māl—*Sewne ko jhukā manvahnā, wā pravritta.*

BRŌŌK, *n. (S. broc) a stream, a rivulet—*Chhoti nadi^b, nālū^b.

BRŌŌK'Y, *a. abounding with brooks—*Chhoti chhoti nadiyon yā nālōn se bharā huā^b.

BRŌŌK, *v. (S. brucan) to bear, to endure—*Bar-dāsh^t k., burd-bāri k., tahammul k., sab^b k.—*Sahnā, sahan k.* [hārū^b.]

BRŌŌM, *n. (S. brom) a shrub, a besom—*Jhār^b, jhārī^b, jhārū^b, barhni^b, huhārī^b, bu-brōom or BŌEM, *v. to clean a ship—*Jahāz sāf k.—*Naukā parishkar k.*

BRŌŌM'Y, *a. full of broom, consisting of broom—*Jhār se bharā huā^b, jhār kā banā huā^b, jhārū se bharā yā banā huā^b.

BRŌŌM STAFF, **BRŌŌM STICK**, *n. the handle of a besom—*Jhārū ki mūth^b [māns kā jūs.

BRŌTH, *n. (S.) liquor in which flesh has been boiled—*Shorbā, shūrwa—*Pareh, sup.*

BRŌTH'EL, *n. (Fr. bordel) a house of lewdness, a bawdy-house—*Kasbi-khāna, kharābat-khāna—*Veśyālay, veśyāgrih, paturiyā kā ghar.*

BRŌTH'EL-LEB, *n. one who frequents brothels—*Kasbi-khāne meivahnā *v.*—*Paturiyon ke ghar jāne w., veśyālay meivahnā jāne w.*

BRŌTH'EL-RY, *n. whoredom, obscenity—*Yār-bāzi, qahbagi, randi-bāzi, chhināl-pan^b, fahkhāshi, shahwat, fuhsh—*Veśyāgaman, veśyāvritti, phuhārpan, lampatpanā.*

BRŌTH'ER, *n. (S.) one born of the same parents. any one closely united, an associate; pl. BRŌTH'ERS and BRĒTH'REN—*Sagā-bhāi^b, birādar, dost, qurābat-mand, rafiq, ham-eubati—*Bhāi, bhārat, sahodar, bandhu, bāndhav, sajāti, sansargi, sāthi.*

BRŌTH'ER-HŌD, *n. the state of being a brother, a fraternity, an association—*Birādari, eḡānagi, birqa, ahmā-i-jins, ittifāq, rifāyat—*Bhāichārā, bhātritwa, bhaipānā, bhaipyāpā, jathā, bandhutā, sansarg, mel, samāj.* [bhrātrihin.]

BRŌTH'ER-LESS, *a. without a brother—*Baqair birādar, birādar baqair—*Bin bhāi,*

BRŌTH'ER-LIKE, *a. becoming a brother—*Birādar ke lāgi—*Bhāi ke yoga.*

BRŌTH'ER-LY, *a. like a brother, affectionate; ad. in the manner of a brother—*Birādarāna, birādar-sā, shafiq, ulfati; *ad. birādarāna—*Bhrātriya, bhrātrik, chhohi, mayāwant, anekakāri; *ad. bhaipān se, bhāichāre se, bhāi kī riti se.*

BRŌUGHT, *brāt, p. t. and p. p. of bring—*Lāyā^b.

BRŌW, *n. (S. brow) the ridge over the eye, the forehead, the edge of any high place; v. to form the edge or border of—*Abrā, peshāni, lab, kināra; *v. kināra banānā, hāshiyā banānā—*Bhauh, bhrū, bhrukūti, lalāt, kapāl, parvatādi sthān ki bār wā dhār. [ānkh dikhānā^b.]

BRŌW'BEAT, *v. to depress by stern looks—*Ghuraknā^b, dabkanā^b, dhāmkanā^b, dabānā^b,

BRŌW'BEAT-ING, *a. depressing by stern looks—*Ghurki^b, dhamki^b, ānkh dikhāw^b.

BRŌW'BŌUND, *a. crowned, having a diadem—*Tāj-dār, sāhib-i-tāj—*Kiriti, kirītadhāri.*

BRŌW'LESS, *a. without shame—*Be-hayā, be-sharm—*Nirlajja, lajjālūn.*

BRŌWN, *n. (S. brun) the name of a colour; a. of a brown colour, dusky—*Gandumī rang, gandum-gūn, bhūrā^b; *a. bhūrā^b, dhūmlā^b, tārīk—*Gehūn kā rang, chaupai rang, khairā rang; *a. khairā, dhūndhlā, kālā, mailā.*

BRŌWN'ISH, *a. somewhat brown—*Kuchh bhūrā^b, thorā khairā^b, bhūrā sā^b, khairā sā^b.

BRŌWN'NESS, *a. a brown colour—*Bhūrā-pan^b, khairā-pan^b.

BRŌWN-STŪD'Y, *n. deep thoughtfulness—*Ālam-i-gaflat, khud-farāmoshi—*Sannātā, samādhān, antardhyān, chintākulatā.*

BRŌWSE, *v. (Gr. brosko) to eat tender branches or shrubs; n. branches or shrubs—*Chugnā^b, šugnā^b, tūngār k.; *n. pallaw^b, dāl^b, jhār^b, jhārī^b.*

BRŌW'ING, *n. food for cattle—*Gāy gorū ke liye hārā^b.

BRŪISE, *v. (S. bruyan) to crush or mangle by blows; n. a hurt from a blow—*Kuchalnā^b, kīnchnā^b, dalnā^b, pīsnā^b, chaknā-chūr k.; *n. kuchlāi^b, choi^b, dalāw^b, pisāw^b.*

BRŪIS'ER, *n. one who bruises, a boxer—*Kuchalne w^b, kīnchne w^b, dalne w^b, ghūsā mārne w^b.

BRŪIT, *n. (Fr.) report, rumour; v. to noise or spread abroad—*Shuhrat, afwāh; *v. shuhrat urānā, zahir k., mashhūr k.—*Charchā, hūhā; *v. huhā urānā.* [haimant.]

BRŪ'MAL, *a. (L. bruma) belonging to the winter—*Sarmāi, zamistāni—*Sitakālīn,*

BRU-NETTE, *n. (Fr.) a woman with a brown or dark complexion—*Sānwālī 'aurat, gandumī rang kī 'aurat—*Sānwālī strī, śyāwā, bhūre rang kī strī.*

BRŪNT, *n. (S. byrnan) the heat or violence of an onset, shock—*Sadma, zor, zarb—*Jhonk, veg, bhir, bal, dhakkā.*

BRŪSH, *n. (Fr. brosse) an instrument for cleaning or sweeping, a pencil used by painters, the tail of a fox, an assault, a thicket; v. to sweep with a brush, to move with haste—*Kīnchī^b, mī-qalam, lomrī kī dun, hamla, yūrish, jangal^b; *v. kīnchī mārānā, yā phernā^b, kīnchī se sāf k., tez chalnā, kufūr honā, harā ho jānā—*Kūnch, potā,

- chitrakār kī kūñchī, lokhari wā lomri kī pūñchh, charhāi, dhāwā. ban ; v. kūñchī se jhāñā, champat ho jāñā, khisak jāñā, āghra chalnā.
- BRŪSH'ER, n. one who brushes—*Kūñchī se jhāñe w^h, champat hone w^h, khisakne w^h.*
- BRŪSH'ER, a. rough or shaggy, like a brush—*Jhotrailā^h, jhotrahā^h.*
- BRŪSH'WOOD, n. low close bushes—*Jhārī^h, jhōrī^h, jhār-būā^h, jangal^h.*
- BRŪSK, a. (Fr. brusque) rude, abrupt—*Nā-tarāshidā, be-murawwat. be-adab, nashbe-farāz, nā-hamwār*—Asabhyā, gañwār, augarh, uñchā nichā, arbar.
- BRUSTLE, brūs'isl, v. (S. *brastlian*) to crackle, to make a noise—*Taraknā^h, karak-nā^h, chatuknā^h, garajnā^h, kharkharānā^h.*
- BRŪTE, a. (L. *brutus*) senseless, irrational, savage ; n. an irrational animal—*Be-his, be hawās, bē'agl, gair-nātiq, wahshī ; n. hāirān-i-mutlaq*—Achetan, chaitanyahin, vimūrhātmī, ajnāni, jāngali, banailā, krūrakarmasāli, asabhyā ; n. paśu, jāntu.
- BRŪ'TAL, a. like a brute, savage, cruel—*Haicāni, haivān sā, wahshī, be-rahm, sang-dil*—Paśu sarikhā, paśu sā, paśuvyavahār, paśuśil, krūr, nirday, kaṭhor, niṭhur, nish-thur, kaṭtar.
- BRU-TAL'I-TY, n. savageness, inhumanity—*Haivāniyat, be-rahmi, sang-dilī*—paśutwa, paśuśilatā, amanushyatā, krūrātā, krūrāchārātā, nishthuratā.
- BRŪ'TAL-IZE, v. to make or grow brutal—*Haivān-sirat k. yā h., bahāim-kho k. yā h., sang-dil k. yā h., be-rahm k. yā h.*—Paśuśil k. wā h., paśumat k. wā h., krūr k. wā h., nishthur k. wā h., nirday k. wā h.
- BRŪ'TAL-LY, ad. in a brutal manner—*Haivāniyat se, durushti se, be-rahmi se, sang-dilī se, haivān kā sā*—Paśuvat, paśurūp se, kaṭhoratāpūrvak, nirday rūp se.
- BRŪTE'LY, ad. in a rude manner—*Be-adabi se, nā-tarāshidagi se, be-murawwatī se*—Asabhyatā se, anāripan se, karkas rūp se, āsishtatāpūrvak, rukhāi se.
- BRŪ'TI-FF, v. to make like a brute—*Haivān-kho k., bahāim-sā k. bahāim-sirat k.*—Paśuvat k., paśuśil k.
- BRŪ'TISH, a. bestial, savage, gross—*Haicāni, haivān-sirat, wahshī, fāhish, pūh.*—Paśu sā, paśu-sarikhā, jāngali, krūr, krūrāchār, āsisht, asabhyā, kutsit.
- BRŪ'TISH-LY, ad. in the manner of a brute—*Haivān kā sā, haivāniyat se, durushti se*—Paśuvat, paśu rūp se, jaravat, paśu kī nāin.
- BRŪ'TISH-NESS, n. savageness—*Wahshī-pan, haivāniyat, sa'biyat, be-rahmi*—Gañwārpan, anāripanā, asabhyatā, āsishtatā, krūrātā, kaṭhorātā.
- BRŪ'Y-O-NY, n. (L. *bryonia*) a plant—*Fāshira*—Vimb, vimbiakā.
- BŪ'BLE, n. (D. *bobbel*) a small bladder of water, any thing empty, a cheat, a false show ; v. to rise in bubbles, to run with a gentle noise, to cheat—*Hubāb, koī be-asl chiz, namūd-be-būd, dagā-bāz, fareb, mugālata ; v. hubāb uhnā, dhay-dharānā^h, fareb d., dagā d.*—Bulbulā bullā, bulukā, bhakor, asāravastu, chhūñchhi vastu, ṭhag, vañchak, ṭhagī, vañchanā, jūl, dhokhā ; v. bulbulā bullā wā bulukā uṭhnā, jhir-jhirānā, kualkhalānā, dhokhā, d., ṭhagnā.
- BŪ'BBLER, n. a cheat—*Dagā-bāz, jūl-bāz*—Thag, vañchak, dhūrt.
- BŪ'BBLING, a. consisting of bubbles—*Bulbulōh kā banā hūā^h.*
- BŪ'BO, n. (Gr. *boubon*) the groin, a tumor in the groin—*Juñghāsā^h, chaddā'ā^h, gohi-yā^h, kakhāulī^h, kukharicāri^h.*
- BŪ'BO-NO-ÇELE, n. rupture in the groin—*Juñghāse yā chaddhe meñ ghāw^h.*
- BŪ'C-A-NIER', BŪ'C-CA-NEER', n. (Fr. *boucanner* ?) a pirate—*Daryāt chor yā dūkū*—Samudra kā ḍakait wā chor.
- BŪ'CK, n. (Gr. *beuche*) lye or suds in which clothes are soaked or washed ; v. to soak or wash in lye—*Sābun se milā huā pāni jismeñ kapre bhigoye yā dhoye jāte haiñ ; v. sābun se mile hue pāni meñ bhigonā yā dhonā.* [kapre dhone ke liye le-jāte haiñ^h.
- BŪ'CK-BĀS-KET, n. a basket in which clothes are carried to be washed—*Tokrā jī-meñ*
- BŪ'CK, n. (S. *bucca*) the male of certain animals as the deer, a dashing fellow—*Hiran^h, harnā^h, kharhā^h, chhailā^h, bānkā^h, chikaniyā^h.*
- BŪ'CK'SKIN, n. leather made from a buck's skin ; n. made of the skin of a buck—*Hiran kā chamrā ; a. harne yā hiran ke chām kā banā huā^h.*
- BŪ'CK'STALL, n. a net to catch deer—*Hiran pakayne kā jāl^h.* [purwat^h
- BŪ'CK'ET, n. (S. *buc*) a vessel for drawing water—*Dol^h, dolchī^h, moṭ^h, bālī^h, pur^h,*
- BŪ'CKLE, n. (Fr. *boucle*) an instrument for fastening dress ; v. to fasten with a buckle, to prepare for action, to bend—*Baksuā ; v. baksuā lagānā^h, kamarbandī k., jang ke liye taiyār honā, jhuknā^h, -v. Baksuā kasnā, phāñr bādhnā, lārne ke liye*
- BŪ'CK'ER, n. a kind of shield—*Phāl^h, pharī^h.* [utāri h., nihurnā.
- BŪ'CK'RAM, n. (Fr. *bougran*) a sort of stiffened cloth ; a. stiff, precise—*Kalapwālā kaprā^h ; a. karā^h, kathin^h, thik^h.* [ahiri.
- BU-CŌL'IC, BU-CŌL'I-CAL, a. (Gr. *boukolos*) pastoral—*Chaupāni, dihqāni*—Gañwārū,
- BU-CŌL'IC, n. a pastoral poem—*Chaupāni masnavi, chaupāni qat'-band, chaupāni gazal*—Gañwārū kāvyā, ahiri gīt.
- BŪ'D, n. (Fr. *bouton*) the first shoot of a plant, a gem ; v. to put forth buds—*Koñ*

pal^h, aakhwa^h, tās^h, kad^h ; v. kaliyānā^h, koipal phātā^h, koipal nikalā^h.

BUDGER, *v.* (Fr. *bouger*) to stir—*Saraknā^h, talnā^h, hatnā^h, dabnā^h.*

BUDGER, *n.* one who stirs—*Hatne w^h, sarakne w^h, hatnayā^h, talnayā^h.*

BUDGE, *n.* the dressed fur of lambs—*Memnon kā achchhā banayā huā mulām bāl*—*Memnon kā banayā huā komal rotū.*

BUDGET, *n.* (Fr. *bougette*) a bag, a stock, a statement respecting finances—*Thail^h, bogcha, māya, khazāna, mahāsīl kā hisāb*—*Borā, gathri, puijī, rās, rājaswa wā rājākar kā nikas wā jāpanapatriā.*

BUFFALO, *n.* (It.) a kind of wild ox—*Bhainsā^h, bhains^h.*

BUFF, *n.* leather made of a buffalo's skin, the colour of buff, a light yellow—*Phains kā chamrā^h, bhains ke chamrē kā rang^h, halkā zard rang*—*Bhains kā khāl, bhains kā khāl kā varn, halkā pītvarn.*

BUFFET, *n.* (It. *buffetto*) a blow with the fist; *v.* to strike with the fist—*Mukki^h, kith^h, thappay^h, thaul^h, thapērā^h, thappay^h, ghāisā^h ; v. dhanliyānā^h, ghusrayānā^h, mukki mārūā^h.*

BUFFETING, *n.* striking, contention—*Mār-pit^h, jhagrā^h, bakherā^h, tantā^h.*

BUFFET, *n.* (Fr.) a kind of cupboard—*Ek qasm kā almārī*—*Bāsan rakhne ke liye ek prakār ka ādhār.*

BUFFOON, (Fr. *buffon*) a low jester, a mimic; *v.* to make ridiculous—*Mashhara, hazāl, zafāl ; v. toshiki k., qābil-i-tasakhkhur k.*—*Bhāñr, thathol, sawāngī ; v. hañsāū k., upahāsya k., upahāsi-hay k.* [—*Bhāñrpanā, bhāñraitī, sawāng.*

BUFFOONRY, *n.* low jesting, mimicry—*Tasakhkhur, mashhara-pan, mashharagi, hazl*

BUG, *n.* an insect—*Khatmā^h, khat-kervā^h, unūs^h.*

BUG, **BUGBEAR**, *n.* (W. *bug*) something that scares or raises absurd fright—*Hauwā^h, ghogho^h, go-go^h, bhokas^h, dharakkā^h, dharullā^h.*

BUGLE, **BUGLE-HORN**, *n.* (S. *bugan*) a hunting or military horn—*Shikāri gā jangī kervā*—*Akhet ki turhi, turhi, singū.* [ki chamaktī guiyā.

BUGLE, *n.* a shining bead of black glass—*Kālekānch kā chamkīlā dāna*—*Kāle kānch*

BUILD, *v.* (S. *byldan*) to raise a fabric or edifice, to erect, to construct, to depend on. *p. t. and p. p.* **BUILT**—*Imārat banānā, kharā k^h, tā mīr k., itibār rakhnā, unmed rakhnā, itimād rakhnā*—*Banānā, ughinā, bharosā k., avalamb k.*

BUILDER, *n.* one who builds, an architect—*Bānī, rāz, mīmār*—*Banāne w., nirmānapartā, vidhāyak, grihikārī, gharkārī.*

BUILDING, *n.* a fabric, an edifice—*Imārat, hareli, nakān, mahal*—*Griha, Ghar, kothī.*

BULB, *n.* (Gr. *bolbos*) a round root—*Gol gar^h, gāth^h, potī^h, putiyā^h*—*Gol mul.*

BULBOUS, *a.* having bulbs—*Gāthilā^h, gāth-dār, potī-dār, putiyā dār*—*Golamūla-vīśishṭ.*

BULGE, *n.* (S. *belg*) the protuberant part of a cask, a protuberance; *v.* to swell out, to be protuberant—*Pipe kā ubhā hissa, ubhār^h, ubhāw^h ; v. phāl jānā^h, ubharmā^h, ubhār jānā^h*—*Pipe kā ubhār bhāg, dhubkā, gumpu.*

BULK, *n.* (W. *belg*) size, magnitude, the mass, the main part of a ship's cargo, a part of a building that juts out—*Miqdār, qadd-o-qāmat, andān, ar-o-tūl, kibārat, kulāī, gadī, kisi chīz kā ziyāda hissa, bār-i-jahāz kā ziyāda hissa, kisi imārat kā ubhār huā hissa*—*Mutāī, pūimān, barāī, lambāchaurā, bit, dīl, dher, sunih, adbhikānsā, adhik bhog, naukā ki bharti kā adhik bhāg, kisi gnh wā ghar ka ubhār huā bhāg* [chaurā.

BULKY, *a.* of great size—*Jasīm, qadd-āwar*—*Bhāri, sthūl, motā, barā, sthūlikār, lambā.*

BULKINESS, *n.* greatness of size—*Jasāmat, tan-āwarī*—*Mutāī, sthūlakāyata, barāī, sthulātā, vīhatwa.*

BULK-HEAD, *n.* a partition across a ship—*Jahāz meñ āv-pār kāth ki bhīt.*

BULL, *n.* (Ger. *bulle*) the male of cattle, one of the signs of the zodiac—*Sāñr^h, andā bail^h, buri-tsaur*—*Āñrūā bardi, vrish, āñrūā, vrisharāsi.*

BULLOCK, *n.* an ox—*Budhiyā^h, bulhiyā bail^h, bail^h.*

BULL-BAITING, *n.* a fight of bulls with dogs—*Bailōñ aur kutōñ ki larāī^h.*

BULL-CALF, *n.* a male calf, a stupid fellow—*Bachhwā^h, ahmuy, qubī*—*Bāchhā, bhakwā, bhuggā, jar.* [aur sāhasī kutrā.

BULLDOG, *n.* a species of dog—*Ek qism kā qari jurat-dār kutlā*—*Ek jāti kā balawan*

BULLFINCH, *n.* a species of bird—*Qism-i-tāir, ek qism kā chiriyā*—*Sārikā, ek blāntī*

BULLTROUT, *n.* a large kind of trout—*Ek bari nachhli^h.* [ki chiriyā.

BULLFISH, *n.* a large fish growing in water—*Barā mothā^h.*

BULL, *n.* (L. *bulia*) an edict of the pope, a blunder—*Rūm ke sar-lār pādri kā hukm-nāma, galatī, khatā*—*Rūm ke mahādharmaadhyaksh kā prakāśit ājnāpatra, pramād, bhūl, chūk.*

BULLARY, *n.* a collection of papal bulls—*Rūm ke sardār pādri ke hukm-nāmōñ kā mujma'*—*Rūm ke mahādharmaadhyaksh ke prakāśit ājnāpatroñ kā saigrāh.*

BULLIST, *n.* a writer of papal bulls—*Rūm ke sardār pādri kā hukm-nāma-navis*—*Rūm*

ke mahādharṁādhyaṁśh ke prakāśit ājñāpatroṇi kā lekhaḥ.

BULLISH, *a.* of the nature of a bull or blunder—*Gulat*—*Aśuddh*.

BULLACE, *n.* a sort of wild plum—*Jangali khattā bair^h*.

BULLET, *n.* (Fr. *boulet*) a round ball of metal, shot—*Golī^h, būndā^h, chharā^h*.

BULLE-TIN, *n.* (Fl.) an official report—*Hākināna kaifiyat, sarishte se kaifiyat*—*Adhikārasambandhiyasamācharapatra*.

BULLION, *n.* (Fr. *bilion*) gold or silver in mass or uncoined—*Zar-o-sim, gair-maskā^h gā-gamuzrūb zar-o-sim*—*Ṣonā-chaṇḍī, chaṇḍī-ṣonā, ṣonā-rūpā, amudrit ṣonā wa rūpā*.

BULLITION, *n.* (L. *bullio*) the act of boiling—*Josh*—*Uṭāl, khaul*.

BULLY, *n.* (L. *bullo*) a noisy quarrelsome fellow; *v.* to bluster, to threaten—*Kal-ta-can, shekhi-buz, sher-qāṭin, akar fah; v. tā-j-zani k., gurgush k.*—*Dāngu, pharpharī-yā, harmushṭak; v. dhurana, dhankānā*.

BULWARK, *n.* (D. *boluerke*) a fortification, a security; *v.* to fortify—*Marhala, buri, sadd, papāh; v. mazhūt k., qum k.*—*Durg, gahī ki koṭhā, gahī ki bahī bhīt ki oi mūtī kā jo dhus rahtā hai, gah, gahī, suksha; v. dūṇ k., poṭhā k., sabal k.*

BUM, *v.* (D. *boumen*) to make a noise—*Shor k*—*Sabd k.*

BUMP, *v.* to make noise, to strike; *n.* a swelling, a protuberance—*Bak-bak k^h, shor k., mānā^h; n. sājan^h, uhhā^h*—*Sabd k., pūṭa, thōṅkū, tapuā k.; n. phūlan, phul-na, gumā, dadorā, dhikka*.

BUMBLE-BEE, or HUM-BLE-BEE, *n.* a large bee—*Shahd ki bari mukhi*—*Bari mudhu*.

BUMBAT, *n.* a boat that carries provisions to a ship—*Jahāz par khāne ki chiz uqar-e pūṭaichāne ki chhoṭi kishtī*—*Bari nāw par khāne ki sāmagri pūṭaichāne ke hīe chhoṭī nāw*.

BUMKIN, *n.* a clown, a rustic—*Dihqānī, be-tamiz, nā-tarāshūdi shakhs, gairār^h*—*Lau-thā, dhoṇḍā, gahelā, gahwāṇyā, asabhyā, anāṇī*.

BUMBAILIFF, *n.* (*bouud, bailiff*) an under bailiff—*Adālat kā piyāda*—*Kachahari kā*.

BUMPER, *n.* (Fr. *a bon, pèr*) a cup or glass filled to the brim—*Jam-i-lab-rez, lah-ā-leḥ piyālā*—*Anūth bar wā mūth tak bhārā patra, muṭhamūli pātra, nakenak pātra*.

BUN, BUNN, *n.* (Ir. *bun*) a kind of cake—*Puā^h, gāidavā^h, mathuliyā^h*.

BUNCH, *n.* (Gr. *bunke*) a bump, a cluster; *v.* to swell out in a bunch—*Guchchkā^h, ghonpā^h, jurī^h, mūthā^h, gaudh^h, pūnjī^h, gunj^h, gadh^h, pūṭī^h, aūtī^h, pūṭā^h, phāṇī^h, phūṭī^h, ghūnd^h; v. phāṇḍā^h, gaudh bannā^h, guchchkā bannā^h*.

BUNCHY, *n.* full of bunches, like a bunch—*Guchchke-dar, chhatnār^h, gaudh sā^h, ghōn-*

BUNDLE, *n.* (S. *byndel*) a number of things bound together; *v.* to tie together—*Aūtī^h, gathī^h, mutrā^h, poṭī^h, poṭ^h, pūṭindā^h, bujhā^h, gūṭhā^h; v. gūṭh^h, bāndh-nā gā kī nā^h, aūtīyā^h, ekāṭhā bāndhūā*.

BUNG, *n.* (W. *bungr*) a stopper for a barrel; *v.* to stop up a barrel—*Gaṭṭā^h, dhātṭhā^h, qūṭh^h, dhāt^h; v. pipe meṇ dhāt gaṭṭā gā dhātṭhā laganā, pipe kē mūth band k., dhāt jarnā^h*.

BUNG-HOLE, *n.* the hole in the side of a barrel—*Pipe meṇ chhed*.

BUNGLE, *v.* (W. *bungr*) to perform clumsily; *n.* a clumsy performance—*Burī tarah k., nā kāra bananā, khurāb k.; n. kharab anjām, nā-kāra kam*—*Bigaṇā, anāṇī ki nūn k., burī blaṇṭī k.; n. bin dhang kā kām, phūhar kām*.

BUNGLER, *n.* one who bungles—*Nā-āzmāda-kār, nā-kasbī, khām-dast*—*Anāṇī, phū-har, kūth, mūkh*.

BUNGLELY, *adv.* clumsily, awkwardly—*Bad-nslāb, be-humārī se, kharab, bad-namā*—*BUNTING, n.* the name of a bird—*Ek qism ki churīgā*—*Ek jāti ki churīyā*.

BUOY, *n.* (Fr. *bouée*) a piece of cork or wood floating on the water tied to a weight at the bottom; *v.* to keep afloat, to bear up—*Tirāṇā^h, tīrāṇā^h, langar-mamā, langar kā nishān, lakṛī jo langar se bāndhī rahtī hai aur jal ke upar taira kartī hai; v. tirā-nā^h, utārānā^h, sribhāṇā^h, thāṇbū^h, nibāṇā^h, thāṇbū^h—Kāth jo langar meṇ bāndhī rahtī hai aur pānī ke upar utārāyā kartā hai*.

BUOY-ANT, *a.* floating, light—*Tirāṇā^h, bhasū^h, utārāṇā^h, utirāṇā^h, tairāṇā^h, haikā^h*.

BUR, *n.* the prickly head of burdock—*Ek qism ke khār-dār daraḥṭ ki phunang*—*Ek prakāṇ ke kaṭṭale per kī phungi*.

BURDEN, or BURNTHEN, *n.* (S. *byrthen*) what is borne, a load; *v.* to load—*Bār; v. bojhā^h, bojh rakhnā^h, lāṇā^h, bujhel k^h*—*Bojhā, bojh, bhār*.

BURDEN-OM, *a.* grievous, useless—*Sakht, pur-dard, dard-angez, be-fāida*—*Pirākar, kashṭakar, vyarth, ishphal*.

BURDEN-SOME, *a.* heavy, grievous, severe—*Girān, waznī, pur-dard, dard-angez, sakht*—*Garū, guṇu, bhārī, pīrākar, kashṭakar, karā, karā, kuthin*.

BURDEN-SOMENESS, *n.* weight, heaviness—*Wazn, girānī, sakhtī*—*Bojh, bhār, kathin-ātā, gurūā, gurūtā*.

BURDEN, *n.* (Fr. *bourdon*) a chorus—*U-pāj^h, misra gā shēr jo kūt log milke ek sāth*

- BU-REAU**, *bu-rū*, *n.* (Fr.) a chest of drawers with a writing board—*Likkhe ki almāri*.
BURGA-NET, *BUR'GO-NET*, *n.* (Fr. *bourguignote*) a kind of helmet—*Ek tarah kā khod yā magfar*—*Ek bhānti kā yuddhasambandhī top, ek prakār ki maastakarakshaṇī*.
BURGH, *būrg*, *n.* (S. *burgh*) a corporate town, a borough—*Wah shahr jiske bāshindān ko qaumī majlis meñ apne mukhtār bhejne kā iḥtiyār ho*—Mahāsabhā meñ pratinidhī bhejne kā adhikār rakhte w. nagar. [ments—*Patā*^h
BUR'GAGE, *n.* a tenure by which the inhabitants of towns hold their lands or tene-
BUR'GESS, *n.* a freeman of a burgh—*Shahrī, us shahr kā bāshinda jiske logon ko qaumī majlis meñ mukhtār bhejne kā iḥtiyār ho*—Nagarajan, nagarastha, mahāsabhā meñ pratinidhī bhejne kā adhikār nagar kā jan.
BUR'GESS-SHIP, *n.* the state of a burgess—*Shahrī kā iḥtiyār yā 'uḥda*—Nagarajanapad, nagarasabhasadadhikār.
BUR'GHER, *n.* a freeman of a burgh—*Shahrī, us shahr kā bāshinda jiske logon ko qaumī majlis meñ mukhtār bhejne kā iḥtiyār hotā hai*—Nagarajan, nagarastha, jis nagar ke logon ko mahāsabhā meñ apne pratinidhī bhejne kā adhikār hotā hai uskā nivāsi.
BUR'G-MOTE, *n.* a burgh court—*Jis shahr ke log qaumī majlis meñ apne mukhtār bhejne kā iḥtiyār rakhte hain uski kachahri*—Jis nagar ke log mahāsabhā meñ apne pratinidhī bhejne kā adhikār rakhte hain uski kachahri.
BUR'GO-MAS-TER, *n.* a magistrate of a city—*Shahī kā hākim*—Nagarādhyaksha, nagar ki adishthātā, purūdīhkarī. [pati, garh wā kot kā adhikārī.
BUR'GRAVE, *n.* a governor of a town or castle—*Shahr kā nāzim, qal'a-dār*—Nagarādhi-
BURGLAR, *n.* (S. *burgh*, Fr. *larron*) a thief who breaks into a house by night.—*Naqb-zan*—*Señdh lagāne w.*
BUR'G-LA-RY, *n.* housebreaking by night—*Naqb-zanī*—*Señdh*. [señdh vishayak.
BUR'G-LA'RIOUS, *a.* relating housebreaking—*Muta'alliq-i-naqb-zanī*—*Señdh sambandhī*,
BURGUNDY, *n.* wine made in *Burgundy*—*Bargandī mulk kī angūrī sharāb*—*Bargandī deś ki angūrī madirā*.
BURIAL See under **BURY**. [khodne kā yantra, takshanayantra.
BURINE, *n.* (Fr. *burin*) a graving tool—*Naqsh-kani kā dān*—*Kāth tāmbe ityadi par*
BURL, *n.* to dress cloth, as fullers do—*Istri karnā^h, dhoḥṭā^h kī nāñi kaprā banānā^h*.
BURLER, *n.* a dresser of cloth—*Dhōḥṭā^h, istri karnē w.^h*
BURLESQUE, *a.* (Fr.) tending to raise laughter, jocular; *n.* a ludicrous representation; *v.* to turn to ridicule—*Haṁsā^h, zarraf, maskharagi-angez, harrāf, zarif, thāṭhe-bāz*; *n.* *tasakhhur, mazāh, zarāfut-amez bayān*; *v.* *tasakhhur k., maskharagi k., mazāh k., zarāfut k.*—*Parihāsakar, hāsyajanak, hāstopdāk, haṁsor, thāṭhol*; *n.* *haṁsi, thāṭhā, khillī, pariḥās, upahās, pariḥāsavākya, pariḥāsavachan*; *v.* *parihās k., haṁsi k., thāṭhā k., khillī k., banānī*.
BURLY, *a.* (*boor, like* ?) big, tumid, boisterous—*Jasim, 'azimu-l-jassa, mutallā^h, shekhi-bāz, zor-shor k. w., tund, tantarānī*—*Sthūl, sthūlāsārī, bārē dīl kā, phūlāphālā, phūlā hua, śabdakārī, phakoriyā, pharphariyā*.
BURLINESS, *n.* bulk, bluster—*Qadd, miqdār, mutāpā^h, mutā^h, shekhi, lāf-zanī, khud-furoshī, kalla-zanī, gul-gupārā*—*Dīl, paīmān, sthūlatī, sthūlāsāriratā, dīmabh, phakoriyāpanā, garaj, tarāp, taiapī*.
BURN, *v.* (S. *byrnan*) to consume with fire, to wound with fire, to be on fire; *p. t.* and *p. p.* **BURNED** or **BURNT**;—*Julānā^h, jalnā^h, dāhnā^h, dahnā^h, jārnā^h, jarnā^h, bālnā^h, bārnā^h, balnā^h, barnā^h, dagdhanā^h, dahaknā^h*. [agnidāh, dāh.
BURN, *n.* a wound caused by fire—*Jalne kā zakhm, sukhta yā sokhta*—*Jalā, dagdha, BURNER, *n.* a person or thing that burns—*Julāne w.^h, ātash-angez, ātash-afroz, chīrāq*—*Dāhak, jalawāiyā, phūkanhārā, dagdhā, tāpak, dipak, diyā*.
BURNING, *n.* fire, flame, inflammation; *a.* flaming, vehement, powerful—*Ātash, sozish, soz, ātash-zanī, iḥtirāq*; *n.* *sozandā, soz-nāk, shādīd, tez, tund, saḥt*—*Āg, dāh, dāhan, jalān, jwālān, jwālā*; *a.* *jalāu, dāhak, tāpak, jaltā, ugra, prachand, karā, karā*.
BURNING-GLASS, *n.* a glass which collects or condenses the sun's rays—*Ātashī shisha*—*Sūrajmukhī, sūryakānt*.
BURNISH, *v.* (Fr. *brunir*) to polish, to grow bright; *n.* a gloss, brightness—*Chamaknā^h, jilā denī, saiqal k., ūf k., chamuknā^h, cham-cham k.^h; n.* *chamak^h, jilā, saiqal*—*Jhalaknā, opnā, mānjnā, chiknānā, jhalaknā; n.* *jhalak, op, laplapāhat*.
BURNISH-ER, *n.* one that burnishes—*Saiqal-gar, jilā-sāz, jilā dene w. shaḥḥs yā āla, saiqal karne kā āla*—*Opnī, tejak, kāntidāyak jan wā yantra*.
BUR'ROW, *n.* (S. *beorgan*) a hole in the ground for rabbits, &c; *v.* to make holes in the ground—*Bil^h, mānd^h; v.* *bil banānā^h, mānd banānā^h, bil, khodnā^h*.
BURSE, *n.* (L. *bursa*) an exchange where merchants meet—*Savdāgaron ke ekaṭṭhā hone ki jagah*—*Bāpiksanīgamasthān, baipariyon ke ektara hone kā sthān*.
BUR'SAR, *n.* the treasurer of a college, a student who has an allowance from a fund—*Madrase kā khuzānchī, waṣīf-e-dār tālibu-l-'ilm*—*Pāṭhśālīyadhanādīkārī, pāṭhśālā kā rokariyā, mānik pāne w. vidyārthī*.*

- BŪR'SAR-SHIP**, *n.* the office of a bursar—*Madrase ki khazānchī-garī, tanlkhvāh-dār tālibu-l-'ilm kā darja*—Pāthasāliyadhanādhikā, pāthasālā kī rokariyā, māsik pāne wāle vidyārthī kā pad.
- BŪR'SAR-Y**, *n.* the treasury of a college, the allowance paid to a bursar—*Madrase ki khazāna, tālibu-l-'ilm kā wazīfa*—Pāthasāliyadhanagriha, vidyālayidhanāgar, pāthasālā kā rokarghar, vidyārthī kā māsik.
- BŪRST**, *v.* (*S. berstan*) to break or fly asunder, to break open suddenly, to come suddenly or with violence, *p. t.* and *p. p.* **BŪRST**—*Phūlnā^h, phatnā^h, jūtnā^h, phomā^h, phārnā^h, toṛnā^h, taraknā^h, tarūnā^h, chataknā^h, chatakūnā^h, phūt nikūlnā^h, tūt par-nā^h, ekā-ek ā-par-nā^h* [*phūt^h, tūt^h*].
- BŪRST**, *n.* a sudden disruption, a rupture—*Karak^h, tarap^h, jharap^h, phūtan^h, cūtan^h*, **BŪRTHEN**. See **BURDEN**.
- BUR'Y**, *bēr'y*, *v.* (*S. birgan*) to put into a grave, to cover with earth, to conceal—*Dafn k., madfin k., dafanānā, chhipānā*—*Mitti d., gār d., gāpnā, topnī, dhāknā, dhanpnā, lukānā*. [*mitti d.*]
- BUR'IAL**, *n.* the act of burying, a funeral—*Dafn, kafan-dafn, tadfin, tajhiz*—*Gār top*, **BUR'Y-ING**, *n.* the act of putting into the grave—*Dafn, tadfin*—*Gār top*.
- BUR'Y-ING-PLACE**, *n.* a place for graves—*Qabr-gāh, qabristān, goristān, maqbar, maqbara, dargāh*—*Gārne kī jagah, mittī dene kī jagah, miratūirasthān*.
- BUSH**, *n.* (*Ger. busch*) a chick shrub, a bough; *v.* to grow thick—*Jhāp^h, jhārī^h, dāl^h, dālī^h*; *v. jhānrulā ghanā yā jhumrū honā^h*.
- BŪSH'Y**, *a.* full of bushes, like a bush—*Jhār-dār, jhār ke māmīnd*—*Jhārmay, jhār ke sadris, jhānrulā, jhumrā, lotan, ghana, nivir*.
- BŪSH'Y-NESS**, *n.* the quality of being bushy—*Jhār-dārī, jhumrāhut^h, jhānrulā-pan^h*—*Jhānrulāhat, nivirata, ghanatā*. [*māna*—*Battis ser kī parinān*].
- BŪSH'EL**, *n.* (*Fr. boisseau*) a dry measure containing eight gallons—*Battis ser kī pāi*.
- BŪSK**, *n.* (*Fr. busc*) a piece of steel or whalebone worn in stays—*Paulād yā whel nām daryāyī sab se bārē jānvar kī hadī kī takhtī jis ko Parangīstān kī auratē sinaband meñ lagātī hañ*—*Sāraloh wā whel nām samudrī bārē jāntu kī phūli jo Yurōpiya striyāñ apnī angry oñ meñ lagātī hañ*.
- BŪS'KIN**, *n.* (*D. broseken*) a kind of half boot, a high shoe worn by ancient actors of tragedy—*Nisf-moza, nim-moza, ek qism kī ūchā jūtī jis ko pahin ke qadīm zamāne ke naqqāl dahshat-nāk bātōñ kī naql kartē the*—*Adhā mojī, ek bhāntī kī jūtī jisko prā chin kāl ke naṭ pahintē the*. [*mojā charhāye, ūchī panahīū charhāye*].
- BŪS'KINED**, *a.* dressed in buskins—*Nim-moza pahine hue, ūchī jāti pahine hue^h*—*Adhā*.
- BŪSS**, *n.* (*L. basium*) a kiss, a salute with the lips; *v.* to kiss—*Bosa*; *v. bosa lenā*—*Chumā, chūmī*; *v. chumā lenī*. [*kī nāv*].
- BŪSS**, *n.* (*D. buis*) a boat used in fishing—*Machhli ke shikār kī kishtī*—*Machhli mārne*.
- BŪST**, *n.* (*It. busto*) a statue of the head and shoulders—*Nīm-qadd, nisf-qānat kī lūbat, sir se le kandhoñ tak kī mūrāt^h*—*Mastak aur kandhoñ kī mūrti, ādhe sarir kī pratimā, mastak se le chhātī paryant manushya kī pratimā*.
- BŪSTARD**, *n.* a large bird of the turkey kind—*Barā perū^h, kagdar^h*.
- BUSTLE**, *būs'al*, *v.* (*S. brastlian* ?) to be busy with quick motion, to be active; *n.* a hurry, a tumult—*Tagā-pū k., dawā-dawish k., n. tagā-pū, dawā-dawish, jaldī, afrātafri, gul-gapārā, shor-sharābā, harj-marj*—*Daurdhūp k., dhūmdhām k., daurdhūp machānā, khalbālī k. wā dālā, kām kāj k.*; *n. daurdhūp, dhūmdhām, vyastatī, utāwalī, khalbālī, kolāhal*. [*yā, tikshnakarmā*].
- BŪSTLER**, *n.* an active stirring person—*Har-bābī, mihnātī shakhs*—*Kamkājī, chhatpatī*.
- BUS'Y**, *bīz'y*, *a.* (*S. biseq*) employed with earnestness, active, officious; *v.* to employ, to engage—*Mashgūl, masrūf, mustagraq, sar-garm, pesh-ānūdī, fuzū-khūdāt*; *v. mashgūl k., masrūf k., mashgūl h., masrūf h.*—*Niyukt, karmanivishṭ, udyamī, pravritṭā, karmishṭh, vyavasāyī, kām-kājī, anadhikāracharchak, parakāryacharchak, parādhikārapravesak*; *v. kām meñ niyukt k. wā lagānā, kāryyanivishṭ k.*
- BUS'Y, ad. in a busy manner—*Mashgūlī se, sar-garmī se, chālākī se*—*Phurtī se, vyastatā se, utsāh se, abhinivē se*.**
- BUS'INESS**, *bīz'ness*, *n.* employment, serious engagement, an affair, concern, trade—*Shuql, muhimā, kār, matlab, mu'āmalā, kām^h, peshā*—*Udyam, vyāpār, vyavasāy, pravritṭī, barā kām, karm, kāryya, arth, vishay, prayojan, vritṭi, jivikā*. [*kāracharchak*].
- BUS'Y-BŪD-Y**, *n.* a meddling person—*Har-degi-chamchā*—*Parakāryacharchak, parādhī*.
- BŪT**, *con.* (*S. butan*) except, except that, besides, only, unless, yet; *ad.* no more than; *prep.* except—*Magar, illā, lekin, valekin, ammā*; *ad. sirf, faqat*; *prep. sirf, juz*—*Par, pai, mūl, pun, parantu, kintu, balkī*; *ad. nīrā, keval, mātra*; *prep. chhorā, chhorākar, upar*.
- BŪT**, *n.* (*Fr. bout*) a boundary, a limit; *v.* to touch at one end—*Hadd, sar-hadd, intihā*; *v. pāvasta honā, muttasil honā*—*Sīmā, avadhī, dāñrameñrā, ant*; *v. milā honā, jurā honā, dāñremeñre meñ honā*.

- BUT'END**, *n.* the blunt end of any thing—*Kisi chiz ká kund sirá yá nok*—Kisi vastu ká blóntá sgrabhag wá tóuk, sthūlagra.
- BUT'MENT**, *n.* the support of an arch—*Mikrúh ká pushta*—Toranapadādhār.
- BUT'ER**, *n.* a mark to be aimed at, an object of ridicule, a blow or push; *v.* to strike with the head or horns—*Madaf, nishānū, rih-khand, goe majlis, dhakká^h, takkar^h; v. takráná^h, takkar tapná^h, takkar marná^h*—Laksha, upahāsasthān, purihāsāspad.
- BUT'SHAF**, *n.* an arrow—*Tir*—Bān, vān. ^hasyabhūmi, thokar.
- BUTCH'ER**, *n.* (Fr. *boucher*) one who kills animals to sell, one who delights in slaughter; *v.* to kill, to murder—*Qassáb, qasái, zábih*; *v. qatl k., khún k., halák k., zabah k.*—Mānsavikrayi, mānsik, ghatak, prānibhīnsāpar; *v. badli k., hatyá k., mār dālná.*
- BUTCH'ER-LY**, *a.* bloody, cruel—*Khūn, khūn-khwar, saffák, be-rahm, sang-dil*—Lohū ká pyasa, nishthūr, kiūr, nirdayī.
- BUTCH'ER-Y**, the trade of a butcher, slaughter, the place where animals are killed—*Qassabi, qatl, qasáb-khāna*—Mānsavikrayi kī vritti, badh, hanan, ghātun, badhasthān, sūnā, sūnā.
- BUTLER**, *n.* (Fr. *bouteille*) a servant who has charge of liquor, &c.—*Khān-sāmān, mār-sāmān, sharāb waqaira chiroñ ká muhāfiz*—Madya ādi ká rakshak, bhaṇḍāri.
- BUTLER-SHIP**, *n.* the office of a butler—*Khān-sāmān-gari, mār-sāmān-gari, sharāb waqaira chiroñ ke muhāfiz ká 'ukda*—Madya ādi ke rakshak ká pad, bhaṇḍāri ká pad.
- BUTT**, *n.* (S. *but*) a large cask—*Barā pīpā.*
- BUTTER**, *n.* (L. *butyrum*) an oily substance made from cream by churning; *n.* to smear or spread with butter—*Makkhan^h, nainū^h, neinū^h; v. makkhan chaparnā^h, nainū^h chaparnā^h.*
- BUTTER-Y**, *a.* having the qualities of butter; *n.* a room where provisions are kept—*Rangunī, ghī sá chiknā^h; n. nī'mat-khāna, modī-khān, bhaṇḍār^h*—Ghiyālā, ghiār, ghritamay; *n.* khudyadravyāgār.
- BUTTER-FLY**, *n.* a winged insect—*Titrī^h, titlī^h, tuttī^h.*
- BUTTER-MILK**, *n.* the milk which remains when butter has been made—*Ghol^h, maṭ-ghā^h, mātā^h, chkhāchh^h, chkhāchh^h, maher^h.*
- BUTTER-PRINT**, *n.* a stamp to mark butter—*Makkhan par chhōpā karne ká thappā^h.*
- BUTTY-RA'GEOUS**, **BUTTY-ROUS**, *a.* having the qualities of butter—*Rangunī, chiknā^h.*
- BUTT'OCK**, *n.* (Fr. *bout* ?) the rump—*Chūtū^h.* [Ghiyālā, ghritamay, ghiāhā.
- BUTTON**, *n.* (Fr. *bouton*) a knob or ball for fastening clothes, the bud of a plant; *v.* to fasten with buttons—*Tukma, girih, shigīja*; *v. tukma bāndhnā, girih denā*—Ghundi, kalī; *v. ghundi bāndhnā, ghundi lagānā.*
- BUTTON-HOLE**, *n.* a hole to admit a button—*Tukme ká hulqā*—Ghundi ká phāndā.
- BUTTON-MAKER**, *n.* one who makes buttons—*Tukme-sāz*—Ghundi banāne wā.
- BUTTRESS**, *n.* (Fr. *bout*) a prop, a support; *v.* to prop, to support—*Pushta, thek^h, sahārā^h; v. thek denā^h, sahārā denā^h.*
- BUX'OM**, *a.* (S. *boosom*) obedient, yielding, gay, lively, brisk, wanton—*Farmān-bardār, mutī, khush-tab, zimā-dil, chālāk, shokh, 'aiyāsh*—Ājnākārī, adhin, raṅgīlā, rasik, ānandī, chapal, phurtīlā, chañchal, lampāt.
- BUX'OM-LY**, *ad.* obediently, wantonly—*Farmān-bardārī se, shokhī se, be-hayāī se*—Ājnāpālān adhinātī chañchalāī chañchalāhat khelwārpan wā dhiṭhāī se.
- BUX'OM-NESS**, *n.* obedience, wantonness—*Farmān-bardārī, shokhī, be-hayāī*—Ājnāpālān, adhinātī, chañchalātī. chañchalāhat, khilārpan, dhiṭhāī.
- BUY**, *v.* (S. *byegan*) to obtain for money, to purchase: *p. t.* and *p. p.* **BOUGHT**—*Mol lenā^h, kharidnā*—Kinnā, kray k., besahnā.
- BUY'ER**, *n.* one who buys, a purchaser—*Kharidār*—Kinnē w., kretā, krayī, besahwaiyā.
- BZZ**, *v.* to hum like a bee, to whisper; *n.* the noise of a bee or fly, a whisper—*Bhīn-bhīnānā^h, ghunghunānā^h, phusphusānā^h, kánāphūsi k.; n. bhīn-bhīnāhat^h, ghunghunāhat^h, phusphusāhat^h.*
- BZZ'ER**, *n.* a secret whisperer—*Kánā-phūsi k. w^h, phusphusāhat k. w^h.*
- BZZARD**, *n.* a species of hawk, a blockhead; *a.* senseless, stupid—*Bāz, ahmaq; a. nā-dān, be-waqif, kund-zihn*—Syen, mūrkh; *a.* māndmatī, jar, mūṭh.
- BY**, *prep* (S. *be*) denotes the agent way or means, at, near; *ad.* near, beside, in presence, passing—*Se^h, ba-sabāb, ke sabab, ke bā'is, par^h, mēn^h, nazdik; ad. nazdik, jās^h, wāme^h, guzarīā*—Dwārā, us kārke, uske hetu, uske kārān, nikat; *ad.* nere, nikat, sikhāt, sanmukh, jāta huā.
- BY, BYE**, *n.* something not the direct and immediate object of regard, as **BY** the **BY** or **BYE**—*Kahte kahte koi bāt sūkh pare to by the by yā by the bye kahte hai^h, hān^h, bhālā^h.*
- BY-AND-BY**, *ad.* in a short time—*Dam bhar meñ, dam meñ, thori der meñ, thori der ke ba'd*—Kuchh kāl piche, ek khalā piche, thori der meñ, kinchit kāl pare.
- BY**, in composition implies something out of the direct way—*Bāī kī lafz jab kisi dūsrē lafz ke sāth joṛā jāta hai tab iske ma'ne sidhī rāh ke bāhar hote haiñ*—Bāī kī

śabd jab kisi दूसरे śabd ke sāth jorā jāta hai tab iskā arth sīdhe path ke bāhar hotā hai.

BY'CÔR-NER, *n.* a private corner—*Ek poshida gosha*—*Ek gupt konā.*

BY'END, *n.* private interest—*Poshida garaz*—*Gupt hit, gupt arth, swahit, swārth.*

BY'GÔNE, *a.* past—*Guzrā*—*Bitā, vyatit, gat, gayā.*

BY'LÂNE, *n.* a private lane—*Kūcha*—*Galī, chorgalī, kolī.*

BY'LÂW, *n.* a private rule—*Qā'ida-i-makhsūs, khāss qā'ida, poshidagi se yā āpas meñ mugarrar kiya gāgā qā'ida*—*Upavyavasthā, upavidhi, chupchāp wā āpas meñ banayā hua niyam.*

BY'NÂME, *n.* a nickname—*Lagab*—*Upādhi, upanām.*

BY'PÂST, *a.* past, gone by—*Gayā^h, guzrā, raft-guzasht*—*Bitā, vyatit, gat.*

BY'PÂTH, *n.* a private path—*Chor-rāh, kūcha*—*Guptapath, pagdañdī, chorgalī.*

BY'ROAD, *n.* a private road—*Chor-rāh, kūcha*—*Chorgalī, kolīyā, guptapath.*

BY'STÂND-ER, *n.* a looker on—*Pās khare hokar dekhne w^h.*

[pagdañdī, kolī.

BY'STRÊET, *n.* an obscure street—*Chor-rāh, kūcha*—*Guptapath, upamārg, chorgalī,*

BY'VIB^w, *n.* a self-interested purpose—*Apni garaz*—*Swahit, swārth.*

BY'WÂLK, *n.* a private walk—*Chor-rāh, kūchu, galī^h*—*Chorgalī, pagdañdī, kolīyā.*

BY'WÂY, *n.* a private and obscure way—*Chor-rāh kūcha, galī^h*—*Chorgalī, pagdañdī, kolīyā.*

[wā bolītholī.

BY'WÎPE, *n.* a secret stroke or sarcasm—*Poshida wār yā tanz*—*Gupt ghāw wā vyañgya*

BY'WORD, *n.* a saying, a proverb—*Masal*—*Kahāwat, kahūt, kahtūt.*

BY'Z'ANT, BY'Z'AN-TINE, *n.* a gold coin made at Byzantium—*Bāizānshiam shahr kī dāni hui ashrafi*—*Bāijānshiam nagar kī banā huā sone kā mudrā.*

C.

CÂB, *n.* (H.) a Hebrew measure of about three pints—*Qarið deph ser kâ Yahūdī pai-māna*—*Prāy deph ser kâ Yahūdī inip.*

CA-BÂI', CÂB'A-LA, *n.* (H.) Jewish tradition, secret science—*Yahūdiyōn kī rivāyat, poshida 'ilm*—*Yahūdiyōn kī paramparā kahāwat, guptavidyā, gūrhavidyā.*

CÂB'A-LÎSM, *n.* the science of the cabala—*Yahūdiyōn kâ poshida 'ilm*—*Yahūdiyōn kī gūrhavidyā.*

CÂB'A-LIST, *n.* one skilled in Jewish tradition—*Yahūdiyōn kī rivāyat aur poshida 'ilm kâ 'ālim*—*Yahūdiyōn kī kahāwat aur gūrhavidyā kâ pañdit.*

CÂB'A-LÎSTIC, CÂB'A-LÎS'TI-CAL, *a.* secret, occult—*Poshida, muglaq, makhfī*—*Gūrh, gupta, guhya, rahasya.*

CÂB'A-LÎS'TI-CAL-LY, *ad.* mysteriously—*Iqlāq se, poshidagi se*—*Gūrhata se, guptarūp se.*

CÂB'A-LÎZE, *v.* to speak like the cabalists—*Yahūdiyōn kī rivāyat aur poshida 'ilm ke 'ālimōn kī tarah bolnā*—*Yahūdiyōn kī paramparā kahāwat aur gūrhavidyā ke jān-ne wālon ke sadris kahnā.*

CA-BÂI', *n.* a private junto, an intrigue; *v.* to intrigue—*Kāhawāt meñ fusād kâ mashwara karne wālī jamā'at, sāzish, bandish*; *v. sāzish k., bandish k. yā bāndhnā, fusād kâ mashwara k.*—*Bure kām meñ gupt ekrā, gusht, guṭ, kumantranā*; *v. gusht k., bure kām meñ gupt ekrā karke kumantranā k., guṭ k.*

CA-BÂL'LER, *n.* one who intrigues—*Pitrati, muftari, bandish k. w., sāzish k. w., fasādi*—*Guṭ k. w., gupt kām meñ yukti k. w., gupt manorath ke sādhe ke liye gathāw gathne w.*

[aswasambandhī.

CÂB'AL-LINE, *a.* (L. *caballus*) belonging to a horse—*Ghore ke muta'alliq*—*Ghore kâ,*

CÂB'A-RET, *n.* (Fr.) a tavern—*Kalwār-khāna*—*Kalwariyā, madyālay.*

CÂB'BAQE, *n.* (L. *caput* ?) a vegetable—*Kobi^h.*

CÂB'BAQE, *v.* to steal in cutting clothes—*Kapre ke katar byōnt meñ chorānā^h.*

CÂB'IN, *n.* (W. *caban*) a cottage, a small room, a room in a ship; *v.* to live or confine in a cabin—*Jhoprā^h, jhopri^h, kuriyā^h, kutā^h, chhoti kothri^h, jahāz kī kothri*; *v. jhopri meñ rahnā^h, ek chhoti kothri meñ rakhnā^h.*

CÂB'I-NET, *n.* (Fr.) a closet, a room in which consultations are held, the collective body of ministers of state, a set of drawers for curiosities, a place for things of value—*Kāhawāt-khāna, mashwara-khāna, arkān-i-daulat, arkān-i-saltanat, 'ajib chizon ke rakhne kī almāri, 'ajāib-khāna*—*Ekānt kothri, nirālī kothri, vichārasālā, vichāragrih, mantranā karne kâ ghar, pradhānsachivasamāj, pradhānamantrigan, durlabh padārthon ke rakhne kâ ādhār, durlabhadravayādhār, durlabh padārthon ke rakhne kâ sthān.*

CÂB'I-NET-CŪN-CIL, *n.* a council of cabinet ministers—*Diwān-i-khāss*—*Pradhān mantriōn kī sabhā, pradhānasachivasabhā.*

[kâ barhiyā kām k. w.

CÂB'I-NET-MÂK-ER, *n.* a maker of fine wood-work—*Barhai kâ achchhā kām k. w., barhai*

CÂBLE, *n.* (D. *cabel*) a rope to hold a ship at anchor, a large rope—*Lahās^h, lahāsi^h, langar kâ rassā, barā rassā^h.*

CABLED, *a.* fastened with a cable—*Lahási se baidhá huá^b, langar ke rasse se baidhá huá.*

CABRIOLET, *cab'ri-o-lé, n.* (Fr.) a sort of open carriage commonly shortened into *CAB*—*Ek qism ki upar se khuli gārī*—*Ek bhānti ki upar se khuli hui gārī.*

CACHEXY, *n.* (Gr. *kakos, hexis*) a bad state of body—*Abtar sarisht*—*Śārīradosh, śarir ki durāvasthā.* [*se be-hul*—*Śārīradosh se pirit, śārīrakarogavisisht.*]

CACHETIC, **CACHETICAL**, *a.* having a bad state of body—*Abtar sarisht ká, badan*

CACHINATION, *n.* (L. *cachinno*) loud laughter—*Khilkhilāhat^b.*

CACKLE, *v.* (D. *kackelen*) to make a noise like a hen or goose; *n.* the noise of a fowl, idle talk—*Murgī yā bat ki tarah āwāz k., ká-ká k^b.* *karkarānā^b*; *n.* *murg ki āwāz, be-hūda-goi, barbarāhat^b.*—*Bat wā kukkūtī ke sadris ābdl k.; n.* *kukkūtī wā bat ká* [*ābdl.*]

CACKLING, *n.* the noise of a hen or goose—*Murgī yā bat ki āwāz*—*Kukkūtī wā bat ká*

CACOCYMY, *n.* (Gr. *kakos, chumos*) a bad state of the humours—*Akhilāt ki buri*

hālat, abtārī-akhilāt—*Raktapittādivikār.* [*tya.*]

CACODEMON, *n.* (Gr. *kakos, daimon*) an evil spirit—*Ifrīt, bhūt*—*Pisāch, vetāl, dai-*

CACOTHESES, *n.* (Gr. *kakos, ethos*) a bad cust. m—*Bad-dastūr, burā dastūr*—*Kuriti,* [*bhul.*]

CACOGRAPHY, *n.* (Gr. *kakos, grapho*) bad spelling—*Imle ki galatī*—*Aksharauti ki*

CACOPHONY, *n.* (Gr. *kakos, phonē*) a bad sound of words—*Alfāz ki bad-lahñ yā*

bad-āwāz—*Katusrutī, viswarapad.*

CADAVEROUS, *n.* (L. *cadaver*) like a dead body—*Murdani, murdār sū, murda sū*

Mare wā mūe ki nāin, mritasārīravat, mare ke sadris, pretasadris.

CADDIS, *n.* (Gael. *cadan*) a kind of tape, a worm or grub—*Ek qism ká fīta, kirā^b*—

Ek prakār ká phitā, niwār, kit.

CADDOW, *n.* a cough, a jackdaw—*Eksamundari chiriyā^b, kagelā^b.*

CADRE, *a.* tame, bred by hand—*Hilā^b, paluā^b, hāth se pālā gayā^b, hāth se pālā huā^b.*

CADRE, *n.* (L. *cadus*) a barrel or cask—*Pipā.*

CADENCE, *n.* (L. *cado*) the fall of the voice in reading or speaking, the flow of verses

or periods, the tone or sound—*Parhne yā bolne mein āwāz ká utār, tarāzū-i-kakim yā*

nizān-i-kālam, lahja nawaṣṣā yā āwāz—*Parhne wā bolne mein swar ká utār,*

padya wā gadya ki dhārā, swar, lay.

CADENT, *a.* falling down—*Utarī^b, girtā^b.*

CADET, *n.* (Fr.) a younger brother, a volunteer in the army who serves in expectation

of a commission—*Chhotī bhāī^b, jo nau-jawān mard-i-sharīf 'ahde ki ummed mein*

binā tankhwaḥ paltan mein kām kartā hai—*Lahurī bhāī, jo kulīn yuvā purush pad*

pāne ki āśā mein binā vetān senā mein kām kartā hai.

CADLI, *n.* (Ar.) a Turkish magistrate—*Turkistān ká qāzī*—*Turk deś ká nyāyādhipati,*

Turk deś ká dāndanāyāk. [*—Sighra girne w., niyat samay ke pahile girne w.*]

CADUCOUS, *a.* (L. *caducus*) falling early—*Sawere girne w., wagt se peshṭar girne w.*

CADUCITY, *n.* tendency to fall, frailty—*Girne ki ragbat, galatī*—*Patanaśīlatā, girne*

ki or jhukāw, chūk.

CÆSURA, *n.* (L.) a pause in verse—*Wagfa-i-misra', wagfa-i-shi'r, misra' yā shi'r ke*

wazn mein jo wagfa hotā hai—*Virām, avachchhed, vichchhed.*

CÆSURAL, *a.* relating to a cæsura—*Misra' yā shi'r ke wazn mein jo wagfa hotā hai us-*

ke mutā'alliq, mutā'alliq-i-wagfa-i-misra'—*Virāmasambandhī, vichchhedavishayāk.*

CAGE, *n.* (Fr.) an inclosure for birds or beasts; *v.* to inclose in a cage—*Pinjra^b, ka-*

ukhrā^b, katgharā^b; v. *pnjre mein dālnā^b.*

CAIRN, *n.* (U.) a heap of stones—*Pattharon ká dher^b.*

CAITIFF, *n.* (It. *cattivo*) a mean villain, a knave; *a.* base, servile—*Mardūd, mal-*

ūn, mūzi, thag^b; a. *lā'īn, mal'ūn, mūzi, pāji*—*Khal, dhurt, durvritta, śāth, durāt-*

mā; a. *adham, nich.*

CAJOLE, *v.* (Fr. *cajoler*) to flatter, to coax, to delude—*Khush-āmad k., dam d., phus-*

lānā^b, fareb d.—*Lallopatto k., mīthī mīthī bātēn karnā, jhañs lenā, jhañsā, bhulā-*

wā denā, thagnā, dhokhā denā. [*bhulāwā, thagāī.*]

CAJOLERY, *n.* flattery, deceit—*Khush-āmad, fareb, dagā*—*Lallopatto, chhal, kapat,*

CAKE, *n.* (D. *koek*) a kind of bread, concreted matter; *v.* to form into a cake—*Rotī^b,*

tikki^b, paparī^b; v. *rotī banānā^b, tikki banānā^b, sukhnā^b, sūkhnā^b, karrānā^b, pa-*

pariyānā^b.

CALAMITOUS, *n.* a kind of woollen stuff—*Ek qism ki bānāt*—*Ek bhānti ki banāt.*

CALAMINE, *n.* an ore of zinc—*Kachchā dastā^b.*

CALAMITY, *n.* (L. *calamitas*) misfortune, misery, distress—*Bad-bakhtī, balā, musi-*

bat, taklif—*Daurbhāgya, vipat, vipatti, āpat, sankat, kleś.*

CALAMITOUS, *a.* full of misery, distressful—*Kam-bakht, bad-bakht, āfut-zada, āfat*

rasida, taklif-dih, pur-taklif, zabān, kharāb, taklif pakuñchāne w.—Abhāgā, dukkhi, āpadgrasta, dukhkhādayak, sokapūrṇ, vyathākār.

CĀL'A-MUS, *n.* (L.) a sort of reed—*Gaur gāchh^b, gasbu-z-zarāra, narkat^b, sarpat^b*—Mahaktā beñt, sugandhi beñt, bharui.

CA-LASH, *n.* (Fr. *calèche*) a sort of open carriage, a kind of hood—*Ek qism kī ūpar se khulī hui gāri; ek qism kī sir kī kaprā*—*Ēk prakār kī ūpar se khulī hui gāri, ek bhāntī kī mūr kī kaprā, orhni.*

CAL-CĀ'RE-OUŠ. See under CALX.

CAL'CE-DO-NY. See CHALCEDONY.

CAL'GINE'. See under CALX.

CAL-COG'RA-PHY. See CHALCOGRAPHY.

CĀL'CU-LATE, *v.* (L. *calculus*) to compute, to reckon, to adjust—*Hisāb k., andāza k., shumār k., hisāb se durust k.*—Ginnā, lekḥā k., ūknā, kūtnā, atkal k., lekhe se thik wā upayukt k.

CĀL'CU-LABLE, *a.* that may be computed—*Shumār kiye jāne ke lāiq, hisāb kiye jāne ke gābil, andāza kiye jāne ke lāiq*—Gananiy, gine jāne ke yogya, kute wā āñke jine ke yogya. [*qiyās*—Ginti, jortī, ganani, lekḥā, atkal, kūt, āñkāw.

CĀL'CU-L'ATION, *n.* a computation, a reckoning—*Hisāb, shumār, andāza, takhmina,* CĀL'CU-LATIVE, *a.* belonging to calculation—*Muta'alliq-i-hisāb, hisāb se nisbat-dār*—Gananasambandhi, gintivishayak.

CĀL'CU-LATOR, *n.* a computer, a reckoner—*Muhāsib, hisāb-dān, siyāq-dān, andāza-gir*—Ganak, sañkhyak, lekḥā karwaiyā, lekḥā k. w., atkal k. w., kūtne w.

CĀL'CU-LUS, *a.* stone in the bladder—*Pathrī^b, patharī^b.*

CĀL'CU-LARY, *a.* relating to the stone—*Patharī kī^b, patharī se nisbat-dār*—Patharī kī sambandhi, patharivishayak. [*ṛilā^b.*

CĀL'CU-LOSE, CĀL'CU-LOUS, *a.* stony, gritty—*Patharilā^b, kirkirā^b, āñkariyā^b, kañka-* CĀL'DRON, *n.* (L. *caldarium*) a large kettle, a boiler—*Deg, handā^b, kayā^b, chiy-wā^b charuā^b.* [*dhiknā.*

CĀL'E-FY, *v.* (L. *caleo*) to grow hot—*Garm k. yā h.*—Tapānā wā tapnā, dhikānā wā

CĀL'E-FĀCTION, *n.* the act of heating—*Garm k.*—Tapan, tapan, dhikāv.

CA-LID'ITY, *n.* heat—*Garmi, harārat, tapish*—Tāp, ushṇatā.

CĀL'I-DUCT, *n.* a pipe to convey heat, a stove—*Garmi pahuñchāne kī nālī, aṅgīthī^b, bhār^b*—Ushṇatā pahuñchāne kī choṅgi wā poṅgi, borsi, bhaṭṭhī, bharsāñiū.

CĀL'ENDS, *n. pl.* (L. *calendae*) the first of every month among the Romans—*Alāli-i-Rom ke darmiyān har mahīne kī gurra*—Rom ke logūn meñ pratyek mahīne kī pahilā dīn.

CĀL'EN-DAR, *n.* a yearly register, an almanac; *v.* to enter in a calender—*Taqwīm, jantrī-bahī^b; v. taqwīm meñ darj k, jantrī-bahī meñ dākhil k.*—Patrā, pañjikā, pañchāṅg; *v. patre meñ likhnā, pañchāṅg meñ charḥā denā.*

CĀL'EN-DER, *v.* (Gr. *kulindros*) to dress cloth; *n.* a hot press for dressing cloth—*Kundī k.^b, ghōhṇā^b, nard par charḥānā, chiknānā^b; n. kundī karne kī kal^b.*

CĀL'EN-TURE, *n.* (L. *caleo*) a species of fever peculiar to hot climates—*Tap-i-hārr jo khāss-kar garm mulkoñ meñ hojātī hai*—Jwararogaviśesh jo ushṇa deśoñ meñ hotā hai.

CALF, cāf, *n.* (S. *cealf*) the young of a cow, a stupid fellow, the thick part of the leg; *pl.* CALVES—*Bachhrā^b, bachhiyā^b, bhuggā^b, bhakuā^b, jar^b, piñṛlī^b.*

CĀL'F-LIKE, *a.* resembling a calf—*Bachhrā sā^b, bachhiyā sā^b.*

CĀLVE, *v.* to bring forth a calf—*Byānā^b.*

CĀL'VISH, *a.* like a calf—*Bachhrā sā^b, bachhiyā sā^b, parvā yā pariṇā sā^b.*

CĀL'I-BER, CĀL'I-BRE, *n.* (Fr. *calibre*) the bore of a gun, capacity, cast, sort—*Top, bandūq waqaira kī muñh, phailāw^b, chaurāw^b, naqsha, taur, zāt, qism*—Agyastra kī muñh, vistār, chaklāw, sāñchā, dhab, jūti, prakār.

CAL'ICE. See CHALICE.

CĀL'I-CO, *n.* a stuff made of cotton from Calicut in India—*Chhūt^b, chhāpā kaprā^b.*

CĀL'IF, CĀL'IPH, *n.* (Ar. *khalifa*) a title of the successors of Mohammed—*Khalifa*—Khaliphā.

CĀL'I-PHAT, *n.* the office or dignity of a caliph—*Khilāfat*—Khaliphā kī pad.

CĀL'I-GĀ'TION, *n.* (L. *caligo*) darkness—*Tārīkī, āndherā^b*—Andhakār, dhuñdh.

CA-LIG'IT-NOUS, *a.* dark, obscure, dim—*Āndherā^b, dhuñdhilā^b.*

CA-LIG'RA-PHY, *n.* (Gr. *kalos, grapho*) beautiful writing—*Khush-khatt, khush-navisi*—Sundaralipi, sundaralekhan, sundaralekh.

CĀL'I-GRĀPH'IC, *a.* relating to beautiful writing—*Muta'alliq-i-khush-khatt, khush-khatt se nisbat-dār*—Sundaralipisambandhi, sundaralekhanavishayak, sundar likḥā kī sambandhi.

CĀL'I-PASH', CĀL'I-PĒE', *n.* terms of cookery in dressing turtle—*Kachhūe ke pakāne meñ ye tafz bole jāte haiñ*—Kachhūe ke rindhne meñ ye šabd bole jāte haiñ.

- CAL-VER, *n.* (Fr. *calibre*) a hand-gun—*Chhotti bandūq*—Chhotā agnyastra.
- CÁL'IX, CÁL'YX, *n.* (L.) a flower-cup—*Kāsa-i-phūl*—Pushpagarbh, pushpakosh.
- CALK, *calc*, *v.* (S. *cale*) to stop the leaks of a ship—*Darz-mār k.*, *jaház ke darzeñ band k.*—Gábhā, gábhā, gáhnā, nāw kī sandhi mūndnā.
- CÁLK'ER, *n.* one who calks—*Darz-mār k. w.*, *jaház ke darzeñ band k. w.*—Gábhne w., gábhne w., gáhne w., nāw kī sandhi mūndne w.
- CÁLK'ING-IRON, *n.* a chisel for calking—*Jaház ke darzeñ band karne ke liye rukhānī yā táñkī*—Naukā ki sandhi mūndne ke liye rukhānī wā táñkī.
- CÁLL, *n.* (L. *calo*) to name, to summon, to convoke, to cly out, to make a short visit; *n.* an address, a summons, a demand, a short visit—*Kahnā^h*, *nām rakhnā^h*, *bulā bhejnā^h*, *bulcānā^h*, *batornā^h*, *ekathā k.*, *jornā^h*, *pukārnā^h*, *hāñk mārñā^h*, *gohrānā^h*, *pherā k^h*, *ā-jānā^h*, *bheñt k^h*; *n.* *pukār^h*, *hāñk^h*, *gohār^h*, *bulāhat^h*, *bulāwā^h*, *māñg^h*, *chāh^h*, *bheñt^h*, *dekhnā sunnā^h*. [*batorne w^h*, *ekathā k. w^h*, *ā-jāne w^h*, *bheñt k. w^h*.]
- CÁLL'ER, *n.* one who calls—*Bulāne w^h*, *pukārne w^h*, *gohrāne w^h*, *hāñk mārne w^h*.
- CÁLL'ING, *n.* vocation, profession, trade—*Pesha*, *kusō*, *kār-o-bār*, *roz-gār*—Dhādhā, udyam, vyavasāy, vyāpār.
- CAL-LID'ITY, *n.* (L. *callidus*) craftiness—*Makr*, *hila-sāzi*—Dhūrtatā, khalatā.
- CÁLLI-PERS, *n. pl.* (Fr. *calibre*) compasses with curved legs—*Kham-dār parkār*—Terhe karkātāk viśesh, gol padārth kā vyās nāpne ke liye karkātāk viśesh.
- CÁLL'OUS, *a.* (L. *calvus*) hardened, insensible, unfeeling—*Sakht*, *karakht*, *be-dard*, *nū-tars^h*—Kathor, karā, karrā, niṭhur, nirday.
- CAL-LÖS'I-TY, *n.* a hard swelling without pain—*Ghatthā^h*, *ḍhatthā^h*.
- CÁLL'OUS-LY, *ad.* in an unfeeling manner—*Be-dardī se*, *be-rahmī*, *nā-tarsi se^h*—Kāthorātā se, nirdayatā se.
- CÁLL'OUS-NESS, *n.* hardness, insensibility—*Sakhtī*, *nā-tarsi^h*, *sang-dilī*, *be-dardī*, *be-rahmī*—Kāthināī, karāī, kāthorātā, nirdayatā niṭhurātā.
- CÁLL'ÖW, *a.* (S. *calo*) unfledged, naked—*Be-bāl-o-par*, *nangā^h*—Binpankh, pakshahin, ledā, gedā, lūñrā, mūñra, nagna.
- CÁLM, *cām*, *a.* (Fr. *calme*) quiet, serene, undisturbed; *n.* serenity, quiet, repose; *v.* to still, to quiet, to pacify—*Sākin*, *muhtabī*, *āhista*, *hamvār*, *hawā-basta*, *be-harakat*, *bā-qrār*; *n.* *khithās*, *sukīn*, *hawā-bastagi*, *khamas^h*, *qrār*, *āhistagi*, *rāhat*, *āsāish*, *ārām*, *āsīdagī*; *v.* *shāista k.*, *sākin k.*, *roknā^h*, *hawā-basta k.*, *band k.*, *taskīn d.*, *tusullī w.*—Rukā, sunsān, sun, sthir, susthir, śānta, nirvāt, nirveg, nirvritavāyū, nistarāñg, śīśchal; *n.* nirvāt, vāyunivritā, nirvegatā, nistarāñgatā, śāntī, sunsān, sukh, chain, ānand; *v.* thāmbhnā, śānta k., baithālnā, mitānā, dhairya d., dilāsā d., susthir k., nirvāt k., nirveg k.
- CÁLM'ER, *n.* one that calms—*Band k. w.*, *roknē w^h*, *shāista k. w.*, *sākin k. w.*, *taskīn-bakhsh*—Śāntikar, thāmbhne w., baithālnē w., nirvāt k. w., dilāsā d. w., susthir k. w.
- CÁLM'LY, *ad.* serenely, quietly—*Shāistagi se*, *taammul se*, *āhistagi se*, *mulāimat se*—Śānti se, dhime, dhire.
- CÁLM'NESS, *n.* tranquillity, mildness—*Taammul*, *āsāish*, *ārām*, *itminān*, *mulāimat*, *sukīn*, *hawā-bastagi*, *hawā kā rukāw*—Śāntī, sthiratā, nirākulatā, avyākulatā, nirvātwa, nistarāñgatā. [Śānta, sthir, nirvāt, nirveg.]
- CÁLM'T, *a.* quiet, peaceful—*Shāista*, *āhista*, *hawā-basta*, *be-hawā-o-tifān*, *bā-qrār*—
- CÁL'O-MEL, *n.* (Gr. *kalos*, *melos*) a preparation of mercury—*Pāre kā kushtā*, *ek davā jo pāre se taiyār hoti hai*—Ek aushadh jo pāre se bantī hai, pāradabhasm, rasa-bhasm. [tejastattwa.]
- CÁ-LÖR'IC, *n.* (L. *calor*) the principle or matter of heat—*Garmi*, *harārāt*—Ushnatā,
- CÁL-O-RIF'IC, *a.* causing heat—*Mutaharrir*, *garm k. w.*—Ushpakārak, tāpajanak, tāpakar.
- CÁL'O'TTE', *n.* (Fr.) a coif, a cap—*Orhñi^h*, *topi^h*.
- CÁ-LÖY'ERS, *n. pl.* (Gr. *kalos*) monks of the Greek church—*'Isāiyōñ ke Yunānī firqe ke faqīr*—Isāiyōñ ke Yunānī panth ke sannyāsī. [feet—*Khār-khasak*—Gokhrū.]
- CÁL'TROP, CÁL'TWOP, *n.* (S. *coltreppe*) an instrument of war for wounding horses'
- CÁL'U-MET, *n.* an Indian smoking pipe—*Huqqa*, *gurguri^h*.
- CÁL'UM-NY, *n.* (L. *calumniā*) slander, false accusation—*Tuhmat*, *iftirā*, *ittihām*, *buhṭān*—Apavād, kalañk, jhūthī nindā, lim.
- CÁ-LŪM'NI-ATE, *v.* to slander, to accuse falsely—*Tuhmat lagānā*, *ilzām denā*, *bad-nām k.*—Kalañk lagānā, lim lagānā, mithyā apavād k., jhūthī nindā k.
- CÁ-LŪM'NI-ATION, *n.* false accusation—*Tuhmat*, *bad-nāmī*—Kalañk, mithyā apavād, jhūthī nindā. [āpavādak, kalañk lagāne w.]
- CÁ-LŪM'NI-ATOR, *n.* a slanderer—*Tuhmat lagāne w.*, *nā-huqṭ bād-go*—Nindak, mithyā
- CÁ-LŪM'NI-ATORY, *a.* false, slanderous—*Tuhmat-āmēz*, *gibātī*—Kalañkī, mithyā apavādī, nindak, himnī. [Kalañkamay, kalañkī.]
- CÁ-LŪM'NI-OUS, *a.* falsely reproachful—*Tuhmat-angez*, *bad-go*, *tuhmat lagāne w.*—
- CÁ-LŪM'NI-OUS-LY, *ad.* in a slanderous manner—*Tuhmat se*, *bad-goī se*, *bad-go taur se*—Kalañk se, mithyā nindā se, mithyā apavād se.

- CAL-LUM'NI-ous-NESS, *n.* slanderous accusation—*Tuhmat, ná-haqq bad-námí, ná-haqq bad-goí*—Kalañk, mithyá apavád, jhúthí nindá. [nám dharmopadesák ká mat.]
- CAL/VIN-IS'M, *n.* the doctrine of Calvin—*Qasís Kálvín ká qaul yá mazhab*—Kálvín
- CAL/VIN-IST, *n.* a follower of Calvin—*Qasís Kálvín ká mu'taqíd, Qasís Kálvín ká pairau*—Kálvín nám dharmopadesák ke mat ká avalambí, Kálvínpanthí.
- CAL-VIN-IS'TIC, CAL-VIN-IS'TI-CAL, *a.* relating to Calvinism—*Qasís Kálvín ke qaul yá mazhab ke muta'alliq*—Kálvín nám dharmopadesák ke mat ká sambandhí, Kálvínpanthasambandhí. [mittí^h, rákh^h, chhár^h, bañg^h, bhasm^h.]
- CALX, *n.* (L.) lime or chalk, powder made by burning: *pl.* CÁL/ÇES—*Chúná^h, khari*
- CAL-CÁ'RE-ous, *a.* of the nature of lime or chalk—*Chúná-gún, áhak-sifat, khari mittí kí khásiyat ka*—Chúnámáy, chúnágunavisisht, kharimittímay, kharimittígunavisisht, khari mittí ke dharm ká. [rákh k., chhár k., bhasm k.]
- CÁL/ÇINE, *v.* to burn to a calx or powder—*Khákistar k., kushta k.*—Márná, bañg k.,
- CÁL/ÇI-NA-BLE, *a.* that may be calcined—*Khákistar yá kushta kiye jáne ke láiq*—Mare jáne ke yogya, bañg rákh chhár wá bhasm kiye jáne ke yogya.
- CÁL/ÇI-NATE, *v.* to burn to calx or powder—*Khákistar k., kushta k.*—Márná, bhasm k., rákh k., chhár k., bañg k. [karap, rákh k.]
- CÁL/ÇI-NÁTION, *n.* the act of calcining—*Jalákar reza reza k., khákistar k.*—Bhasmi-
- CÁMBRIC, *n.* a kind of fine linen from Cambray in Flanders—*San ke mihín kapre kí ek qism jiski íhtilá Flándarz mulk ke Kámbré shahr se hai*—San ke patle kapre kí ek játi jiski utpatti Flándars deś ke Kámbré nagar se hai, chandelí.
- CÁME, *p. t.* of come—*Áyá^h*. [Shutur—Úñt.]
- CÁME'EL, *n.* (L. *camelus*) an animal common in Arabia and other eastern countries—
- CÁME'LOT, CÁM'LET, *n.* a stuff made of camel's hair or wool and silk—*Shutur ke bál ká yá ún aur reshám ká baná huá kaprá*—Úñt ke rom ká wá rom aur patá ká baná huá vastra, dhussá, dhúsá, patáí.
- CÁMELO-PÁRD, *n.* (L. *camelus, pardus*) the giraffe, a large quadruped—*Zaráfá, gac-palang, shutur-gáo*—Ek prakár ká jantu jo chhote úñt kí náín hotá hai aur uskí lambí ghínch hotí hai aur uske áng par chíte kí náín chhoṭí chhoṭí chittiyán hotí haiñ.
- CÁME'O, *n.* (It.) a gem on which figures are engraved—*Ek qism ká patthar jis par taswí^h khodí játi haiñ*—Ek prakár ká patthar jis par chittra khode játe haiñ.
- CÁME'RA OB-SCÚ'RA, *n.* (L.) an optical machine used in a darkened chamber by which objects without are exhibited—*Ek ála jisko ándherí kothrí meñ dharme se báhar kí chizón ká 'aks us meñ á partá hai*—Ek prakár ká yantra jisko ándherí kothrí meñ dharme se báhar ke padárthon ká pratívimb us meñ á partá hai.
- CÁME-RÁTION, *n.* (L. *camera*) a vaulting or arching—*Gumbaz banána, mihráb banána*—Torap banána, torapákár dwár wá path banána. [rát ká chhápá^h.]
- CÁM-I-SÁ'DO, *n.* (Fr. *chemise*) an attack made in the dark—*Rát ko' chhápá márná^h*,
- CÁM'O-MILE, *n.* (Gr. *chamai, melon*) a plant—*Búbína*—Aushadhíya aushadhi.
- CÁMP, *n.* (L. *campus*) the order of tents for an army, an army encamped; *v.* to fix tents, to lodge in tents—*Lashkárí dere, kháime, dere^h, kháimón meñ parí hui fauj*; *v.* *kháime gárne, kháimón meñ rahná yá basána*—Sená ke tambú, paráw par parí hui sená, tambuon meñ parí hui sená; *v.* tambú gárná, derá dálná, tambuon meñ tikuá wá tikaná, tambuon meñ basná wá basána.
- CÁM-PAIGN', cam-pún', *n.* a large open country, the time an army keeps the field in one year; *v.* to serve in a campaign—*Maidán, wasí hamvár zamin, sál bhar ke andar wah muddut jismeñ lashkar apne maqám se muhimm par raftá hai*; *v.* muhimm meñ naukari k.—Samabhúmi, samasthal, patapar, baras bhar meñ wah kál jis-meñ sená apne niyat sthán ko chhorkar rañakshetra meñ raftí hai; *v.* rañakshetra meñ sevá wá kám k. [jamne w., jañgali.]
- CÁM-PÉS'TRAL, *a.* growing in fields—*Maidán ká ugne w., khet meñ ugne w^h*.—Khet meñ
- CÁM-PÁN'I-FÓRM, *a.* (L. *campana*) in the form of a bell—*Ghantá-numá, ghanté kí sūrat*—Ghantákrití, ghantákár.
- CÁM'PHOR, CÁM'PHIRE, *n.* (L. *camphora*) a solid white gum—*Káfúr*—Karpúr, kapúr.
- CÁM'PHIRE, *v.* to impregnate with camphire—*Káfúr-amez k.*—Kapúr milána, karpúra-yukt k.
- CÁM'PHO-RATE, CÁM'PHO-RA-TED, *a.* impregnated with camphor—*Káfúr-amez*—Karpúríya, karpúramay, karpúrayukt, kapúr se milá huá.
- CÁN, *v.* (S. *canan*) to be able, to have power; *p. t.* COULD—*Sakná^h*.
- CÁN, *n.* (S. *canna*) a vessel for liquor—*Piyála, qarába, suráhi*—Chukarí, jalapátra, páni ká bāsan, katorá, khorá.
- CÁN'A-KIN, *n.* a little can, a small cup—*Piyáli*—Katorí, khorí, khoríyá.
- CA-NÁILLE', ca-náil', *n.* (Fr.) the rabble—*Kamíne log*—Adham log, nich log.
- CA-NÁIL', *n.* (L. *canalis*) a water-course made by art, a duct—*Nahr*—Nálá, náli.
- CA-NÁRY, *n.* wine brought from the Canary islands, a singing bird, an old dance—

Kaneri jazair ki anguri sharaab, khush-awaz ek chiriyā jo ibtidā meñ Kaneri ke jaziron se āi thi, ek yadim nāch—Kaneri tāpuon ká diákshāmadya, miñhe bol ki chiriyā jo pahile pahā Kaneri nām tāpuon se āi thi, ek purānā nāch.

CAN'CEL, *v.* (L. *cancelli*) to blot out, to efface, to obliterate—*Manrūkh k., bātīl k., radd k., mīlānā^h*—Meñnā, dho dālnā, uñhā denā, pñehhnā, kāt dālnā, lop k., vyarth k.

CAN'CEL-LA-TEP, *a* marked with cross lines—*Chār-khāna, jāl-dār*—Añi beññi lakiron se khinchāyā huā.

CAN'ČER, *n.* (L.) a crab-fish, one of the signs of the zodiac, a virulent sore—*Kekarā^h, burj-i-sartān, sartān, nāsūr*—Kark, karkat, karkatarāsi, karkarāsi, bañdarghāv, visphot, bhagandar. [ghāv ká rogī h., visphot ká rogī h.]

CAN'ČER-ATE, *v.* to grow cancerous—*Bhagandar ká rogī h., nāsūr ká rogī h.*—Bañdar

CAN'ČER-OUS, *a.* having the qualities of a cancer—*Nāsūr sū, bhagandar-sifāt*—Vispho-taḡunavisisht, bañdarghāv ká dharm rakhne w.

CAN'DENT, *a.* (L. *candeo*) hot, glowing with heat—*Garm, tūbān, munawwar*—Ushpa, dañdaktā, dañdaktā, jājwalyamān, uttaptā.

CAN'DID, *a.* (L. *candidus*) fair, open, frank, ingenuous, sincere—*Sāf, kushāda-dil, sāf-dil, sīna-sāf, be-makr-o-fareb, be-raib-o-riyā, be-riyā, rāst, sādiq, pāk, rāst-bāz*—Nirmalamatī, sūddhāntahkarañā, khule man ká, saral, sidhā, nishkapat, sachchā, kharā.

CAN'DID-LY, *ad.* fairly, openly, frankly—*Safai se, sāf-dili se, sadāqat se, rāsti se*—Saratā se, khulākhuli, man kholkar, sachchāi se, kharāi se, sidhāi se, binā kapat.

CAN'DID-NESS, *n.* frankness, ingenuousness—*Safai, sāf-dili, rāsti*—Saratātā, kharāi, sachchāi, sidhāi.

CAN'DOUR, *n.* openness, frankness, fairness—*Sāf-dilā, safai, rāsti, pāk-bāzi, be-riyāi*—Mankholañ, vimalātmatā, sachchāi, sachautī, kharāi, sidhāi, saralatā.

CAN'DI-DATE, *n.* one who competes for an office—*Ummad-wār, khwāhān*—Padābhilā-shī, padānweshī, āsrait. [Sikthadīpāk, madhūchchhishtadīpāk, govapamayadīpāk.]

CAN'DLE, *n.* (L. *candela*) a light made of wax or tallow—*Mom-batti, charbi ki batti*—

CAN'DLE-HOLD-ER, *n.* one who holds a candle—*Batti dikhāne w^h, batti pakarne w^h*—Dīpadhārī. [batti ki roshni—Dīpaprabhā, pradīpadutyutī, diyā ká ujjiyalā.]

CAN'DLE-LIGHT, *n.* the light of a candle—*Mom-batti ki roshni, charbi ki batti ki roshni*,

CAN'DLE-MAS, *n.* the feast of the purification of the Blessed Virgin, formerly celebrated with lights—*Hazrat Mariam ke chillā nahāne ká din, is roz age bahut batīyāñ rau-shan hoti thiñ*—Isā Masih kī mātā Mariam ke prasavañch ká parvedin.

CAN'DLE-STICK, *n.* an instrument for holding a candle—*Sham'-dān*—Dīpadhār, dipapīdap, varttyādhār. [kī sāmagri.]

CAN'DLE-STUFF, *n.* stuff for making candles—*Batti banāne ká masālik*—Batti banāne

CAN'DLE-WAST-ER, *n.* one that wastes candles—*Batti kharāb k. w., batti be-fāida sarf k. w.*—Batti nishprayojan uñhā dālnē w.

CANDY, *v.* (L. *candeo* ?) to conserve with sugar, to grow congealed; *n.* a conserve—*Pāgnā^h, pagnā^h, jam jānā^h; n. pāg^h, pāk^h, murabba*—*n.* Sarkarā.

CANE, *n.* (L. *canna*) a reed, the sugar-plant, a walking-stick; *v.* to beat—*Narkat^h, bel^h, beñt^h, ūkh^h, ūkh^h, gāñrā^h, kalā gāñrā^h, chharī^h, lāthi*; *v. beñtiyānā^h, lathiyānā^h, beñt mārā^h, lāthi mārā^h*. [narkat yā beñt ká banā huā^h.]

CANY, *a.* full of canes, consisting of canes—*Narkat beñt ūkh yā chharī se bhārā huā^h*,

CA-NINE, *a.* (L. *canis*) having the properties of a dog, pertaining to a dog—*Sag-sifāt, kutte ke muta'alliq*—Kukkuriya, kukkurasambandhak. [matāi ā.]

CAN-I-CULE, **CA-NIC-U-LA**, *n.* the dog-star—*Shi'ra-l'-abūr, shi'ra-l'-yamāni*—Kukkuranā-

CA-NIC-U-LAR, *a.* belonging to the dog-star—*Muta'alliq-i-shi'ra-l'-abūr, shi'ra-l'-yamāni se nisbat-dār*—Kukkuranāmanakshatrasambandhi.

CAN-IS-TER, *n.* (L. *canistrum*) a small box for tea, a small basket—*Chā ká dabbā^h, pitirī^h, tokri^h*.

CANK'ER, *n.* (L. *cancer*) a worm, a disease in trees, a corroding ulcer, any thing that corrupts or consumes; *v.* to corrupt, to decay, to infect—*Kirā^h, ghun^h, ek rog jo peryō meñ laq jātā hai jis se unke patte aur chhilke sarkar gir parte haiñ^h, bañdarghāv^h, ghāv^h, larḡon ke munh meñ jo nīnāwāñ hotā hai^h, sarāne khā-dālnē bigārne yā meñt dālnē w.; v. sarāñā^h, bigārñā^h, khā-lenā^h, sarñā^h, bigarñā^h*.

CANK'ERED, *a.* crabbed, morose—*Tund-kho, tursh-rū, durusht-kho*—Chirchirā, nakcharhā, karkās. [khilāfi se—Chirchirāhat se, virodh se.]

CANK'ERED-LY, *ad.* crossly, adversely—*Durusht-khoi se, tund-khoi se, mukhālafat yā bar-*

CANK'ER-OUS, *a.* corroding like a canker—*Kire yā ghun sū khā-lene w^h*.

CANK'ER-BIT, *a.* bitten by an envenomed tooth—*Zahrile dānt se kātā huā*—Bikhahe dānt se dañsā huā.

CANK'ER-WORM, *n.* a worm that destroys plants and fruit—*Ek kirā jo andar se nabātāt aur mevōñ ko khā letā hai*—*Ek kirā jo bhitār se paudhoñ aur phaloñ ko khā letā hai.*

- CĀN'NI-BAL, *n.* (L. *canis* ?) a man-eater—*Ādam-khor*—Manushyabhoji, rākshas.
- CĀN'NI-BAL-IṢM, *n.* the eating of human flesh—*Ādam-khorī*—Manushyabhojitwa, manushyamāṣabhojan. [sadrīś, manushyabhoji ke sadrīś.
- CĀN'NI-BAL-LY, *ad.* in the manner of a cannibal—*Ādam-khor ke taur par*—Rākshas ke
- CĀN'NON, *n.* (L. *canna*) a great gun for battery—*Top*—Barā agnyastra.
- CĀN-NON-ADE, *v.* to batter with cannon; *n.* an attack with cannon—*Topēn mārṇā gole lagānā^h*; *n.* *topōn ki mār, golōn ki mār^h*.
- CĀN-NON-IĒR, *n.* one who manages cannon; *v.* to fire upon with cannon—*Gol-andāz*; *v.* *topēn chhoṛṇā, topēn mārṇā*—*Golā chālāne w., golāchalā*; *v.* *gole chhoṛṇā, golōn se mārṇā*.
- CĀN-NON-BĀLL, *n.* a ball for a cannon—*Top kā golā, golā*—Agyastra kā golā.
- CĀN-NON-PRŌOF, *a.* proof against cannon—*Jis meṅ top kā golā usar na kar sake*—Agyastrābhēdyā, jismeṅ agnyastra kā golā paith na sakai.
- CĀN-NON-SHŌT, *n.* balls for cannon, the distance a cannon will throw a ball—*Top ke gole, jis dūri tak top kā golā jā saktā hai, gole kā tappā^h*—Agyastra ke gole, jis antar tak agnyastra ke gole jā sakain.
- CĀN'NOT, (*cun, not*) a word denoting inability—*Nahin saknā^b*. [dōngī.
- CĀ-NŌE, *n.* an Indian boat—*Amerika ke aśī logōn kā dōngā*—Amerika ke ādi logōn ki
- CĀN'ON, *n.* (L.) a rule, a law, the books of Holy Scripture, a dignity in cathedrals—*Qānūn, qā'ida, rasm, āin, kitāb-i-muqaddas, ek qism kā pādri*—Niyam, vyavasthā, itī, Isāiyōn ki dharmapustak, ek prakār kā dharmopadeśak.
- CĀN'ON-ESS, *n.* a woman possessed of a prebend—*Ek aurat jisko kisi girje ki āmulāni se tunkhvāh milti hai*—Ek stri jisko kisi Isāibhajanabhawan se vetan miltā hai.
- CĀ-NŌN'I-CAL, *a.* according to canon, regular—*Qānūn yā mazhab-i-qā'ide ke muwāfiq, bā-qā'ida*—Dharmaśāstriya, dharmasāstra ke anusār, vyāvahārik, uniyamik.
- CĀ-NŌN'I-CAL-LY, *ad.* agreeably to canon—*Qā'ide ke muwāfiq*—Vidhi ke anusār, yathā-vidhi, vidhipurvak. [bā-qā'idagi—Dharmaśāstriyatwa, vyāvahārikatwa.
- CĀ-NŌN'I-CAL-NESS, *n.* the quality or state of being canonical—*Qānūn ke muwāfiq honā*.
- CĀ-NŌN'I-CALN, *n. pl.* the full dress of a clergyman—*Pādriyōn kā muqarrari pūrā libās*—Purohitōn ke niyat sakal vastra, purohitaveś.
- CĀ-NŌN'I-GATE, *n.* the office of a canon—*Pādri kā 'uhda*—Purohit kā pad, yājakapad.
- CĀN'ON-IST, *n.* one versed in canon law—*Faqih, dīni qānūn jānne w.*—Purohitavyavahārapandit, purohitadharmaśāstrajña.
- CĀN-ON-IS'TIC, *a.* belonging to a canonist—*Faqih ke muta'alliq, dīni qānūn jānne wāle ke muta'alliq*—Purohitavyavahārapanditavishayak, purohitadharmaśāstrajñasambandhi. [logōn meṅ saṁsthāpit k., kisi sādhu ko siddha jānōn meṅ gaṇanā k.
- CĀN'ON-IZE, *v.* to declare a man a saint—*Kisi ko walī yā pīr qarār denā*—Kisi ko siddha
- CĀN-ON-I-ZĀ'TION, *n.* the act of declaring a saint—*Kisi ko walī yā pīr qarār d.*—Siddha logōn meṅ kisi sādhu ko saṁsthāpitk. [uhda—Purohitasambandhi pad wā jivikā.
- CĀN'ON-RY, CĀN'ON-SHIP, *n.* a benefice in a cathedral or collegiate church—*Pādri kā ek*
- CĀN'O-PY, *n.* (Gr. *konops*) a covering over the head; *v.* to cover with a canopy—*Sūya-bān, shāmiyāna*; *v.* *shāmiyāna tānnā, sūya-bān lagānā*—Chāndawā; *v.* chāndawā tānnā.
- CĀ-NŌROUS, *a.* (L. *cano*) musical—*Khush-āwāz, shīrīn-lahū*—Suswar, mīthe swar kā.
- CĀNT, *n.* (L. *cantum*) a whining hypocritical manner of speech, corrupt dialect, auction; *v.* to speak with a whining affected tone, to sell or bid at an auction—*Gīngī-nāne ki makr-āmez guft-o-gū, kamsalā, kharāb Urdū, kharāb bolī, nīlām*; *v.* *gīngī-nānā^b, bhīnbhīnānā^b, nīlām k., nīlām meṅ bolnā*—Jhīkne aur kapaṭ ki bātchīt, bhrashtabhāshā, kubhāshā; *v.* jhīkhnā, girgīrānā.
- CĀN'TER, *n.* a hypocrite—*Makkār, riyākār, zahūd-khush*—Dimbhī, dhōngī, kapataveśī.
- CĀN'TING-LY, *ad.* in a canting manner—*Gīngīnāhat se^b, bhīnbhīnāhat se^b, jhīkhte^b, burī bolī se^b*.
- CĀN'TI-CLE, *n.* a song, Song of Solomon—*Gīt^b, Sulamān kā banāyā huā gīt^b*.
- CĀN'TO, *n.* a book or section of a poem—*Nazm kā bāb, fash, qat'a*—Kāvya kā kāṇḍ.
- CĀN-ZŌ-NĒN, *n.* a little song—*Ek chhotā gīt^b*. [adhyaya, skandha, sarg, par.
- CAN'TEEN, *n.* (Fr. *cantine*) a tin vessel used by soldiers to carry liquors—*Sufed-mālī lohe kā bartan jismeṅ sipāhī log sharāb wagarā raqīq shāi le-jāte haiṅ*—Trāpu-shabbānd jismeṅ sastrādhārī madya ādi le jāte haiṅ. [*v.* *poiān chālṇā yā chālānā^b*.
- CĀN'TER, *n.* (*Canterbury*) an easy gallop; *v.* to gallop easily or gently—*Poiān chāl^b*;
- CAN'THAR-I-DES, *n. pl.* (L.) Spanish flies used to raise blisters—*Zarārīh, sūn-kīrā^b, badan meṅ phore naidā karne ke liye Spen mulk ki makkhiyān*—Bīndī, sarīr meṅ phore utpānna karne ke nimitta Spen deś ki makkhiyān. [khaṇḍ.
- CANT'LET, *n.* (L. *quantulum*?) a piece, a fragment—*Pāra, purā*—Tukrā, ṭuk.
- CĀN'TON, *n.* (Fr.) a division of a country; *v.* to divide into little parts—*Zil', pargana*; *v.* *chhōte chhōte tukrōn meṅ munqasam k.*—Bhūchakra, bhūpradeś; *v.* chhōte chhōte ṭukōn meṅ vibhakt k.

- CAN'TON-IZE, *v.* to divide into small districts—*Chhoṭe chhoṭe zīl'ōn meṇ mungasam k., zīl-bandī k.*—Chhoṭe chhoṭe bhūchakrōṇ wā bhūpradesōṇ meṇ bāṭnā. [nī^h]
- CAN'TON-MENT, *n.* a division or district occupied by soldiers when quartered—*Chhāw-*
- CAN'VASS, *n.* (L. *cannabis*) a coarse hempen cloth, examination, solicitation; *v.* to sift, to examine, to solicit votes—*Vilāyatī tūt yā gazi, tahqīqāt, āzmāish, iltimās, darkhwāst; v. daryāft k., tahqīqāt k., āzmāish k., logōṇ se 'uhde par muqarrar hone ke wāste iltimās k.*—Tāt wā gārbā, parikshā, jānchāw, chhanāw, chhriyān, biṇṭi, chhaurī, nivedan, prārthanā; *v. parikshā k., jānchnā, chhānnā, bhālī bhāntī dekhhāḷ lenā, kisi pad par niyukt hone ke nimitta logōṇ se prārthanā k., logōṇ se kisi pad ke pāne kī prārthanā k.*
- CAN'VASS-ER, *n.* one who canvasses—*Āzmāish k. w., tahqīqāt k. w., kisi 'uḍe par taqarrur hone ke liye logōṇ se iltimās k. w.*—Jānchawāiyā, dekhnē w., parikshak, logōṇ se kisi pad kī prārthak. [sir ko dhāipmā^h]
- CÁP, *n.* (S. *cappe*) a covering for the head; *v.* to cover the head—*Sar-posh, topī^h; v. CAP'PER, n.* one who makes or sells caps—*Sar-posh-sāz, sar-posh-furosh, topī-sāz, topī-furosh*—*Topī banāne w. wā bechnē w.*
- CÁP-A-PIĒ', *a.* (Fr.) from head to foot—*Sar-á-pá*—Sir se pānw tak, nakhsikh.
- CÁP'CASE, *n.* a covered case, a chest—*Dhānpā yā mūndā clabb^h, petī^h, sandūq.*
- CÁP'PĀ-PER, *n.* a sort of coarse paper—*Moṭā kāgr; Moṭā likhānupatra.*
- CÁP'A-BLE, *a.* (L. *capio*) able to hold or contain, equal to, qualified for—*Rakhne yā shāmīl karne ke lāiq, munāfiq, lāiq, qābil*—Dhārapaksham, ādānayogya, yogya, upayukt, samarth. [upayogitā, kshamatā, samarthya]
- CÁP-BIL'ITY, *n.* the quality of being capable—*Qābīliyat, liyāqat, istī'dād*—Yogyatā,
- CÁP-BLE-NESS, *n.* the state of being capable—*Liyāqat, qābīliyat*—Yogyatā, upayogitā.
- CÁP'ĀQ'ITY, *v.* to make capable—*Lāiq k., qābil k.*—Samarth k., upayukt k., yogya k.
- CÁP'ĀCIOUS, *a.* wide, large, extensive—*Kushāda, farākh, wasī*—Chaurā, barā, prasast, phailā. [liyāqat—Chaurāī, chaklāī, prasastatā, viśālātā, dhārapāsakti]
- CÁP'ĀCIOUS-NESS, *n.* the power of holding—*Kushādagi, was'at, rakhne kī tāqat wā*
- CÁP'ĀQ'ITY, *v.* to make capable—*Qābil k., liyāqat d., maq'*—*akhshnā*—*Sar* k., yogya k., upayukt k.
- CÁP'ĀQ'ITY, *n.* room, space, power, ability, state, character—*idān, was'at, kushādagi, tāqat, maqdūr, hūsiyat, liyāqat, is'at, darya, pesha, khāsiyat*—Antāw, samāw, samāī, phailāw, aurāī, vistār, samādhya, śakti, parākram, yogyatā, upayuktatā, upayogitā, dāsī, avasthā, bhāv, vritti.
- CÁP'ĀRI-SON, *n.* (Fr. *caparaçon*) a covering for a horse; *v.* to dress pompously—*Ghore kī āwāish kī jhūl; v. zeb-o-zinat kī kuprā pahinānā, pūzi pattā laṅānā*—Ghore kī barhiyā jhūl, aswasajjā; *v. achchhe achchhe kapre pahinānā, uttam vastroṇ se sajanā.*
- CÁP'LE, *n.* (L. *caput*) a headland, the neck-piece of a coat or cloak—*Teg-i-koh, binī-koh, rās, girebān, kurte kī girebān*—Antarip, grivāprachchhad, gale kī vāstra.
- CÁP'PER, *n.* (L. *capere*) a leap, a jump; *v.* to dance, to leap, to skip—*Bakar-kūd^h, uchhāl^h, kūd^h; v. nāchnā^h, kūdā^h, uchhalnā^h.*
- CÁP'PER-ER, *n.* one who capers—*Kūdne w^h, uchhalne w^h, kudakkār^h.*
- CÁP'PI-OLE, *n.* (Fr.) a leap without advancing, a dance—*Bakar-kūd^h, nāch^h.*
- CÁP'PER, *n.* the bud of the caper-bush used as a pickle—*Ek jhāri kī kali jiskā achār bantā hai^h.*
- CÁP'IL-LA-RY, *a.* (L. *capillus*) like a hair, small, minute; *n.* a small tube—*Bāl ke mānind, mīhūn, bārik; n. chhoṭī nālī^h*—Keśopam, keś ke sudriś, chhoṭā, atisūkshma; *n. sūkshmanālī.*
- CÁP'IL-LA-MENT, *n.* a fine thread or fibre—*Bārik sūt yā resha*—Sūkshmasūt.
- CÁP'IL-TAL, *a.* (L. *caput*) relating to the head, affecting the life, chief, principal; *n.* the upper part of a pillar, the chief city, the principal sum, stock, a large letter—*Sir ke mutū'alliy, wājibu-l-qatl, qābil-i-qatl, 'uzim, kalān, khāss; v. kisi khambhe ke upar kī hissa, sūtūn ke sir kī kugar, pāc-tukht, takht-gāh, dāru-l-khilāfat, dāru-l-saltanat, jam', asl, sar-māya, qalāmī yā chhūpe kī barā harf*—Mastakasambandhī, mastakiya, mūnīr kī, badhadandya, badhadand ke yogya, mukhya, pradhān, barā, uttam; *n. khambhe kī uparī bhāg, stambhasārīsh, khambhe kī mātā, rājadhānī, mūladhan, mūladravya, pūñjī, barā akshar.* [mūladhanādhya, dhanādhya]
- CÁP'IL-TAL-IST, *n.* one who has capital or stock—*Sar-māya-dār, māl-dār, Pūñjīwālā.*
- CÁP'IL-TAL-LY, *ad.* in a capital manner—*Khūbī se, wājibu-l-qatl*—Uttam prakār se, bhālī bhāntī se, prāpadand se.
- CÁP'IL-TĀ'TION, *n.* numeration by heads, taxation on each individual—*Sar-shumārī, har shakhs par kar-bandī*—Mastakasūkhyā, prayek vekti par karlāgān.
- CÁP'IL-TOL, *n.* the temple of Jupiter at Rome, a temple, a public edifice—*Shahr-i-Rom meṇ Jēpitar kī māndīr, māndīr, but-khāna, sarkārī 'imārat*—Rom nagar meṇ jupitar kī dewālay, dewālay, māndap, rājasambandhī griha.

- CAP-ĪT'U-LAR**, *n.* a statute or member of an ecclesiastical chapter—*Pādriyon ki majlis kā qū'ida yā ek shakhs*—Dharmādhyakshon ki sabhā ki vyavasthāsāhita vā uskā sabhāśud. [se—Dharmādhyakshon ki sabhā ki riti se.
- CAP-ĪT'U-LAR-LY**, *ad.* in the form of an ecclesiastical chapter—*Machahi majlis ke taur*
- CAP-ĪT'U-LAR-RY**, *h.* relating to the chapter of a cathedral—*Girje ke mutā'alliq pādriyon ki jam'at se nisbat-dār*—Dharmādhyakshon ki sabhā kā sambandhi.
- CAP-ĪT'U-LATF**, *v.* to surrender on conditions—*Shartōn par muti' h.*—Kuchh bāndhej vā niyam karke šatru ke vās meñ honā.
- CAP-ĪT-U-LĀ'TION**, *n.* the act of capitulating—*Shartōn ke sāth muti' h. yā sauñpnā*—Niyamapūrvak šatru ke vās meñ honā vā šatru ko sauñp denā. [kut.
- CĀ'PON**, *n.* (L. *capo*) a castrated cock—*Khasi murg, ākhta murg*—Vrīshanahin kuk.
- CAP-POU('H)**, *n.* (Fr. *capuce*) a monk's hood, the hood of a cloak—*Fuqr ke sir kā kaprā, darsesh kā sar-posh, darsesh ki ophnā*—Yatī vā udāsī ke sir dhāñpne kā kaprā, vairāgi ki ophni.
- CAP-PRĪ'CE**, *n.* (Fr.) whim, fancy—*Wahm, khām-khiyāli, tavahhum, be-sabāti, tazalul, talawwun-mizāji, har-dam-khiyāli*—Sanak, lahar, lalak, tarañg, asthir icchhā, manolaulya.
- CAP-PRĪ'CIUS**, *a.* whimsical, fanciful—*Talawwun-tab', talawwun-mizāj, hardam-khiyāl*—Oohhā, lahari, sanaki, asthir, dhāñchalahrīday.
- CAP-PRĪ'CIUS-LY**, *ad.* whimsically—*Talawwun-mizāji se, tazalul se, be-sabāti se, wahm se*—Sanak se, lahar se, lalak se, tarañg se, ochhepan se.
- CAP-PRĪ'CIUS-NESS**, *n.* whimsicalness—*Talawwun-mizāji, har-dam-khiyāli, tazalul, wahm*—Chāñchalatā, asthiratī, chittataralatā, chapalbtā. [Makararāsī, makar.
- CĀP'RĪ-CORN**, *n.* (L. *caper, cornu*) one of the signs of the zodiac—*Burj-i-jadī, jadī*
- CĀP-RĪ-FĪ-CĀTION**, *n.* (*caper, ficus*) a method of ripening figs—*Anjir pakāne kā ek taur*—Anjir gular vā pipal ke phal ke pakkā karne kā ek prakār.
- CAP-SĪZE**, *v.* to upset, to overturn—*Ulatnā^h, ulat' dh', ulātnā^h, ultānā^h, tal-ūpar k^h.*
- CĀP'STAN**, *n.* (Fr. *ca'estan*) a machine to draw up a great weight—*Jarr-i-saqil, langar arth k*—Bhāri^h ko ūpar khīñchilene kī kal. [kargikā.
- CAP'SULE**, *n.* the seed vessel of a plant—*Tukhm-dān*—Vijakoś, vijaput,
- CĀP'SU-LAR**, *adj.* hollow like a chest—*Sandūq ki turah jāuf-dār*—Vijakośakar, putk. [—Kośasth, kośaparigat.
- CĀP'SU-LATE**, *adj.* enclosed, as a band ki goyā sandūq meñ ho, band, gilāfi
- CAPTAIN**, *n.* (Fr. *capitaine*) the commander of a ship, a troop of horse, or a company of foot, a chief—*Nākhudā, risāla-dār, sūba-dār kap'tān, sar-dār, sar-guroh, sar-gana, peshwā*—Naukā athawā sānya kī adhipati, mukhiyā, nāyak.
- CAPTAIN-CY**, *n.* the office of a captain—*Nākhudā, risāla-dār, sūba-dārī, jam'at-dārī, sar-dārī, sar-gurohī*—Naukā athawā sānya ke adhipati kā pad, mukhiyā, nāyak kā pad.
- CAPTAIN-RY**, *n.* chieftainship—*Sar-dārī, sar-gurohī*—Mukhiyā, pradhānatā.
- CAPTAIN-SHIP**, *n.* the rank or post of a captain, skill in warfare—*Nākhudādī, risāla-dār, sūba-dārī, jam'at-dārī, sar-dārī, jangi kunar*—Naukā athawā senā ke adhipati kā pad, mukhiyā, yuddha meñ nipupatā, larāi kī kuśalatā vā chaturāi.
- CAPTION**, *n.* (L. *captum*) the act of taking by a judicial process—*Hakim kī taraf se giriftārī*—Rājā kī or se dharpakar. [lenā, lokaprāsāśasevan.
- CAP-TĀ'TION**, *n.* the act of catching favour—*Khātir-joi, razā-talabi, khush-āmad*—Barāi
- CAP'TIOUS**, *a.* catching at faults, apt to cavil—*'Aib-jo, nukta-chīn, hujjati, takrārī, qaziya-dallāl, tunuk-mizāj, mutariz*—Dosh niharne w., doshagrāhi, chhidránweshī, kisi kā chhed dekhne w., jhagrālū, bakberiyā, chirehīrā, vitanā kī w.
- CAP'TIOUS-LY**, *ad.* in a captious manner—*Nukta-chīni se, 'aib-joi se, hujjati taur se, qaziya-dallālī se, tunuk-mizājī se*—Dosh niharne kī riti so, chhidránweshī riti se, chhirepan se.
- CAP'TIOUS-NESS**, *n.* inclination to find fault—*Tunuk-mizājī, kaj-bahsi, nukta-chīni*—Doshagrāhitwa, chhidránweshitā, vivādasīlatā, dosh niharne kī icchhā, jhagrālpan.
- CAP-TI-VATE**, *v.* to take prisoner, to charm—*Qaid k., giriftār k., pā-band k., halqa-bagosh k., farefta k., lubhānā^h*—Aṭkanā, phaṣṣinā, vandī k., vaśibhūt k., mohit k., moh lenā.
- CAP-TI-VĀ'TION**, *n.* the act of captivating—*Giriftārī, pā-bandī, halqa-bagoshi, fareftagi, lubhāw^h*—Vandikarap, dāsikarap, bandhan, grahan, vaśikarap, mohan.
- CAPTIVE**, *n.* one taken in war, one charmed; *a.* made prisoner—*Larāi meñ giriftār huā asir, qaidī, banda, gulām, farefta shakhs*; *a.* giriftār, muqaiyad, mahbūs—Yud-dhalabdhavandī, yuddhagrāhi, jo šatrujan larāi meñ hāth lage, bāndhuā, vaśibhūt jan, mohitavyakti; *a.* pakarī gayā, vandikrit, šatru ke vās kiyā gayā, šatrudhrit, šatrugrast. [—Vaśibhūtātā, vaśyatā, bāndhuai, dāsata, dāspanā, dasebhāv.
- CAP-TIV-I-TY**, *n.* subjection, bondage, slavery—*Tābī-dārī, asirī, qaid, giriftārī, gulāmī*

- CÁP-TOR**, *n.* one who takes a prisoner or a prize — *Wah shakhs jo larái meñ lút kartá hai yá dushman ke ádmi pakartá hai* — *Wah purush jo larái meñ lút kartá hai wá šatru-jan pakartá hai, pakarne w., pakarwaiya.*
- CÁP-TURE**, *n.* the act of taking, a prize; *v.* to take as a prize — *Giriftári, yaqmá, ganímat*; *v. yaqmá lená, sar k.* — *Pakar, dhar, lút; v. yuddha meñ lút lená.*
- CÁP-U-CHÍN'**, *cáp-u shín'*, *n.* (Fr. *capuce*) a cloak with a hood, an order of friars, a kind of pigeon — *Sarposh-dár labáda, fujiron ká firqa, ek qism ká kabútar* — *Jhabará, vairágiyon wá udásiyon ká ek panth wá jathá, ek prakár ká kapot.*
- CÁR**, *n.* (L. *carrus*) a small carriage of burden, a chariot of war or triumph — *Chhakrá^b, jang yá fath ki gári* — *Ladui gári, yuddha wá jay ki gári wá bahal.*
- CÁR'MAN**, *n.* a driver of a car — *Gári-bán* — *Bahalwan.* [ChLotá agnyastra.
- CÁR'A-BINE**, **CÁR'BINE**, *n.* (Fr. *carabine*) a short gun — *Qarábín, chhotí bandúq* —
- CÁR-A-BIN-ÉER'**, *n.* a sort of light horseman — *Subuk-siláh-sawár* — *Jo ghurcharhá halke šastra bándhe rahtá hai.*
- CÁR'ACK**, *n.* (Sp. *caraca*) a large ship — *Bará jaház* — *Barí nauká.*
- CÁR'AT**, **CÁR'ACT**, *n.* (Gr. *keration*) a weight of four grains, a weight that expresses the fineness of gold — *Chár cháwal ká wazn* — *Chár cháwal ká bánt.* [múh.
- CÁR'A-YÁN'**, *n.* (Ar.) a body of travellers — *Kárwán, qáfila* — *Pathikagap, pathikasa-*
- CÁR-A-YÁN'SA-RY**, *n.* a house for travellers — *Sarú, musáfir-khána, kárwán-sardé* — *Pathi-*
kon ke tikne ká sthán, pathikásray. [ki nauká.
- CÁR'A-VÉL**, **CÁR'VEI**, *n.* (Sp. *caravela*) a sort of ship — *Ek qism ká jaház* — *Ek prakár*
- CÁR'BÓN**, *n.* (L. *carbo*) pure charcoal — *Nirálá koylá^a.*
- CÁR-BO-NÁ'CEUS**, *a.* containing carbon — *Nikhális koyle-dár, jismeñ níkhális koylá ho* —
Nirálá koylámay, jismeñ nirálá koylá ho. [sanbandhi.
- CÁR-BÓN'IC**, *a.* pertaining to carbon — *Nikhális koyle ke muta'allig* — *Nirále koyle ká*
- CÁR-BO-NÁ'NO**, *n.* meat cut across to be broiled on the coals; *v.* to cut for broiling on the coals — *Qina-pára, patthar ke koylon par bhúnne ke láq káta aur banáyá huá gosht* — *v. gosht ko koylon par bhúnne ke láq kát-kút kar banána* — *Bhúnne ke yogya káta aur banáyá huá máns*; *v. máns ko patthar ko koylon par bhúnne ke yogya kátkút kar banána.* [mani, raktamánik, sarpamani, padmarág, phuñsi
- CÁR'BUN-CLE**, *n.* a red gem, a pimple — *La^a, shab-chirág, muñh par ká muñhá^a* — *Rakta-*
- CÁR'BUN-CLED**, *a.* set with carbuncles — *Shab-chirág se jará huá* — *Padmarág se jará huá raktamani se jará huá.* [tuwq — Ratnon ki sikari wá pattí.
- CÁR'CA-NET**, *n.* (Fr. *carcan*) a chain or collar of jewels — *Jawáhir ki zanjir yá*
- CÁR'CASS**, *n.* (Fr. *carcasse*) a dead body — *Lásh, murda* — *Loth, mritasárir, šav.*
- CÁR'CE-RAL**, *a.* (L. *carcer*) belonging to prisons — *Zindán ke muta'allig, qaid-kháne se nisbat-dár* — *Bándhuon ke ghar ká sambandhi, káragárasambandhi, bandhanáláyasam-*
bandhak.
- CÁRD**, *n.* (L. *charta*) a painted paper used for games, a paper containing an address, a note — *Khelne ká tás^b, ek tukrá kágaz jis par nám yá thikáná likhá rahtá hai, chitthi^b.*
- CÁRD'ER**, *n.* one who plays at cards — *Tás khelne w^b.*
- CÁRD'ING**, *n.* the act of playing at cards — *Tás ká khel^b.*
- CÁRD'MÁK-ER**, *n.* a maker of cards — *Tás-sáz* — *Tás banáne w.* [mañch.
- CÁRD'TÁ-BLE**, *n.* a table for playing cards — *Tás khelne ki mez* — *Tás khelne ká phalak wá*
- CÁRD'MATCH**, *n.* a piece of card dipped in melted sulphur — *Galáye hue gandhak meñ d'bháyá huá tás^b.*
- CÁRD**, *v.* (L. *caro*) to comb wool, to mingle, to disentangle; *n.* an instrument for combing wool — *Túmbná^a, túmná^a, dhunná^a, dhunakná^a, miláná^a, suljháná^a*; *n. dhunne ká ála* — *n. Dhunakne wá dhunne ká yantra, dhanuki.*
- CÁRD'ER**, *n.* one who cards wool — *Dhuniyá^a, behná^a, bihná^a.*
- CÁR'DI-AC**, **CÁR'DI-A-CAL**, *a.* (Gr. *kardia*) pertaining to the heart — *Dil, muta'allig-i-dil, mufarrih, muqawwi* — *Hridayasambandhi, pushi.* [jwalá.
- CÁR'DI-AL-GY**, *n.* the heart-burn — *Sorish-i-dil, dil ká jalan* — *Hriday ká jalan, bridaya-*
- CÁR'DI-NAL**, *a.* (L. *cardo*) principal, chief; *n.* a dignitary in the Romish church next in rank to the pope, a woman's cloak — *'Azim, akbar, aqwál*; *n. Romi firqe ke nasrániyon ká mujtahid jiská darja sardár pádri ke niche hotá hai, 'aurat ká labáda* — *Pradhán, šreshtha, mukhya, uttam*; *n. Rom nagar ke mahádharmaádhyaaksh ke niche dharmádhipati, striyon ká uttariyavastra višesh.*
- CÁR'DI-NAL-ATE**, **CÁR'DI-NAL-SHIP**, *n.* the office of a cardinal — *Romí firqe ke Nasrániyon ke mujtahid ká 'uhda* — *Rom nagar ke mahádharmaádhyaaksh ke niche dharmádhipatu ká pad.*
- CÁRE**, *n.* (S. *car*) anxiety, caution, charge; *v.* to be anxious, to have a regard to, to be inclined — *Fikr, andešha, tarad lúd, gaur, hosh-yári, hawála, muháfazat, iitimám, hirásat*; *v. fikr k., fikr-mand h., andešha-nák h., liház k., khiyál k., lihátir meñ láná, máil h., rágió h.* — *Chintá, bhávaná, khuťká, gunán, khatká wá kharťká, avadh in,*

soch, sucheti, rakshá ká bhár, rakshá; v. chintá k. bhávaná k., udivigna h., utkanthit h., man meñ láná, samajhná, bhatakná, jhukná, dhalná, pravritta h.

CÁR'FUL, a. anxious, provident, watchful—*Mutaraddid, fikr-mand, dūr-andesh, pesh-bín, khabar-dār, hosh-yār*—Chintit, bhāvit, udivigna, utkanthit, agrasochi, sāvadhān, chaukas, suchet.

CÁR'FUL-LY, ad. heedfully, providently—*Khabar-dārī se, hosh-yārī se, ihtiyāt se, pesh-bīnī se, dūr-andeshī se*—Sāvadhānī se, chaukasāī se, agrasoch se.

CÁR'FUL-NESS, n. heedfulness, anxiety—*Hosh-yārī, ihtiyāt, khabar-dārī, dūr-andeshī, 'āqibat-andeshī, fikr-mandī, andesha-nāki*—Chaukasāī, sāvadhānī, chintā, bhāvanā, utkanthā.

CÁR'LESS, a. naving no care, heedless—*Be-khabar, be-ihitiyāt, gāfil, be-gam, be-fikr, be-andesha, lā-parwā*—Asāvadhān, asoch, achet, asochī, alhar, nischint.

CÁR'LESS-LY, ad. without care, negligently—*Be-parwāī be-khabarī be-ihitiyati yā gaflat se*—Asāvadhānī nischintatā wā amanoyog se.

CÁR'LESS-NESS, a. heedlessness, negligence—*Be-khabarī, be-ihitiyati, gāfilī, gaflat, tagāful, be-parwāī, be-fikrī*—Asāvadhānī, alharpanā, nischintatā, amanoyog. [chintāvyākul.

CÁR'RAZED, a. broken with care—*Fikr-zada, fikr ká mārā*—Chintakul, chintāvyagra, CĀR'TUNED, a. mournful—*Gam-gīn, mutā'asif, gam-khez*—Khedayukt, dukhī, vilāpī.

CA-REEN', v. (L. *carina*) to lay a vessel on one side, in order to repair the other—*Kisī jahāz ko ek pahlu ke bal karnā tākī dīsrē pahlu kī marammat ho*—Kisī naukā ko ek kait ke bal karnā jismēñ dusrī kait jahāñ tūti phatī ho wahāñ sudhārī jāy.

CA-REER', n. (Fr. *carrière*) a course, a race, speed; v. to move rapidly—*Daur^h, sarpat^h, rau, tez-ravi; v. tez chalnā, daurnā^h*,—Gati, chāl, gamān, chalan, veg; v. dhāwnā, āghra chalnā.

CA-RESS', v. (L. *carus*) to fondle, to embrace with affection; n. an act of endearment—*Pyār k^h, dulār k^h, dulārānā^h, sahajānā^h, dularānā^h, chhoh k^h, pyār se gale lagā-nā^h, pyār se kauriyānā; n. lār^h, pyār^h, dulār^h*.

CĀ'RPT, n. (L.) a mark [A] which shows where something interlined should be read—*Ek nishān [A] jis se yah qaraz hai kī kuchh wahāñ chhūt gayā hai so kahīñ hāshiyē waqaira par likhā hai usko parhnā chāhiyē*—Ek chihna [A] jis se yah āsāy hai kī us sthān par kuchh chhūt gayā hai so kahīñ likhā hai usko parhnā chāhiyē.

CĀR'GO, n. (L. *carrus* ?) the lading of a ship—*Bār-i-jahāz*—Bhartī, khep, nāw kī bojhāī.

CĀR-I-CA-TŪRE', n. (It. *caricatura*) a ludicrous painting or description; v. to ridicule, to represent ludicrously—*Sawāng ke taur par kisi kī taswīr yā naql; v. sawāng ke taur par kisi kī taswīr khīnchnā yā naql k.*—Sawāng kī bhāntī kisi kā chitra wā varpan; v. Sawāng kī bhāntī kisi kā chitra khīnchnā wā varpan k.

CĀR-I-CA-TŪ'RIST, n. one who caricatures—*Bhāñ^h, naqqāl, sawāng ke taur par kisi kī taswīr khīnchne v. yā naql k. w.*—Sawāng kī bhāntī kisi kā chitra khīnchne v. wā varpan k. w. [sarāw.

CĀ'R-I-ES, n. (L.) rottenness of a bone—*Haḍḍī kī bosidagi*—Hār kī sarāwat, hār kā

CĀ'R-I-OUS, a. rotten—*Bosida*—Sarā.

CĀR-I-ŌS'ITY, n. rottenness—*Bosidagi*—Sarāw, sarāwat.

CĀR-MIN'A-TIVE, a. (L. *carmen*) expelling wind; n. a medicine that expels wind—*Hawā nikālne v., bād-bur, hāw-hartā^h; n. hawā nikālne wālī dawā, bād-bur dawā*—Vātaghna, vāyughna, vāyunāśī; n. vāyunāśī aushadh, vātaghna aushadh.

CĀRK, v. (S. *carc*) to be anxious—*Mutaraddid h., mutafakkir h.*—Chintit honā, bhāvit h., chintākul honā, chintāvyākul bonā. [kharkā, gunān.

CĀR'KING, n. anxiety, care—*Andesha, fikr, taraddud*—Chintā, bhāvanā, khūṭkā, CĀRLE, n. (S. *ceorl*), a strong rude man—*Ek mazbūt nā-tarāshida shakhs*—Ek porhā

ganwar. [rang—Raktarāng.

CĀR'MINE, n. (Fr. *carmin*) a bright red or crimson colour—*Ahmar, ek nihāyat surkh* CĀR'NAL, v. (L. *caro*) fleshly, lustful—*Jismānī, nafsānī, badanī, shahwat-parast, tamāsh-bīn, mast, shahwati*—Śārīrik, daihik, kāyik, vishayī, vishayāsakta, kāmī.

CĀR'NAL-IST, n. one given to carnality—*Shahwat-parast, shahwati*—Kāmī, vishayī.

CĀR'NAL-ITY, n. fleshly lust, sensuality—*Shahwat-parasti, shahwat, mastī*—Kāmāsakti, vishayāsakti, vishayākām. [Kāmī k., vishayāsakt k. vishayī k.

CĀR'NALIZE, v. to debase to carnality—*Shahwat-parast k., tamāsh-bīn k., mast k.*—

CĀR'NAL-LY, ad. according to the flesh—*Nafsāniyat se, jismānī taur se, shahwat se*—Śārīrik bhāw se, kāyik bhāv se, kāmāsaktī se, vishayāsaktī se.

CĀR'NAGE, n. slaughter, havoc—*Qatl, khūn-rezi, tabāhī, qitāl*—Katā, jūjh, sañhār, nās.

CĀR'NATION, n. a flesh colour, a flower—*Gosht kā rang, gul-nārī rang, gul-nār*—Māns kā rang, mānsavarṇ, raktavarṇ, mānsavarṇaphūl.

CĀR'NE-OUS, CĀR'NOUS, a. fleshy—*Pur-gosht, farbīh*—Mānsāsīl, motā.

CĀR'NI-FY, v. to breed or form flesh—*Gosht banā, barhne ke waqt gosht se bhar ānā*—Māns bannā, barhne ke samay māns se bhar jānā.

- CAR-NIV'O-ROUS, *n.* a flesh-eating—*Gosht-khor, darinda*—Mānsabhakshī, mānsābhāi.
- CAR-NOST-ITY, *n.* fleshy excrement—*Mussā^h, masā^h, māns kī gulthiyā gīlī^h, butaurī^h, telar^h, illā^h.*
- CAR-NAL-MIND-ED, *a.* worldly-minded—*Dunyā ki taraf rāgib, jāhān ki taraf māil, dunyāvi tabī'at kā*—Sānsār meñ pravṛtta, vishayī, vishayāsakt, vishayaparāyan.
- CAR-NAL-MIND-EDNESS, *n.* grossness of mind—*Dunyā ki taraf ragbut, dunyāvi tabī'at-dārī*—Sānsārik pravṛtti, laukik pravṛtti, vishayabuddhi, vishay meñ vasanā.
- CAR-NEL'IAN, *n.* precious stone—*Surkh besh-ginātī patthar, jauhar*—Bare mol kā raktavarn patthar, rasna.
- CAR-NI-VAL, *n.* a popular feast before Lent—*Ek jashn jo Roman Kāthalik ke ma-hab-wālōn ke bich meñ rozōn le dinōn se pahle har sāl muqarrar hai*—Isāiyōn ke mahā upavās ke pahle Romiyya matāvalambiyōn kā ek utsav. [kar kī gārī.]
- CAR-RŌCHE', *n.* (It. carrozza, *n.* (It. carrozza) a sort of carriage—*Ek tarah ki gārī*—Ek pra-
- CAR-ROL', *n.* (It. carola) a song of joy and exultation; *v.* to sing, to warble—*Khushi kī git; v. gānā^h, chukal k^h, kuhaknā^h, alāpnā^h*—Harshagān, harshagt, āhlādāgān.
- CAR-ROL'ING, *n.* a song of devotion, a hymn—*Bhajan^h, Khudā kā hamd-āmez git*—Bhaktigīt, Iswarastutigit.
- CAR-RŌT'ID, *a.* (Gr. kuros) a term applied to the two arteries which convey the blood from the aorta to the brain—*Un donoñ shirgān ke muta'alliq jinke vasūle se khōn dimāg ko pahunchātā hai*—Un donoñ nāriyōn kā sambandhī jinke dwārā hridaya-pradēs se mastishk ko rakt kā prachār hotā hai.
- CAR-RŌUSE', *v.* (Fr. carrouse) to drink largely, to revel; *n.* a drinking match—*Kasrat se shurāb pinā, khushi k, jashn k.*; *n.* mai-noshi kā khel yā magar-masti—Atisay madyapān k., bahut mad pinā, ānand k.; *n.* madyapān kā utsav wā khel.
- CAR-RŌ'USAL, *n.* a festival, a revelling—*Shādī, jashn, ziyāfat, sharāb-khorī, mai-noshi*—Utsav, atisayamadypān, bahut mad pinā, atipān.
- CAR-RŌ'USER, *n.* a drinker, a toper—*Piakkār^h, ānand k. w^h.*
- CARP, *n.* (Fr. carpe) a pond fish—*Ek bhānt ki talāw kī machhlī^h.*
- CARP, *v.* (L. carpo) to find fault, to cavil—*'Aib-gīrī k., khurda-gīrī k., kaj-bahāi k., nukta-chīnī k.*—Dosh pakarnā, dosh denā, jhagar-nā, ulājhnā, vitandā k., vād k.
- CARP'ER, *n.* a caviller, a censorious man—*Takrārī, 'aib-gīr, sukhan-chīn, nukta-chīn, 'aib-jo, mu'ariz*—Vād k. w., jhagarne w., vitapdā k. w., nindak, doshagrāhī, doshānweshī, dosh nihārne w., chhidra deklne w.
- CARP'ING, *a.* captious, censorious; *n.* cavil, censure, abuse—*Hujjātī, takrārī, nukta-chīn, 'aib-jo, 'aib-gīr*; *n.* takrār, nukta-chīnī, 'aib-gīrī, 'aib-joī, gūbat, nāmuqq ilām—Jhagrālū, vādānuvādī, doshagrāhī, nindak; *n.* vitandā, apavād, nindā, doshakalpan, dosh lagānā, gālī, kuvāchan.
- CARP'ING-LY, *ad.* captiously, censoriously—*Nukta chīnī se, 'aib-gīrī se, harf-gīrī se*—Apavād se, doshakalpan se, doshānweshan se, chhidranīhar se.
- CARP'EN-TER, *n.* (L. carpentum) a worker in wood, a builder of houses or ships—*Bayhān^h, sūtār^h.*
- CARP'EN-TRY, *n.* the trade of a carpenter—*Darod-garī, najjārī, bayhāi kā kām^h.*
- CARP'ET, *n.* (Cairo, It. tapeto) a covering for the floor; *v.* to spread with carpets—*Qālīn, shatranjī, farsh, gālichā yā gālichā*; *v.* farsh bichhānā, qālīn shatranjī yā gālichā bichhānā—Tāt, chāndūī, jījūm; *v.* tāt chāndūī wā jājam bichhānā.
- CAR'RI-ON, *n.* (L. caro) dead putrefying flesh; *a.* relating to carcasses, feeding on carrion—*Sarī tā murdār gosht*; *a.* lāsh ke muta'alliq, murde ke muta'alliq, morda-khor, murdār-khor—Sarātī loth, mritasārīr kā sarātā māns; *a.* loth kā sambandhī, mritasārīrasambandhī, sarā māns bhakshak.
- CAR-RON-ŌDE', *n.* (Carron) a short cannon—*Ek chhōlī top*—Ek kshudra agnyastra.
- CAR'ROT, *n.* (Fr. carotte) an esculent root—*Gōjār^h.*
- CAR'ROT-Y, *a.* like a carrot in colour—*Gōjār ke rang kā^h.*
- CAR'RY, *v.* (L. carrus) to bear, to convey, to transport, to effect, to behave—*Le jānā^h, dhonā^h, bahnā^h, le chalnā^h, pār utarnā^h, kām nikālā^h, jitrā^h, karnā^h, nibāhnā^h, chālānā^h, sambhālā^h, chāl-chalnā^h, chalan chalnā^h.*
- CAR'RIAGE, *n.* the act of carrying, a vehicle, behaviour, manners—*Dholā^h, dhoma^h, le jānā^h, sawārī, vāhan^h, bāhan^h, parohan^h, chāl^h, chalan^h, chāl-chalan^h.*
- CAR'RI-ER, *n.* one that carries—*Bār-kash, bār-bardār, hummāl, qāsīd*—Vāhak, motiyā.
- CART, *n.* a carriage with two wheels for luggage; *v.* to carry or place in a cart—*Larhiyā^h, larhā^h, chhakrā^h, do pakige kī ladui gārī*; *v.* chhakre meñ lād le jānā^h, larhī meñ dho le jānā^h, larhī meñ lādā^h, gārī meñ lādā^h. [larhī meñ lādā^h kā thārā^h.]
- CART'AGE, *n.* act of carting or charge for it—*Chhakre meñ ladā^h, gārī meñ ladā^h, [larhī meñ lādā^h kā thārā^h.]*
- CART'ER, *n.* one who drives a cart—*Gārī-bān, gārī-wān*—Bahalwīn, sarathī.
- CART'ER-LY, *a.* like a carter, rude—*Gārī-bān se, gārī-bān ke mānind, nā-tarāshidā, wahshī, gāhwār^h*—Bahalwān sarikhā, sarathī ke sadrīs, asabhya, angārā, gāhwelā, gāhwārdāl.

- CÂRT'FUL**, *n.* as much as fills a cart—*Jitnâ ek chhakre mein amâtâ hai^b, laṛhī mein jitnâ amâtâ hai^b.*
- CÂRT'HORSE**, *n.* a horse that draws a cart—*Laṛhī khinchne kâ ghora^b.*
- CÂRT'LOAD**, *n.* as much as loads a cart—*Chhakre bhur bojh^b.*
- CÂRT'ROPE**, *n.* a strong cord—*Porhâ rassâ^b, laṛhī par bāndhne chhāndne kâ rassâ^b.*
- CÂRT'RUT**, *n.* the track of a wheel—*Gāri kī lū^b.*
- CÂRT'WAY**, *n.* a way for a carriage—*Gāri kī rāh*—*Laṛhī kī bāt, rathamārg.*
- CÂRT'WRIGHT**, *n.* a maker of carts—*Gāri yā laṛhī banāne wā^b, bapṛaī^b.*
- CÂRTEL**, *n.* (L. *charta*) an agreement for the exchange of prisoners, a ship commission—*Qaidiyon ke mubādala kâ 'ahd-o-paimān, qaidiyon kī adlā-badlī kī shart-mashrūt, qaidiyon kâ mubādala karne mein jo juhāz kām atā hai*—*Bāndhuon kī erāphērī kâ niyam wā bandhej, bāndhuon kī erāphērī karne mein jo nāw kām atī hai.* [kī chitra, pat.]
- CAR'TOON**, *n.* a drawing on large paper—*Bare kīgaz par kī tasvīr*—*Bare kagad par*
- CAR'TOUCH**, *n.* a case for powder and ball—*Tos-dān*—*Singārā, seiṅgarā.*
- CARTRIDGE**, *n.* a paper case containing the charge of a gun—*Tōntā^b.*
- CARTULARY**, *n.* a register, a record—*Daftar*—*Bahī, samānārthak bahī.*
- CARTESIAN**, *a.* relating to the philosophy of Des Cartes; *n.* a follower of Des Cartes—*De Kārt ke 'ilm-i-hikmat kī mutū'alliq*; *n.* *De Kārt hakīm kâ pairau*—*De Kārt ke sāstra kâ vishayak*; *n.* *De Kārt kâ amūyāyī, De Kārt kâ matāvalambī.*
- CARTILAGE**, *n.* (L. *cartilago*) gristle—*Kurri^b chabnī haḍḍī^b, mirmuri, haḍḍī^b.*
- CARTILAGINOUS**, *a.* consisting of gristle—*Kurri kâ^b, chabnī haḍḍī kâ^b, mirmuri haḍḍī kâ^b.*
- CAR'UNCLE**, *n.* (L. *caro*) a small protuberance of flesh—*Masā^b, illā^b, tetar^b.* [rah.]
- CARUNCULATE**, *a.* having a protuberance—*Masē-dār, ille-dār, tetar-dār*—*Illahī, tetar-*
- CARVE**, *v.* (S. *ceufan*) to cut into elegant forms, to cut meat at table, to hew—*Patthar yā kāth par naqsh k., khāne ke waqt gosht ko chāk k., tarāshnā*—*Patthar wā kāth par khodkar chitra banānā, bhojan ke samay māns kī chhoṭī chhoṭī boṭī kar-dālūā, garhūā, kūṭnā, kākṭīṭkar banānā.*
- CARVER**, *n.* one who carves, a sculptor—*Kānda-gar, naqqāsh, khāne ke waqt gosht ko kāne w., sang-tarāsh, but-sāz, but-tarāsh*—*Patthar wā kāth par khodkar chitra banāne w., bhojan ke samay māns kī chhoṭī chhoṭī boṭī banāne w., patthar wā kāth kī mūrti banāne w.*
- CARVING**, *n.* the act of carving, sculpture—*Tarāsh, kāt^b, naqqāshī, sang-tarāshī, naqsh-o-nigār, but-sāzī*—*Boṭī boṭī karnā, tūk tūk karnā, takshan, takshanakarmma, patthar wā kāth par khodkar mūrti banāne kī vidyā.*
- CASCADE**, *n.* (L. *casum*) a waterfall—*Ab-shār, jharnā^b, chādar*—*Nirjhar.*
- CASE**, *n.* (Fr. *casse*) a covering, a box, a sheath; *v.* to put in a case, to cover—*Gilāf, sandūq, miyān*; *v.* *sandūq yā gilāf mein rakhnā, gilāf se dhānpnā*—*Khol, bethan, dabba peṭī, kosh*; *v.* *bethan chāpnā, bethan se lapetnā, dabbe wā peṭī mein dharnā, dhāpnā, marhānā.*
- CASING**, *n.* the covering of any thing—*Kisī chiz kâ gilāf*—*Kisī vastu kâ bethan.*
- CASEHARDEN**, *v.* to harden on the outside—*Bāharī or karā k^b.*
- CASE KNIFE**, *n.* a long kitchen knife—*Bāwarchī-khāne kī lambī chhuri*—*Lambi chhuri jo rasoīn ke ghar mein kām atī hai.* [Goli wā buṇdiye jo kisī peṭī mein kase hoī.]
- CASESHOT**, *n.* bullets inclosed in a case—*Goli yā chharre jo kisī ganj mein band hoī*—
- CASEWORM**, *n.* a worm that makes itself a case—*Ek kirā jo apne liye ek khol banā letā hai^b*—*Koshakār, kośakār, kośasth.*
- CASE**, *n.* (L. *casum*) condition, state, contingency, question, a cause or suit in court, an inflection of nouns—*Hāl, hālat, wāq'a, ittifāq, haqiqat yā mājara, nizā', amr, amr-i-tasfiya-i-'alāh, muqaddama, nālīsh, mu'āmalu, ism kī hālat*—*Daśī, avasthā, saṅgati, ghatanā, jhagrī, arthavivād, vād, vibhakti, kūrak.*
- CASUAL**, *a.* accidental, not certain—*Ittīfāqī, 'arīzī, nāghāṭn, gair-mugarrar*—*Ākas-mik, daivī, daivaghatit, achānak, anīshchit.* [Haṭāt, achanchak, anjāne, anchit.]
- CASUALLY**, *a.* accidentally, without design—*Ittīfāqan, nā-dāda-o-dānistā, be-qasd*—
- CASUALTY**, *n.* accident, chance—*Ittīfāqī, 'arīza, sar-guzasht*—*Daivagati, daivaghatana, daivayog.* [Khorakasirsh, arddhagolākarāprāsadaśirīng.]
- CASEMATE**, *n.* (It. *casamatta*) a kind of vault or covered arch-work—*Gumbaz, qubba*
- CASEMENT**, *n.* (It. *casamento*) a window that opens on hinges—*Khipkī^b, jharokhā^b.*
- CASEOUS**, *a.* (L. *caseus*) resembling cheese, cheesy—*Panir sā, panir ke mānīnd, panir-sifut*—*Panir se sadriś, paniragunavisīshṭ.*
- CASERN**, *n.* (Fr. *caserne*) a lodging for soldiers between the houses of a town and the ramparts—*Qasaba ke makānōn aur qal'a-bandī kī dīwārōn ke dar-miyānsipāhiyōn kī chhāwnī*—*Kisī nagar ke gharōn aur koṭ ke bīch senā kī chhāwnī.*
- CASH**, *n.* (Fr. *caisse*) money, ready money; *v.* to turn into money, to pay money for—*Zar-naqd, naqd*; *v.* *bhañjānā^b, toṛnā^b, chukā d^b.*—*Rok, rokar.*

CAS-SHIER', *n.* one who has the charge of money—*Khazānchī, takwīl-dār*—Rokariyā.

CASH'KEEP-ER, *n.* one intrusted with money—*Khazānchī, takwīl dār*—Rokariyā.

CAS-SHIER', *v.* (Fr. *caisse*) to dismiss from a post, to discard—*Bar-taraf k., ma'zūl k., jarāb d., Nikāl d., chhojā d., nām kāṭnā, dur k.*

CASK, *n.* (Fr. *caque*) a barrel—*Pipā.*

CASK'ET, *n.* a small box for jewels—*Sandūqcha, muqāwā, durjak*—Dabbā, battā.

CASK, CASQUE, *n.* (Fr.) a helmet—*Mī-jar, khod*—Yuddhatop, ārastrāp.

CAS'SI-A, *n.* (L.) a sweet spice, a tree—*Tag^h, tejpat^h.*

CASSOCK, *n.* (Fr. *casaque*) a loose coat, a vestment worn by clergymen—*Kurta, kīrqa, jubba*—Dhūlī jhūlī, purohit kā vastra wā paridhān

CASSO-WÄ-RY, *n.* a large bird—*Ek bari chīriyā^h.*

CAST, *v.* (Dan. *kaster*) to throw, to scatter, to condemn, to compute, to contrive, to found, to warp. *p. t.* and *p. p.* CAST—*Phenknā^h, phenk d.^h, dātūā^h, jhoñk-nā^h, girānā^h, jhārnā, chhitrānā^h, buthrānā^h, chhūtnā^h, aparādhi thahrānā^h, doshi thahrānā^h, hurānā^h, ginnā^h, jornā^h, gūñh gāñh^h, sochnā^h, dhātānā^h, thahrānā^h, bal khānā^h, aīñh^h, aīñh jānā^h, terha^h.*

CAST, *n.* a throw, a mould, a shade, air or mien, a small statue—*Andākhṭ, sāñchā^h, halkā rang^h, shakl, sūrat, waz, chhoṭā but*—*Phenk, phenkāw, sañch, rang kī thori ābhā, ākār, rūp, dhab, chhoṭī murti.*

CAST'ER, *n.* one who casts, a small box or phial for the table, a kind of small wheel—*Phenknē w^h, jorne w^h, ginne w^h, mez ke liye sandūqcha yā shishi, ek chhoṭā pahiyā^h.*

CAST'ING, *n.* the act of throwing or founding—*Phenknā yā dhātūā^h, phenkāw yā dhulāw^h.*

CAST'LING, *n.* an abortion—*Isqāt-i-hamal, peṭ-girnā^h*—Garbhapat, garbhasrav.

CAST'A-WÄY, *n.* an abandoned person, a reprobate; *a.* rejected, useless—*Gayā-guzrā sha hē, kharāb shakhs; a. khārij, kharāb, khwār, be-fāida*—Nikammā purush, mahā-pātakī, āgrahaniya vekti; *a. tyāgi huā, tyakt, nikammī, nishphal.*

CAST'ING-NET, *n.* a net to be thrown—*Phenknē kā jāl^h, hāth se phenknē kā jāl^h.*

CAST'ING-VOTE, *n.* the vote which casts the balance when opinions are equally divided—*Quil-i-qāṭī, wah rāe jis se koi guft-gū faisal pāwe jab mukhtalif baḥḥās ham-shumar hoñ ya'nī jab kisī bāb meñ hāñ aur nahīñ kahne wāle log shumār meñ barābar hoñ*—Nirṇayakāmati, nishpattikārakavachan, wah vachan wā anumati jo kisī vivād ko tor dālāi jab vādī aur prativādī arthāt kisī vishay meñ hāñ aur nahīñ kahne wāle jan sañkhya meñ tulya hoñ.

CAST, CASTE, *n.* (Sp. *casta*) a race, a tribe—*Zāt, qaum*—Jāti.

CAST'A-NET, *n.* (Sp. *castaneta*) a small shell of ivory or wood which dancers use to keep time with when they dance—*Kartāl^h.*

CAST'I-GATE, *v.* (L. *castigo*) to chastise—*Sazā d., tambīh k., tādīb k.*—Dand d., mārṇā, śāsan k., daman k., tāran k. [tāran, śāsan.]

CASTI-GÄ'TION, *n.* chastisement, correction—*Sazā, tambīh, tādīb*—Dand, mār, prahār, CAS'TI-GÄ-TOR, *n.* one who corrects—*Sazā d. w., tambīh k. w., tādīb k. w.*—Dand d. w., tāranā k. w., mārṇe w., prahārṇe w., śāsanakartā. k. w.

CAS'TI-GÄ-TO-RY, *a.* tending to correct—*Tambīh k. w., sazā d. w.*—Dand d. w., tāranā

CAST'LE, cās'sled, *n.* (S. *castel*) a fortified house, a fortress—*Qal'a, kot^h*—Garhi, durg.

CAS'TEL-LAN, *n.* the governor of a castle—*Qal'a-dār*—Kotapāl, durgādhipatī, durgādhi-yaksha.

CAS'TEL-LA-NY, *n.* the lordship of a castle—*Qal'a-dāri*—Kotapāl kā pad, durgādhipatipad.

CAS'TEL-LA-TED, *a.* adorned with battlements—*Qal'a ke mānind banā huā, fasīl se ārāsta*—Durgākār, kot ke sadris banā huā. [kot hoñ.]

CAS'TLED, cās'sled, *a.* having castles—*Jismēñ qal'a hoñ*—Kotayukt, durgayukt, jismēñ

CAS'TLE-RY, CAS'TEL-RY, *n.* the government of a castle—*Qal'a kī 'amaldāri*—Kot kā adhikār.

CAST'LET, *n.* a small castle—*Chho'ā qal'a*—Chhoṭā kot, garhi.

CAS'TLE BUILD-ER, *n.* one who forms visionary schemes—*Khām-khiyālī k. w., hawā-bandī k. w., khiyāl-bandī k. w.*—Anarthakabhāvanā k. w., anarthakavāsānā k. w.

CAS'TLE BUILD ING, *n.* the act of building castles in the air—*Hawā-bandī, khiyāl-bandī, khām khiyālī*—Anarthakavāsānā, anarthakabhāvanā.

CAST'OR, *n.* (L.) a beaver—*Udbilāw^h.*

[Chhāwnī karne kā dhab^h.

CAS-TRA-ME-TÄ'TION, *n.* (L. *castra, metor*) the art or practice of encamping—

CAST'RATE, *v.* (L. *castro*) to geld—*Khasi k., ākhta yā ākhta k., be-tukhm k., khoja k., be-khāya k.*—Badhiyā k., vrisahanin k., chhinnavrisahana k.

CAS-TRÄ'TION, *n.* the act of gelding—*Khasi k., khoja k.*—Badhiyā k., vrisahanin k., vrisahanched, vrisahanotpatan.

CAST'REL, *n.* a kind of hawk—*Ek qism kā bāz*—*Ek prakār kā ēyen.*

CAS'UAL. See under CASE.

CAS'UIST, *n.* (L. *casus*) one who studies and settles cases of conscience—*Faqīh, ma-*

sāil-dān, 'ilm-i-muqaddamāt-i-zamir-dān—Doshādoshaviveki, dharmādharmavichāarak, sadasatsaṇṣayanivarttak, dharmādharmavishay meṇ vivādi.

CĀS-U-IS'TI-CAL, *a.* relating to cases of conscience—*Piqh ke muta'alliq, masāil-dāni se nisbat-dār, muta'alliq-i-'ilm-i-muqaddamāt-i-zamir*—Dharmādharmavichāravishayak, dharmādharmavishayavivādasambandhi, doshādoshavivechanāsambandhi

CĀS-U-IS-TRY, *n.* the science of a casuist—*Masāil-dāni, fiqh, 'ilm-i-muqaddamāt-i-zamir*—Doshādoshavivechanavidyā, sadasatsaṇṣayanivarttanavidyā, dharmādharmavichāraavidyā.

CAT, *n.* (S.) a domestic animal—*Billī^h, bilār^h*.

[*korā^h*.

CĀT-O-NINE-TAILS, *n.* a whip with nine lashes—*Nau phūndī kā korā^h, nau phūndne kā*

CĀT'S-PAW, *n.* the dupe of an artful person—*Jo kisi ke phānde meṇ ātā hai^h*.

CĀT-A-MOUN-TAIN, *n.* a wild cat—*Jungali billī^h, bam-bilār^h*.

CĀT-CAL, CĀT-PIPE, *n.* a squeaking instrument—*Bānsī^h, bansi^h*.

CĀT-ER-WAUL, *v.* to make a noise like cats—*Myūn-myūn k., meṇo-meṇo k., ghurrānā^h, gurrānā^h*.

[*yā patue kā kaprā^h, tāt^h*.

CĀT-GUT, *n.* a string for musical instruments, a kind of linen or canvass—*Tānt^h, sun*

CĀT-KIN, *n.* a sort of flower—*Ek qism kā phūl*—*Ek prakār kā phūl*.

CĀT-A-BAPTIST, *n.* (Gr. *kata, baptō*) one opposed to baptism—*Istibāq kā mukhālif*—*Isāijalasaṇskār kā virodhi*.

CĀT-A-CHRE-SIS, *n.* (Gr. *kata, chresis*) the abuse of a trope—*Tamsil kā bejā isti'māl, ba'idu-l-fahm tamsil*—*Kuvyaṇjakaviśeṣh jaise kānōn se sundararūpawāle śabd ko pite hai*.

[*sha, yatnakrit*.

CĀT-A-CHRE'S-TI-CAL, *a.* forced, far-fetched—*Digqat-talub, ba'idu-l-fahm*—*Klishī, vilak-*

CĀT-A-CHRE'S-TI-CAL-LY, *ad.* in a forced manner—*Digqat-talubi se, ba'idu-l-fahmi se*—*Klishītarūp se, vilaksha bhāv se, vilakshya se.* [*tugyāni*—*Būṭī, bārī, jalaplāvan*.

CĀT-A-CL-Y-SM, *n.* (Gr. *kata, kluzo*) a deluge, an inundation—*Saul, sailūb, tūfan*,

CĀT-A-COMB, *n.* (Gr. *kata, kumbos*) a cave for the burial of the dead—*Murdon ke rukhne kā tah-khāna*—*Mitāsaur ke dharme kā talghara, loth dharme kā bhuṅghar*.

CĀT-A-DUPE, *n.* (Gr. *kata, doupos*) a waterfall, one who lives near a waterfall—*Jhurnā^h, jhurne ke pās rukhne w^h* [*mār, āngavikār, āngavikriti*.

CĀT-A-LEP-SY, *n.* (Gr. *kata, lepsis*) a kind of apoplexy—*Ek tarah kā saktā*—*Apas-*

CĀT-A-LOGUE, *n.* (Gr. *kata, logos*) a list; *v.* to make a list of—*Fihrist*; *v. fihrist banānā*—*Bijak, kharrā, chitṭhā, nāmāvalī*; *v. bijak kharrā chitṭhā wā nāmāvalī banānā*.

CA-TAL-Y-SIS, *n.* (Gr. *kata, lysis*) dissolution—*Bar-bādī, shikastī*—*Nās, tūtan*.

CĀT-A-PHRACT, *n.* (Gr. *kata, phraktos*) a horseman in complete armour—*Savār jo sar-ā-pā lohe meṇ garq rahā hai*—*Ghuṇchāḥ jo nakhsikh lohā pahine rahā hai*.

CĀT-A-PLASM, *n.* (Gr. *kata, plusso*) a poultice, a soft plaster—*Lep^h, lubdh^h, loi^h*.

CĀT-A-PULT, *n.* (Gr. *kata, peltē*) a military engine for throwing stones—*Patthar phenkne kā ālu*—*Patthar phenkne kā yantra*.

CĀT-A-RACT, *n.* (Gr. *kata, raktos*) a waterfall, a disorder in the eye—*Barā jharnā^h, jālā^h, motiyā-bind^h, phūlī^h* [*kām, sardī*—*Nak kā, bahmā, śleshmā*.

CĀ-TARRH, ca-tār', *n.* (Gr. *kata, rheo*) a disease in the head and throat—*Nazla, cu-CA-TARRH'AL, CA-TARRH'OUS, a.* relating to a catarrh—*Zukāmi, rezishi, muta'alliq-i-nazla*—*Śleshmāvishayak, śleshmāsan-bandhi*.

CA-TĀSTRO PHE, *n.* (Gr. *kata, strophē*) a final event, a calamity—*'Āqibat, anjām-kār, bud-anjām, āfat*—*Sesh, śeshavrittant, dushparinām, āpad, vipad, durgati*.

CĀTCH, *v.* (Gr. *kata, echo* ?) to lay hold on, to seize: *p. t.* and *p. p.* CĀUGHT or CĀTCH-ED—*Dharnā^h, pakarnā^h, pakar-lenā^h, phaisānā^h*.

CĀTCH, *n.* seizure, an advantage, a snatch, any thing that catches, a kind of song—*Girift, qabza, fāida, jhapat^h, qulāba, ek turah kā git*—*Pakar, dhar, lābh, phal, lapkā, chhūn, chhor, ānkri wā ānksi, ek prakār kā git, parivartakagit, parasparagit*.

CĀTCH-A-BLE, *a.* liable to be caught—*Pakre jāne ke lāiq*—*Pakre wā dhare jāne ke yogya*.

CĀTCH'ER, *n.* one who catches—*Pakarne w^h, dharne w^h*.

[*kāj kī pustak*.

CĀTCH'PEN-NY, *n.* a worthless publication—*Chhāpe k nāgis kitāb*—*Chhāpe kī bin kām-*

CĀTCH'POLL, *n.* a sergeant, a bumbailiff—*Adālat kā piyāda*—*Kachahri kā chaprāsi*.

CĀTCH'WORD, *n.* a word under the last line of a page repeated at the top of the next—*Khārija, ek safhe kī sab ke niche kī satar ke tale kā lufz jo dūsrē safhe kī sab se pahilī satar meṇ avwal rahā hai*—*Parapatragahśabd, ek pithaute kī saḥ ke niche kī lakir ke tale kā śabd jo dūsrē pithaute kī pahilī lakir meṇ sab se pahilī ātā hai*.

CĀTCH'UP, CĀT'SUP, *n.* a liquor made from boiled mushrooms—*Has jo kukarauri-dhoṇ ke ubālne se banā hai^h*.

CĀT'E-CHISE, *v.* (Gr. *kata, echo*) to instruct by questions and answers, to question, to interrogate—*Suval-o-javāb se sikhlanā, suval k., bāz-purs k.*—*Prasnottarakram se upadēś k., prasnottar se sikhānā, pūchhnā, prasnā k.*

- CAT'E CHIS-ER, *n.* one who catechises—*Suwál-o-jawáb ke taur se ta'lim k. w., pursán, sál*—*Prasñottarakram se jo sikhátá hai, puchhne w., prána k. w.*
- CAT'E-CHIS-ING, *n.* interrogation, examination—*Istifáar, pursish, imtihan*—*Púchh-páclh, prána, parikshá*. [ki pustak, prasñottaramálá, prasñottarávali.]
- CAT'E CHISM, *n.* a book of questions and answers—*Suwál-o-jawáb ki kitáb*—*Prasñottar*
- CAT'E CHIST, *n.* one who instructs by questions—*Suwál-o-jawáb ke taur se ta'lim k. w.*
—*Prasñottaravidhi se sikhshak, prasñottarakram se sikhane w.*
- CAT'E-CHIS'TI-CAL, *a.* instructing by questions—*Suwál-o-jawáb ke taur se sikháne w.*—*Prasñottarakram se sikháne w.* [kram se, prasñottar se.]
- CAT'E CHIS'TI-CAL-LY, *ad.* by question and answer—*Suwál-o-jawáb se*—*Prasñottara-*
- CAT'E-CHET'IC, CAT'E-CHET'I-CAL, *a.* consisting of question and answer—*Suwál-o-jawáb ká, suwál-o-jawáb-imez*—*Prasñottaramay, saprasñottara, prasñottaravi-ishit.*
- CAT'E-CHET'I-CAL-LY, *ad.* by question and answer—*Suwál-o-jawáb se*—*Prasñottaravidhi-púrvak, prasñottarakram se.*
- CAT'E-CHÜ-MEN, *n.* one who is yet in the rudiments of Christianity, a pupil little advanced—*Isáí dín ke 'aqáid ká muhtadí, muhtadí*—*Isáí dham ká navachhátra, Isáí dham ká navásishya, navásishya, navachhátra.*
- CAT'E-GO-RY, *n.* (Gr. *kata, agora*) a series of ideas, a class, a predicament—*Silsila-i-khiyálát, darja jins yá wá'. maqúla*—*Manahk ápanásreni wá bhávanásreni, padárth, samánádhihikar wá samánavarg* [nirpáyak, nirdhárak, spashit, niyat]
- CAT'E-GÖR'-CAL, *a.* absolute, positive—*Qat'i, mutlag, saf, qat'i*—*Binlagaw, sidhá,*
- CAT'E-GÖR'-CAL-LY, *ad.* directly, expressly—*Sarih, saf-saf*—*Sidhá, khulákhulá*
- CAT'E-NÁR'I-AN, *a.* (L. *catená*) relating to a chain—*Zanjir ke muta'alliq, silsile se nisbat-dár*—*Srínkhalasambandhi, srínkhalákar, sikari ká sambandhi.*
- CAT'E-NÝTRON, *n.* regular connexion—*Zanjir-bandi, silsila, álaqá, tasalsul*—*Srínkhalatwa, srínkhalutá, sambandhi, lagaw.* [Áhár juhána, bhojan jutána.]
- CÁ'TER, *c.* (Fr. *archer*!) to provide food—*Khána-dári k., kháne ká sar-anjám k.*—*CÁ'TER-ER, n.* a provider, a purveyor—*Kháne ká sar-anjám k. n., kharch-bardar, khán-sámán, ihtisámchi*—*Bhandári, áhár juháne w., bhojan jutáne w.*
- CÁ'TER-ESS, *n.* a woman who provides food—*Kháne ká sar-anjám karne wálí, jo 'aurat khána bahum pakunchátí hai*—*Bhandárim, jo strí bhojan juhá detí hai.*
- CÁTES, *n. pl.* food, viands, dainties—*Kháná^b, khurák, laziz quá, n'mut*—*Áhár, bhojan, bhog, uttam bhoj, mihlátána.* [shakari, kosasth.]
- CÁ'TER-PLU-LAL, *n.* an insect, a grub—*Kipá^b, jhánjhá^b, bhuá^b, kumalá^b*—*Kít, ko-*
- CÁTH'A-RIST, *n.* (Gr. *katharos*) one who pretends to great purity—*Bari sufái ká dáwá k. w.*—*Bari sw-achchhatá ká abhimán k. w.*
- CA-THÁR'TIC, CA-THÁR'TI-CAL, *a.* purgative—*Jullábi*—*Bhedak, rechak, sarak.*
- CA-THÁR'TIC, *n.* a purging medicine—*Julláb, mus-hil*—*Rechak aushadh.*
- CA-THÉ'DRAL, *n.* (Gr. *kata, hedra*) the head church of a diocese; *a.* pertaining to the see of a bishop—*Bará girjá*; *a. mujtahid*—*Pradhanabbhajanabhawan; a. pradhánadhamádhyaksh ke adhiikar ká sambandhi.*
- CÁTH'E-DRA-TED, *a.* relating to the chair or office of a teacher—*Mu'allim ke 'uhde ke muta'alliq*—*Adhyápak ki gaddi ká sambandhi.*
- CÁTH'O-LIC, *a.* (Gr. *kata, holos*) universal, general, liberal; *n.* a papist—*Kull, kullí, 'ámm, 'amim, ázát-tab'*, *kusháda-dil, be-taraf-dar*; *n. Rom ke sar-dár pádrí ká pairau*—*Sarvasámánya, sámánya, sádháran, apakshapáti, sab se prasanna, anyamatá-valambiyón par komal, n. Rom ke sarvapradhanadhamádhyaksha ká amnyái. Romiyamatadhári.* [nya, sádháran.]
- CA-THOL'I-CAL, *a.* universal, general—*Kull, kullí, 'amim, 'ámm*—*Sarvasámánya, sámá-*
- CA-THOL'I-CISM, *n.* adherence to the catholic church, universality, liberality—*Kullí mazhab se 'aláqa, kulliyat, 'amúniyat, be-taraf-dári, ázát-tab'i, aur mazhab-dároñ ke sáth mulámat*—*Sarvasádháranamat ká avalamban, sarvasádháranatá, samányatá, apakshapát, anyamatávalambiyón par komalatá.*
- CÁTH'O-LIC-LY, *ad.* generally—*'Amúman*—*Sámányarúp se.*
- CÁTH'O-LIC-NESS, *n.* universality—*'Amúniyat, kulliyat*—*Sámányatá, sarvasádháranatí.*
- CA-THOL'I-CON, *n.* a universal medicine—*Sab bimáriyón ke liye ek dáwá*—*Sab rogon ke nimitta ek aushadh.*
- CAT-ÖP'TRICS, *n.* (Gr. *kata, optomai*) that part of optics which treats of vision by reflection—*'Ilm-i-manázara-o-maráiya ká wah hissa ki jismeh 'aks se jo súraten banti haiñ unká bayán hai*—*Drigvidyá ká prativimbavishayak ang.*
- CAT-ÖP'TRI-CAL, *a.* relating to catoptrics—*'Ilm-i-manázara-o-maráiya ke us hisse ke muta'alliq ki jismeh 'aks se jo súraten banti haiñ unká bayán hai*—*Drigvidyá ká prativimbavishayakángasambandhi.* [pasu.]
- CÁ'TTLE, *n.* (L. *capitalia*?) beasts of pasture—*Maváshi, gorú^b, gáy-gorú^b*—*Godhan,*
- CÁU-DAL, *a.* (L. *cauda*) relating to the tail—*Dum se nisbat-dár*—*Punchh ká vishayak.*
- CÁU-DATE, *a.* having a tail—*Dum-dár*—*Punchh w., puchchhaviashit.*

- CÁUDLE**, *n.* (*L. calidus*) a warm drink mixed with wine, &c. : *v.* to mix caudle—*Sharáb se milá huá garm shorbá* ; *v.* *sharáb se milá huá garm shorbá bonáná*—*Madirá se milá huá tattá jús* ; *v.* *madirá se milá huá tattá jús banáná*.
- CÁULA**, *n.* (*L. caula*) a membrane covering the intestines, a kind of net—*Ahtariyoi ká bethan^h, ántoh ki jhili^h, jál^h, jáli^h* [kallá].
- CÁULI-FLOW-ER**, *n.* (*S. cavel and flower*) a species of cabbage—*Phúl-kobi^h, karam*.
- CÁUPONISE**, *v.* (*L. caupo*) to sell wine or victuals—*Sharáb yá khurák bechná*—*Madirá wá sidhí bechná*.
- CÁUSE**, *n.* (*L. causa*) that which produces an effect, a reason, a motive, a suit, a side, a party ; *v.* to effect as an agent—*Sabab, bá'is, mijib, jihat, wasta, wajh, muqaddama, mu'amala, taraf, pahlá* : *v.* *karná^h, poidá k., ijád k.*—*Káran, hetu, nimitta, vād, paksha* ; *v.* *janmānā, upjānā, karānā, rachnā, nikālnā, uṭhānā*.
- CÁUSABLE**, *a.* that may be caused—*So ho sake^h, jisko kar sake^h*.
- CÁUSAL**, *a.* relating to a cause—*Sabab ke muta'alliq, musabbib*—*Kāranik, hetuk*.
- CÁUSALITY**, *n.* the agency of a cause—*Fā'ilīyat*—*Kāranatwa, nimittatwa, hetutā*.
- CÁUSALLY**, *ad.* according to the order of causes—*Sababon ke silsile ke mutābiq*—*Kāranon ke kramānusār*.
- CAUSATION**, *n.* the act of causing—*Fā'ilīyat*—*Kāranatwa, hetutā*.
- CÁUSATIVE**, *a.* that expresses a cause—*Sabab bay'in k. w., bá'is zāhir k. w.*—*Kāranā-prakāśak, hetudyotak*. [prakāśak bhāv se, hetudyotak riti se.
- CÁUSATIVE-LY**, *ad.* in a causative manner—*Sabab zāhir karne ke taur se*—*Kāranā*.
- CÁUSATOR**, *n.* one who causes—*Mijid, bāni, fā'il*—*Kārak, janak, utpādak, kartā, prayojak*. [nishprayojan, akāran, ahetuk, hetusūnya.
- CÁUSELESS**, *a.* having no cause—*Bilā-wasta, be-sabab, nā-haqq, be-mijib*—*Nishkaran, CÁUSELESSLY*, *ad.* without cause—*Be-sabab, nā-haqq, be-mijib*—*Akiran, nishprayojan, binā hetu*.
- CÁUSELESSNESS**, *n.* state of being causeless—*Be-sababi, be-mijibi, be-bunyādi*—*Nishkaranatā, hetusūnyatwa, nishprayojanatā*. [jak.
- CÁUSELY**, *n.* one who causes—*Mijid, bāni, fā'il*—*Kartā, kārak, janak, utpādak, prayojak*.
- CÁUSEWAY**, *n.* (*Fr. chaussée*) a way raised and paved—*Bānd*—*Bāndh*.
- CÁUTER-Y**, *n.* (*Gr. kairo*) a burning by a hot iron, a searing—*Gosht ko garm lohe se dāgnā, gul d.*—*Tapt lohe se māns ko dagdh k.*
- CÁUTERIZE**, *v.* to burn, to sear—*Dāg d., gul d.*—*Tapt lohe se jalānā, dagdha k.*
- CÁUTERISM**, *n.* the application of cautery—*Dāg d., gul d.*—*Tapt lohe se dagdh k.*
- CÁUTERIZATION**, *n.* the act of cauterizing—*Garm lohe se gosht ko dāgnā, gul*—*Tapt lohe se māns ko dagdh k.* [khā-lene w.
- CÁUSTIC**, *a.* burning, corroding—*Jalāne w^h, khā-jāne w^h*—*Dāhak, CÁUSTIC*, *n.* a corroding application—*Muqarrih, mukriq tez āb*—*Dāhak aushadh, dāhak pralep*.
- CÁUTION**, *n.* (*L. cautum*) prudence, care, security, warning ; *v.* to warn—*Hazar, ihtiyāt, hosh-yāri, zāmīni, kafūlat, tumbh, nasihat* ; *v.* *āgāh k., khabar-dār k.*—*Vichār, vivechanā, chintā, sāvadhānī, soch, rakshā, bandhak, pratyādeś, chetaunī, agrasoch, chetanā* ; *v.* *chitānā, jatānā*.
- CÁUTIONARY**, *a.* given as a pledge, warning—*Girvi kiyā gayā, kafūlat meñ rakkhā gayā, nasihat-āmez, āgāh k. w., khabar-dār k. w.*—*Sabandhak, pratyādeśak, chitāne w.* jatāne w. [bedār—*Suchet, sāvadhān, satark, chaukas, makkār, hila-bāz*—*Satark, sāvadhān, chaukas, suchet, dhurt, sayānā*.
- CÁUTIONOUS**, *a.* cautious, cunning—*Khabar-dār, hosh-yār, dūr-andesh, bedār, firatī, makkār, hila-bāz*—*Satark, sāvadhān, chaukas, suchet, dhurt, sayānā*.
- CÁUTIONOUSLY**, *ad.* cautiously, cunningly—*Khabar-dāri se, hosh-yāri se, dūr-andeshi se, bedār se, firatī se, makkār se, hila-bāzi se*—*Sāvadhānī se, chaukasāi se, dhurtatā se, dhurtāi se, sayānepan se*. [charhe, yuddhasambandhī ghurobarhe, aswārohi sainya.
- CÁVALRY**, *n.* (*L. caballus*) horse troops—*Savār, turk-savār, risāla*—*Lurānke ghur-CÁVALCADE*, *n.* a procession on horseback—*Savāron ki savāri yā jilau*—*Ghurchar-hon ki chalti shreṇī wā pañkti*.
- CÁVALIER**, *n.* a horseman, a knight, a gay military man ; *a.* gay, brave, haughty—*Savār, mumtāz savār, ek khush-tab' sipāhī* ; *a.* *khush-tab', khush-dil, diler, magrūr*—*Ghurcharhā, pratīkshit ghurcharhā, kulīnasādi, rangīla yoddhā* ; *a.* *rasik, sāhasī, dhīṭhā, ahaṅkāri, ghamāṇdī*.
- CÁVALIERLY**, *ad.* haughtily, disdainfully—*Gurūr se, shekhi se, hiqārat se, ihānat se*—*Ghamāṇd se, ahaṅkā se, ghripāpūrvak, ghin se, avamānapūrvak, anādar se*.
- CÁVE**, *n.* (*L. cava*) a hole under ground, a cell, a den ; *v.* to dwell in a cave, to make

hollow—*Kahaf, mugāra, gār*; v. *gār meñ rahnā, kahaf banānā, gār banānā*—Khop, khoh, guphā, guhā, dahak, garāhā; v. *khoh meñ basanā, guphā meñ rahnā, guphā banānā, khoh banānā*.

CAVERN, n. a hollow place in the ground—*Gār, kahaf*—Khop, guphā.

CAVERNED, a. full of caverns, hollow, living in a cavern—*Gār-dār, pur-kahaf, mujaw-waf, nichā^b, gār sā banā huā, gār ká ruhne v.*—Khohamay, kahwari, gahwaravisisht, guphā ke sadris banā huā, gahirā, khāli, guphāvāsi, khohavāsi, gahwaravāsi.

CAVERN-NOUS, a. full of caverns—*Pur-gār, gār-dār*—Gahwaramay, gahwari, guphāmāy.

CAVITY, n. hollowness, a hollow place—*Juuf, gār*—Gabināi, khāli, garahā, garbarā, khokhrā, kandarā wā kandalā.

CAVE-AT, n. (L.) intimation of caution—*Khabar-dār hone ke liye āgāhi*—Sāvadhnā hone ke nimitta chatānā, sain, pratyādes. [Machhli ká achār^b.

CA-VIARE', ca-vār', n. the roe of the sturgeon and other large fish salted—

CAVIL, v. (L. *cavillor*) to raise captious objections; n. a false or frivolous objection—*Nukta-chmā k., harf-giri k., i'tirāz-i-lā-hāsīl k., nā-haqq 'aib pakarnā, takrār k., be-jā 'uzr k.*; n. *nukta-chmā, harf-giri, nā-haqq 'aib-joī, be-jā 'uzr, be-hūda 'uzr, khurda-giri, i'tirāz-i-lā-hāsīl*—Nirarthak dosh nikālā, jhūthī pay lagānā, mithyā vivād k., vitandā k., vyarth dīshan d.; n. *mithyā vivād, vyarth doshagrahan, vitandā, mithyāpatti*.

CAVIL-LATION, n. the practice of objecting—*Nā-haqq 'uzr yā takrār karne kī 'ādat, i'tirāz-i-lā-hāsīl karne kī 'ādat*—Vitandā karne kī ban, mithyāpatti karne kī bān.

CAVIL-LER, n. a captious disputant—*'Aib-jo, harf-gir, nukta-chmā, khurda-gir, hujjati, takrārī, muta'arriz*—Doshagrāhak, mithyāpatti k. w., vitandākārī, mithyāvivādī.

CAVIL-LING, n. frivolous disputation—*Nā-haqq takrār, be-hūda hujjāt*—Mithyāpatti, vitandā, mithyāvivād.

CAVIL-LOUS, a. full of vexatious objections—*i'tirāz-i-lā-hāsīl se bharā huā, be-jā 'uzr se pur*—Mithyāpattimay, mithyāvivād se bharā huā, vitandāmāy.

CAVIL-LOUS-LY, ad. in a cavillous manner—*i'tirāz-i-lā-hāsīl ke rū se, be-jā 'uzr ke taur se*—Mithyāpattipūrvak, vitandā ke anusār.

CÄW, v. to cry as a rook—*Kān-kān k^b, kauwe-si bolī bolnā^b*. [khiyā.

CA-ZIQUE', n. an American chief—*Amerika ká ek sar-dār*—Amerika des ká ek mu-

CEASE, v. (L. *cessum*) to leave off, to stop, to fail, to be at an end—*Bāz-rahnā, dast-bar-dār h., ruknā^b, mauqūf h., mauqūf k., tark k., jātā rahnā^b, ākhir h., tamām h.*—Thambhnā, thāharnā, hāth uṭhānā, chhūtnā, sāt h., sāt k., chhōjnā, chuknā, uṭh jānā, śesh h. [antar, avirat, anivritta, nitya, anantar, anavarat.

CEASELESS, a. without stop, continual—*Bagair rukāw, lagātār, dāim, mudāmī*—Nir-

CEASELESS-LY, ad. perpetually, continually—*Dāim, lagātār*—Nirantar, nitya, anantar, avirat, anavarat. [thabrāw, nivritti, viśrām, virām, vichchhed.

CESSATION, n. a stop, a rest, a pause—*Tawāqūf, waqfa, muhlat, jarāgāt*—Rok, rukāw, [ĀC-CITY, n. (L. *cecus*) blindness—*Nā-bināi, āndhlāi^b, āndhlā pan^b, kori*—Andhāi, dīrshīhinātā, adīrshī.

CE-CŪTIEN-CY, n. dimness of sight—*Dhūndhlāi^b, tēragi, kam-bināi, nā-bināi*—Timir, [tīnūr, āndhlāpan, dluṇdh, durdarsātwa.

CEDAR, n. (L. *cedrus*) a large tree—*Sanaubar*—Devadāru. [sambandhī.

CE-DAR, CE-DRINE, a. belonging to the cedar—*Sanaubar se nisbat-dār*—Devadāru

CE-DRY, a. of the colour of cedar—*Sanaubar ke rang ká*—Devadāruvarnā.

CE-DE, v. (L. *cedo*) to yield, to give up—*Hawāla k., de-dālnā^b*—Swādhīkār de dālnā, samarpan k., sañpnā. [de dālnā.

CE-SSION, n. act of yielding, surrender—*Hawāla, taslim, tafwiz*—Samarpan, prādān,

CE-SSIBLE, a. yielding, easy to give way—*Dabbū^b, dabne w^b, chappū^b, chapne w^b.*

CE-SSIBILITY, n. quality of giving way—*Dabbū-pan^b, chappū-pan^b.*

CE-IL, v. (L. *celum*) to overlay the inner roof of a building or room—*Bhitari chhat banānā yā maṣnā^b, pātan ke tale kī or banānā^b.*

CE-ILING, n. the inner roof—*Bhitari chhat^b, pātan ke tale kī or kī chhat^b, saqf.*

CE-L'A-TURE, n. (L. *celo*) the art of engraving, the thing engraved—*Naqqāshi, jis shai par naqqāshi kī gayi ho so*—Takshanākarmavidyā, jis vastu par takshanākarm huā ho so.

CE-L'E-BRATE, v. (L. *celebro*) to praise, to extol, to honour, to make famous, to distinguish by solemn rites—*Tārif k., hamd k., tawṣif k., ta'zim k., maṣṣḥūr k., mubārak jānnā, mutabarrak jānnā, khushi ke sāth k., barāi k^b*—Sarāhnā, prasaṁsā k., pratish-ṭhā k., prasāddha k., kirtimān k., vikhyāt k., mānnā, yathāvidhī harsh se karnā, vidhipūrvak koī bāt harsh se karnā.

CE-L'E-BRATION, n. the act of celebrating, praise, renown—*Rusūmāt ke sāth 'amal meñ lānā, tārif, aṣrīn, sanā, nām-warī*—Vidhivat ācharaṇ, prasaṁsā, śruti, kirtī, yās.

CE-L'E-BRATOR, n. one who celebrates—*Rusūmāt ke sāth 'amal meñ kāne w., sanā k. w., tārif k. w., nām-war k. w.*—Vidhipūrvak ācharaṇ k. w., mānne w., prasaṁsak, kirtimān k. w., yāsī k. w.

- CE-LEB'RITY**, *n.* fame, renown, distinction—*Nám-wari, shukrat, ta'zim*—*Kirti, yas, prasiddhi, khyāti, pratishthā*. [sighragati.
CE-LER'ITY, *n.* (L. *celer*) swiftness—*Shitābī, tez-ratī, subuk-ratī*—*Sighratā, veg,*
CE-LEST'Y, *n.* a species of parsley—*Ajwāyan khurāsāni*. [Swargiy, nabhahsth.
CE-LEST'IAL, *a.* (L. *cælum*) heavenly—*Bikishtī, jannatī, falakī, firdausī, āsmānī*—
CE-LI-AC, *a.* (Gr. *kōilia*) pertaining to the lower belly—*Peṇū ke mutā'allig, tal-pet ke*
mutā'allig—*Peṇū wā talpet sambandhi*. [—*Kuārpan, avivāhāvasthā*.
CEL'T-BA-ÇY, *n.* (L. *cælebs*) single life, unmarried state—*Mujarradī, tajrid, tajarrud*
CEL'T-BATE, *n.* single life—*Tajrid, tajarrud*—*Avivāhāvasthā, kuārpan*.
CELL, *n.* (L. *cella*) a small close apartment, a cavity, a cave—*Chhōṭī band kōṭhri,*
garakhā^h, khok^h, gephā^h.
CEL'AR, *n.* a place under ground for stores—*Sharāb waḡaira chizon ke rakhne kā tah-*
khāna—*Madirā ādi sāmagri rakhne kā talghar wā bhuīnghar*.
CEL'AR-AGE, *n.* cellars, space for cellars—*Tah-khāne, tah-khāne ke liye jagah*—*Talghar,*
bhuīnghar, talghar ke nimitta jagah.
CEL'AR-ER, *n.* one who has charge of a cellar—*Tah-khāne-dār, tah-khāne kā muhāfiz*—
Talghar wā bhuīnghar kā bhandāri. [pūrṇ madhukoshākār.
CEL'LU-LAR, *a.* consisting of little cells—*Khāna-dār, khāna-khāna*—*Sūkshmarandhra*
CEL'SITUDE, *n.* (L. *celsus*) height—*Bulandī*—*Unchāi*.
CE-MENT, *n.* (L. *cementum*) a substance which makes bodies unite, mortar—*Wah*
skai jis se do chizon ko bāham jorte haiñ jaise sirish waḡaira, lei^h, rekhta—*Wah*
dravya jis se do vastuon ko jorte haiñ jaise gond ityadi, let, gira.
CE-MENT', *v.* to unite, to cohere—*Paiband k., wasl k., paiband h., wasl k.*—*Chiptānā,*
joṇā, milānā, gūṇṭhānā, sāṭnā, lesnā, juṇnā, sāṭnā.
CE-MEN-TĀTION, *n.* the act of cementing—*Juṇāw^h, juṭāw^h, sāṭāw^h, chipkāw^h*.
CE-MENT'ER, *n.* one that cements—*Jorñe w^h, sāṭne w^h, milāne w^h, chiptāne w^h*.
CE-ME-TER-Y, *n.* (Gr. *kōimeterion*) a place where the dead are buried—*Rauza, maq-*
bara maḡar-gāh, gor-istān—*Loth girne ki jagah, maritāsār girne kā sthān*.
CE-ME-TÉ'RI-AL, *a.* relating to a cemetery—*Gor-istān ke mutā'allig*—*Loth arthāt maron*
ke gārñe ke sthān kā sambandhi, śavasānasambandhi.
CE-NĀTION, *n.* (L. *cæna*) the act of supping, a meeting for supper—*Byālū k^h,*
biyāri k^h, byālū karne ke liye jamāw^h.
CEN'A-TO-RY, *a.* relating to supper—*Byālū kā^h biyāri kā^h*.
CEN'O-BY, *n.* (Gr. *koinos*, *bios*) a place where persons live in community—*Ek jagah*
jahāñ bahut se log ekatthe rahte haiñ^h, akhāyā^h, sangat^h. [w^h.
CEN'O-BITE, *n.* one who lives in community—*Sangat meñ rahne w^h, akhāye meñ rahne*
CEN-O-BIT'CAL, *a.* living in community—*Sangat meñ rahne w^h, bairāgiyon ke akhāye*
meñ rahne w^h.
CEN'O-TAPH, *n.* (Gr. *kenos*, *taphos*) a monument for one buried elsewhere—*Rauza*
jisko faqat yād-gāri ke wāste banāte haiñ, aur us meñ koi madfūn nahīñ rahtā, jiski
yād-gāri ke wāste banāte haiñ wah aur hi kahīñ madfūn hotā hai—*Aur hīkahīñ mare*
hue kā smaranārth mandir wā stambh jo śunya hotā hai. [kānā.
CENSE, *v.* (L. *candeo*) to perfume—*Mu'attar k., khush-bū-dār k.*—*Sugandhi k., mah-*
CEN'SER, *n.* a vessel for burning perfumes—*Bakhūr-dān, lakhlakhā, 'ūd-soz, dhūp-*
dān^h—*Dhūpādhār, dhūpapātra*.
CEN'SOR, *n.* (L.) an officer at Rome whose business was to register persons and pro-
 perty and to correct manners, one who finds fault, a scrutinizer—*Sābiq meñ Rom kā*
ek 'uhda-dār jiskā yah kām thā ki logon kā nām aur unkā māl-o-asbāb ek daftar meñ
likh rakkhe aur unke atwār durust kare, muhtasib, nukta-chīn, 'aib-jo, khūb āzmāish k.
w., mumtahiñ—*Prāchinakāl meñ Rom kā ek adhiikāri jiskā yah kām thā ki logon kā*
nām aur dhan likhe aur unke ācharan aur vyavahār sudhāre, dosh nikālne w., dosh
dekhone w., chhidra dhūñrhne w., bhālī bhāñtī jāñchne w., parikshak.
CEN'SORIAL, *a.* full of censure, severe—*'Aib-jo, 'aib-go, harf-gir, khurda-gir, sakhtī*—
Nindak, paradoshak, apavāḡak, doshagrāhi, karā.
CEN'SORIAN, *a.* relating to a censor—*Rom ke us 'uhda-dār ke mutā'allig jiskā yah*
kām thā ki logon kā nām aur māl-o-asbāb likhe aur unke atwār durust kare, muhtasib
se nisbat-dār, mumtahiñ ke mutā'allig—*Rom ke us adhiikāri kā sambandhi jiskā*
yah kām thā ki logon kā nām aur dhan likhe aur unke ācharan sudhāre, pariksha-
kasambandhi, bhālī bhāñtī jāñchnewālē kā vishayak.
CEN'SORIOUS, *a.* addicted to censure, severe—*Harf-gir, 'aib-jo, nukta-chīn, sakhtī*—
Doshānweshī, nindā^h, apavāḡak, chhidra dhūñrhne w., doshagrāhi, agunavādi, karā.
CEN'SORIOUS-LY, *ad.* in a censorious manner—*'Aib-jot ke taur, harf-giri ke taur, nuk-*
ta chīnī ki tarāh, sakhtī se—*Nindāpūrvak, apavāḡapūrvak, dosh nikālne ki riti se,*
chhidra dhūñrhne ki riti se. [giri—*Nindakatā, apavāḡasīlatwā*.
CEN'SORIOUSNESS, *n.* disposition to find fault—*'Aib-jot, harf-giri, nukta-chīn, nukta-*
CEN'SORSHIP, *n.* the office of a censor—*Rom ke us 'uhda-dār kā 'uhda jiskā yah*

kām thā ki logon kā nām aur māl-asbāb likh le aur unki chāl-o-chalan durust kare, muhtasib kā 'uhda, mumtāzin kā 'uhda—Rom ke us adhkārī kā pad jiskā yah kām thā ki logon kā nām aur dhan likh le aur unke ācharaṇ sudhāre, āchāradrashṭāpad, parikshak kā pad, jānchne wāle kā pad.

ČEN'SURE, *n.* blame, judgment, judicial sentence; *v.* to blame, to condemn—*Malāmat, ilzām, gila, shikwa, shikāyat, hākim kī tajwiz, fāisala, futuā, hukm*; *v.* *ilzām d., mulzim k., muḡrim thahrānā, kharāb thahrānā, nā-jūz thahrānā, nā-manzūr k.*—Nindā, apavād, kalaṇk, nyāyādhipati ki vyavasthā wā nirṇay; *v.* *nindā k., doṣh d., doṣh laṅānā, burā thahrānā, doṣhī k., aparādhi k., agraḥya k.*

ČEN'SURE-BLE, *a.* deserving censure, blamable—*Ilzām ke lāiq, malāmat ke gābil, mulzim—Dūshapīy, nindanīy, aparādhi.* [Nindyatā, nindanīyatā, sapaṛādhatā.]

ČEN'SURE-BLE-NFSS, *n.* fitness to be censured—*Qābīliyat-i-ilzām, kīyāyat-i-malāmat—*

ČEN'SURER, *n.* one who censures—*Ilzām d. w., shāki, aib-go, gila-guzār—Nindak, apavādak, doṣh d. w., dokhwaiyā.*

ČEN'SU-RING, *n.* blame, reproach—*Ilzām, shikwa, gila, shikāyat, dūsh-nām, malāmat—Nindā, apavād, kalaṇk, tiraskār, durvākya, ghrīṇā.*

ČENSR, *n.* a public rate, a tax, rank—*Mahsūl, darjā, hālat—Kar. rājakar, pad.*

ČEN'SUS, *n.* an official enumeration of the inhabitants of a country—*Mardum-shumārī, khāna-shumārī—Log-gintī, janasaṅkhyā.*

ČEN'SU-AL, *a.* relating to the census—*Mardum-shumārī ke muta'alliq, khāna-shumārī ke muta'alliq—Janasaṅkhyāsambandhi.*

ČENT, *n.* (*L. centum*) a hundred, an American copper coin—*Sad, Amerika ke mulk kā paisā—Sau, Amerika deś kā ek paisā.*

ČENTAGE, *n.* rate by the cent or hundred—*Saikarā kī hisāb—Saikarā kā lekḥā.*

ČEN'TEN-ARY, *n.* the number of a hundred—*Sau kā 'adad, sadī—Śatik, sau.*

ČEN-TEN'NTIAL, *a.* consisting of a hundred years—*Sad-sāla, sau-sāla—Sau baras kā, śatavarsh, śatābd.*

ČEN-TEST-MAL, *a.* the hundredth—*Sauvān^h.* [gunā kathopakathan, saugunī bāchhit.]

ČEN-TIL'O-QUY, *n.* a hundred fold discourse—*Sau pech kā bayān, sau-gūnā bayān—Sau-*

ČEN-TI-PEDE, *n.* a poisonous insect—*Kankhajūr^h, gojer^h.* [*v. sau-gunā k^h.*]

ČEN-TU-PLE, *a.* a hundred fold; *v.* to multiply a hundred fold—*Sau-gunā^h, sad-chand;*

ČEN-TU'PLI-CATE, *v.* to make a hundred fold—*Sau-gunā k^h.*

ČEN-TU'R-I-A-TOR. ČEN-TU-RIST, *n.* a historian who distinguishes time by centuries—*Wah mukarrir^h jo zamāne ko sau sau sāl meṇ tafriq kartā hai—Wah itihāsavettī jo samay ko sau sau baras meṇ vibhakt kartā hai.*

ČEN-TU'RION, *n.* a Roman military officer who commanded a hundred men—*Rom kā afsar jiske tābi sau javān the—Rom kā senāpati jiske adhin sau yoddhā the, śatayoddhādhipati.*

ČEN-TU-RY, *n.* a period of a hundred years—*Sad-sāl, sadī—Sau baras, śatak, śatavarsh.*

ČEN'TAUR, *n.* (*Gr. kento, tauros*) a fabulous being half man half horse—*Qantūras, ek aise wujūd kā nām jiskā jism nisf insān aur nisf asp hotā hai—Narāśwa.*

ČEN'TO, *n.* (*L.*) a composition formed of passages from various authors—*Wah navishta jisko mukhtalif kitābon se ḡre lekar banāte haiṇ, intikḥāb, tālif—Prakīrṇakāvya, nānāgranthasāngrihitakāvya.*

ČEN'TRE, *n.* (*Gr. kentron*) the middle point; *v.* to place on a centre, to collect in a point—*Markaz, madār, nāf; v. markaz par qāim k., ek jā jam' k., dar-miyān meṇ qāim h., ek jā mujtāmī h.—Kendra, madhya, bich; v. kendra par thahrānā, madhya meṇ ekstra k., bich meṇ thaharnā, ek sthān meṇ milnā.*

ČEN'TRAL, *a.* relating to the centre—*Markaz ke muta'alliq, dar-miyānī—Kendrasambandhi, madhya, madhyavartī, bich kā. [hone kī hālat, Madhyatwa, madhyasthatā.]*

ČEN'TRAL'I-TY, *n.* the state of being central—*Markaz par hone kī hālat, dar-miyān meṇ*

ČEN'TRAL-IY, *ad.* with regard to the centre—*Bichonbich^h, bichobich^h.*

ČEN'TRIC, ČEN'TRI-CAL, *a.* placed in the centre—*Mutawassit, dar-miyānī, dar-miyān meṇ qāim—Madhyasthāyī, madhyavartī, garbhasth, bich kā.*

ČEN'TRI-CAL-LY, *ad.* in a central situation—*Bichonbich^h, bichobich^h.*

ČEN'TRI'FU-GAL, *a.* flying from the centre—*Markaz se bhāgne w., guzenda-az-markaz—Kendra wā madhya se bhāgne w., kendraṭyāgi, madhyatyāgi.*

ČEN'TRI'P'E-TAL, *a.* tending to the centre—*Markaz kī taraf māl, māl-ba-markaz—Kendrābhigāmī, kendraḥhisārī, madhyābhigāmī, madhyābhīsārī.*

ČE-PHÁ'LIC, *a.* (*Gr. kephalē*) pertaining to the head—*Sar ke muta'alliq, muta'alliq-i-sar—Mastakasambandhi, mastakī.*

ČE-RÁ'S'TES, *n.* (*Gr.*) a serpent having horns—*Sing-dār sānp—Śrīngī sarp.*

ČERE, *v.* (*L. cera*) to cover with wax; *n.* the naked skin on a hawk's bill—*Mom lagā-nā yā chuparnā; n. bāz kī thonth par kī khāl—Sikth chuparnā; n. syen kī thonth par kī khāl.*

ČE-RATE, *n.* an ointment of wax oil, &c.—*Marham, mom-rauṅan—Sikth ādī kā pralep.*

- ÇER'EMENT, ÇERK'İÖTH, *n.* cloth dipped in wax or glutinous matter—*Mom-jāma, momī kaprā*—Sikth meñ dūbāyā huā kaprā.
- ÇE'RE-OUS, *a.* waxen, like wax—*Momī, mom kā, mom sā*—Saikthik. sikthakasadriā.
- ÇE-RŪ'MEN, *n.* the wax of the ear—*Kān kā khūñt^h, kān kā māñl^h*. [Dhānyasambandhi.
- ÇE'RE-A'LI-OUS, *a.* (*L. ceres*) pertaining to corn—*Anāj yā galle ke muta'alliq*—
- ÇERE BRUM, *n.* (*L.*) the bram—*Magz, dimāg*—Bhejā, mastishk.
- ÇER'E-BRAI, *a.* pertaining to the brain—*Magz ke muta'alliq, magzi, dimāg se nisbat-dār*—Mastishkasambandhi. [mastishk kā ek aṅś.
- ÇER'E BEL, *n.* part of the brain—*Magz kā hissa, dimog kā hissa*—Mastishkabhāg.
- ÇER'E-MO-NY, *n.* (*L. caeremonia*) outward form in religion state or civility—*Rasm, adab, rukn, zāhir-dāri shart, takalluf*—Kriyā, riti, chal, vidhi, negchār, śishtāchāra-vidhi, ādaropachār, ādarasatkār.
- ÇER-E-MŌ'NI-AL, *a.* relating to ceremony; *n.* outward form or rite—*Zāhiri tariqon ke muta'alliq, zāhiri tariq aur rasmiyat ki taraf māil, takalluf-mizāj, zāhir-dāri-parast*; *n. rasm, zāhir-dāri, adab, rukn*—Vaidhik, naiyamik, āchārik, vyāvahārik; *n. riti, chal, dhūrā, vidhi, negchār, śishtāchāra-vidhi*.
- ÇER-E-MŌ'NI-AL-LY, *ad.* according to ceremony—*Hasb-ul-rasm, adab ke mutābiq, ba-dastūr, takalluf ke sath, zāhir-dāri se, ba-takalluf*—Riti ke anusār, vidhivat, vidhi ke anusār, śishtāchār ke anusār.
- ÇER-E-MŌ'NI-OUS, *a.* full of ceremony, formal—*Zāhir-dār, takalluf-mizāj, zāhirī tariq aur rasmiyat ki taraf māil, zāhir-dāri-parast*—Śishtāchāri, lokāchāri, atisabhyā, sabhyacharasevi, ādaropachārāśil, ādarasatkārāśil.
- ÇER-E-MŌ'NI-OUS-LY, *ad.* formally—*Ba-zāhir-dāri, ba-takalluf, adab ke mutābiq, hasb-ul-rasm, ba-dastūr*—Śishtāchārapūrvak, bārē ādar se, bārē sanmān se, lokāchār ke anusār, vidhivat.
- ÇER'RUS, *n.* (*L.*) the bitter oak—*Ek qism kā karuā shāh-balūt*—Sindūravrikshabhed.
- ÇER'RI-AL, *a.* relating to the cerrus—*Ek qism ke shāh-balūt ke muta'alliq*—Sindūravrikshabhedasambandhi.
- ÇER'TAIN, *a.* (*L. certus*) surē, resolved, undoubting, unfailing, regular, some—*Yaqinī, malūh, tahqiqī, mutayyaqqin, muqarrar, yaqin jānne w., hukmi, kār-gar, muasir, mu'aiyan, muta'aiyan, ba'z, yā ba'z, fulān*—Dhruv, sunīschit, nīschit, nīshpai-na, nihsandeh, asandighd, sach mānne w., achhūk, amogh, kāri, niyat, koi.
- ÇER'TAIN-LY, *ad.* without doubt, without fail—*Be-shakk, olbatta, zurūr, khwāh-makhwāh*—Sachmūch, sachsach, nihsandeh, avāsyā.
- ÇER'TAIN-TY, *n.* exemption from doubt or failure, that which is real, truth, fact—*Yaqin, tāsir, muasiri, quwwat-i-asar, ta'aiyun, jo shai muqarrar aur sach hai, tayyaqqun, tahagguq, haqiqat*—Nīschayajñān, asandighdhatā, guṇakāri, jo sach hai, sachchī hāt, satya, yatharthatā, diihapramāṇ. [dhruv, nihsandeh.
- ÇER'TES, *ad.* certainly, in truth—*Pi-l-haqiqat, be-shakk*—Sachmūch, nīschayarūp se,
- ÇER'TI-FY, *v.* to give certain information of—*Muttalī k., āgāh k., tahqiq k., muqarrar bayān k.*—Nīschayarūp se janānā, samāchār denā, pramāṇi k., pramāṇ denā. [patra.
- ÇER-TIF'I-CATE, *n.* a testimony in writing—*Sunad, dast āwez*—Pramānapatra, nirṇaya-
- ÇER-TI-FI-C'ATION, *n.* the act of certifying—*Muqarrar bayān k., itilā'ī-dāhī*—Nīschayarūp se janānā, pramāṇikaran. [asandighdhatā.
- ÇER-TI-TUDE, *n.* freedom from doubt—*Yaqin, tahagguq*—Nīschay, nihsandehatwa,
- ÇE-RŪ'LE-AN, ÇE RŪ'LE-OUS, *a.* (*L. caeruleus*) blue, sky-coloured—*Nil-gūn, ābi, āsmā-nī rang*—Nilavarṇ, nilā, ākāśavarṇ. [nilā rang utpanna k. w.
- ÇE-R-U-LY'IC, *a.* producing a blue colour—*Nilā rang paidā k. w.*—Nilavarṇotpīdak,
- ÇE-RUSE, *n.* (*L. cerussa*) white lead—*Safedā yā sufedā, sufed sisā*—Śwet sisā, śwet sisā kā chūrp.
- ÇE'RUSED, *a.* washed with white lead—*Sufed sisē se dhoyā gayā, safede se dhoyā huā*—Śwet sisē se dhoyā huā, śwet sisē ke chūrp se dhoyā huā. [ghinch kā sambandhi.
- ÇER-VI-CAL, *a.* (*L. cervix*) belonging to the neck—*Gardan se nisbat-dār*—Grāiva,
- ÇE-SARE-AN, *a.* (*L. Caesar*) the Caesarean operation is the act of cutting the child out of the womb—*Pet chāk karke larkā nikālne ke muta'alliq*—Garbhchochhedan-asambandhi, pet phār kar larkā nikālne kā vishayak.
- ÇES-PI-TY'TIOUS, *a.* (*L. cespes*) made of turf—*Dūb-chaure yā chakte k. banā huā^h*.
- ÇESS, *n.* (assess ?) a rate; *v.* to rate—*Bāchh^h, dāmāsāhī^h, būrh^h*; *v. bāchh lagānā^h, bīhri lagānā^h, dāmāsāhī k^h*.
- ÇESS'OR, *n.* a taxer, an assessor—*Mahsūl lagāne w., kharāj lagāne w., takhmina-kunand, tashkhis k. w.*—Kār lagāne w., aṅkwaīyā, kūtne w.
- ÇES-S'ATION. See under CEASE.
- ÇES'SION. See under CEDE. [khalā, vivāh kā patkā.
- ÇESTUS, *n.* (*L.*) the girdle of Venus—*Ratī kā patkā^h, shādī kā kamar-band*—Ratime.
- ÇES'URE. See CESURA. [Samudrī sab se bārē jantu ki jāti kā.
- ÇE'TA'CEOUS, *a.* (*L. cete*) of the whale kind—*Daryāi sab se bārē jānwar ki qism kā*—

- CHÁFE**, *v.* (Fr. *chauffer*) to warm by rubbing, to fret, to make angry; *n.* a fret, a rage — *Málish se garin k., malke garm k., khafa k., khafa h., gusse h., khashm-nák k.; n. josh, garmi, ztiráb, khafagi, gussa* — Ragarkar wá ghieske tapáná, khijháná, rúthná, krudhdha h., krodh k., prakopit h., chirhna, rúthana, krudhdha k.; *n.* chher, chirh, krodh, kop. [barosi.]
- CHÁFING-DISH**, *n.* a portable grate for coals — *Ángethi, majmir, ádash-dán* — Borsi,
- CHÁF'ER**, *n.* (S. *ceafur*) a sort of beetle — *Gubrautá^h, gubrilá^h.*
- CHAFF**, *n.* (S. *caaf*) the husks of grain — *Bhúsi^h, chokur^h, kan^h, phokar^h.*
- CHÁFF'LESS**, *a.* without chaff — *Biná bhúsi ká^h, biná chokar ká^h.*
- CHÁFF'Y**, *a.* full of chaff, like chaff — *Bhúsi se bhará^h, chokar-bhará^h, chokar sá^h.*
- CHÁF'YINGH**, *n.* a bird said to like chaff — *Ek chhoti chiriyá jisko log kahte haiñ ki bhúsi yá chokur akehkhá lagtá hai^h.*
- CHAFF'ER**, *v.* (S. *ceapian* ?) to treat about a bargain, to haggle, to buy, to exchange — *Kharid-furokht ki guft-gú k., kharid-furokht meñ takrár k., kharidná, mubádala k., addá-bullá k.* — Krayavikray ki bítchit k., bhav thahrána, lendén meñ ragar-jhagar macháná, kinná, besabná, kray k., erápheri k. [jya, vyápar, krayavikray.]
- CHÁF'ER-Y**, *n.* traffic, buying and selling — *Tijárat, saudá-gari, kharid-furokht* — Bápí-CHA-GRIN', sha-grin', *n.* (Fr. *chagrin*) ill humour, vexation; *v.* to vex, to tease — *Bad-mizáji, bar-hamá, ná-khushi, ranjilagi, ázurdagi, v. bar-ham k., ázurd k., diqq k., maq-múm k.* — Kshobh, jhánjh jhunjhlahat, kufhan, asantosh, óok, vyathá; *v.* kufhána, jhuñjhlaná, satána, khujhána.
- CHAIN**, *n.* (L. *catena*) a series of connected links or rings, a bond, a fetter; *v.* to fasten or bind with a chain, to enslave, to unite — *Zanjir, silsila; v. zanjir se bándh-ná, hulga-wa-gosh k., gulám k., tibi^h k., silsila-wár k., ba-silsila k., miláná^h* — Sriútkhal, sikari, sreni, berí; *v. sikari se bándhná, bándhuá k., adhin k., jorna.* [kal.]
- CHÁIN'PUMP**, *n.* a pump used in large ships — *Baye bore jaházon meñ páni utháne ki*
- CHÁIN'SHÖT**, *n.* bullets fastened by a chain — *Zanjiri-gole, zanjir meñ bándhe hue gole* — Sikari meñ bandhe hue gole, sikari meñ nathe hue gole.
- CHÁIN'WÖRK**, *n.* work with links like a chain — *Zanjir-numá kám, ek kám jis meñ zanjir ki kariyon ke mánind bich bich meñ jagah chhút jati hai* — Sikari ke sadris kám, ek kám jismeñ sikari ki kariyon ke sadris bich bich meñ jagah chhút jati hai.
- CHÁIR**, *n.* (Fr. *chaire*) a moveable seat, a seat of justice or authority, a sedan — *Kursi, hákim ká nishast-gáh, munsif ká nishast, pálká^h, nálká^h* — Chauki, dharmásan, nyáyásan, vicharásan, chaupálá wá chaupahlá, sukhasan, khaikhariyá.
- CHÁIR'MAN**, *n.* the president of an assembly, one who carries a sedan — *Mir-majlis, kahárí, chauki yá pálkí dhone w.^h* — Sabhapati, gohr, sukhasan dhone w.
- CHÁISE**, sház, *n.* (Fr.) a light carriage — *Halki gári^h.*
- CHAL'VE-DÖ-NY**, *n.* (Chalcedon) a precious stone — *Jauhar* — Mani, ratna.
- CHAL'COG'RA-PHY**, *n.* (Gr. *chalkos, grapho*) the art of engraving on brass — *Pital par ki nagqáskí* — Pital par khodne ki silpavidyá. [dhi.]
- CHAL'DÉE**, *a.* relating to Chaldea — *Kaldia ke mulk ke muta'alliq* — Kaldiadesasamban-
- CHAL'DRON**, chá'dron, *n.* (Fr. *chaudron*) a coal measure of thirty-six bushels — *Putthar ke koyle ká ek páimána jismeñ attháís man battis ser ke qarib anntá hai* — Patthar ke koyle ká ek parimán jismeñ attháís man battis ser ke lagbhag samátá hai.
- CHAL'TCE**, *n.* (L. *calix*) a cup, a bowl — *Piyála, jam* — Katorá, katori, khorá.
- CHÁLT'CED**, *a.* having a cup or cell — *Piyále-dár* — Katore sahit, khori sahit.
- CHALK**, chák, *n.* (S. *ceale*) a white calcareous earth; *v.* to rub or mark with chalk — *Khari-mitti^h, chhui^h, dúdhí-mitti^h*; *v. khari-mitti se potná yá nishán k.* — *v. Chhui se bharná wá ank k.* [Chhuiyam, chhui ke sadris.]
- CHÁLK'Y**, *a.* consisting of chalk, like chalk — *Khari-mitti ká baná huá^h, khari-mitti sá^h* —
- CHÁLK'ÖT TER**, *n.* a man who digs chalk — *Khari-mitti ká khodne w.^h, chhui khodne w.^h.*
- CHÁLK'YR**, *n.* a pit in which chalk is dug — *Wah garahá jismeñ khari-mitti khodi jati*
- CHÁLK'STÖNE**, *n.* a small piece of chalk — *Khari-mitti ká ek chhotá tukrá^h.* [hai^h.]
- CHÁL'LENGE**, *v.* (L. *calumnior* ?) to call to a contest, to accuse, to object, to claim; *n.* a summons to a contest, a demand — *Jang mángná, muqábala cháhná, ilzám d., tukmat lagáná, inkár k., 'uzr k., dá'wá k.; n. jang-talabi, jang-joi, dá'wá* — Larái mángná, lalkárná, dosh dená wá lagáná, ná mánná, aswikár k., apná kahkar mángná, nijaswa cháhná; *n. lalkár, larái ki máng, yuddháhwán, apni vastu ki máng.*
- CHÁL'LENGE-A-BLE**, *a.* that may be challenged — *Jis se muqábala cháh-saken, jis se jang máng-saken, jisko ilzám de-saken, jisko inkár kar-saken, jis chiz par dá'wá kur-saken* — Jis se larái máng saken, jisko lalkár saken, jisko dosh lagá saken wá de saken, jisko na mán saken, jisko apná bolkar máng saken.
- CHÁL'LEN-GER**, *n.* one who challenges — *Jang-jo, muqábala cháhne w., 'uzr k. w., inkár k. w., dá'wá k. w.* — Lalkárne w., larái mángne w., doshak, apavádak, ná mánne w., aswikár k. w., apná kahkar mángne w.

- CHA-LYB'E-AN, *a.* (Gr. *chalups*) relating to iron or steel well wrought or tempered — *Khūb bamāye yā sakht kiye gaye lohe yā fulād ke muta'alliq* — Bhālī bhāntī kamāye wā pakāye lohe ká sambandhi.
- CHA-LYB'E-ATE, *a.* impregnated with iron — *Lohe ke zarre rakhne w., áhan-úmez* — Lohe ke rawá rakhne w., lohavisisht. [khān — *Túrān deś ká rája.*]
- CHAM, *n.* (P.) the sovereign of Tartary — *Tátár ká bādsháh, Túrān ke mulk ká bādsháh,*
- CHA-MADE, *sha-mād, n.* (Fr.) the beat of the drum for a parley or a surrender — *Tambūr ki áwáz jis se shikast pine-wále log fath-mandon kī tábī-dári qabūl-o-manzūr karte haiñ* — Dhol ká áabd jis se hárnewále apni har zur jitnewálon ke adhín hone kī apni ichchhā prakaś karte haiñ.
- CHAM'BER, *n.* (L. *camera*) an apartment, a room, a cavity, a court; *v.* to shut up as in a chamber, to be wanton — *Kamará, khána, gár, 'adilat; v. band karná jaise kamare mein, bad-mast h., áwbásh yā 'aiyásh h.* — Koṭhri, sálá wá kuṭi, garahá wá bil, kachah-ri; *v. mūd dená jaise kisi koṭhri mein, lampat h.*
- CHAM'BER-ER, *n.* a man of intrigue — *'Ashiq-tun, 'ishq-báz* — Rasiyá, lampatái ká sattá battá lagāne w., lampat.
- CHAM-BER-ING, *n.* intrigue, wantonness — *'Ishq-bázi, randi-lázi* — Strigaman, lampatátá.
- CHAM'BER-LAIN, *n.* an overseer of the chambers, an officer of state — *Kothriyon ká dā-roga yā nāzír, pádsháhi 'uhda-dár* — Koṭhriyon ká adhi-kári, ek rájasambandhi adhi-kári.
- CHAM'BER-LAIN-SHIP, *n.* the office of chamberlain — *Kothriyon kī nazárat, ek pádsháhi afsar ká 'uhda* — Koṭhriyon ke adhi-kári ká pad, grih-adhi-káripad, ek rájasambandhi adhi-kári ká pad. [sabbh.]
- CHAM'BER-COUN-CIL, *n.* private or secret council — *Diwán-i-khāss* — Gúrhāsabhā, mantí.
- CHAM'BER-COUN-SEL, *n.* a counsellor who gives his opinion in private — *Jo wakil tanháí mein apni ráe detá hai* — Jo parárhavádí ekánt mein apná vichár kahtá hai. [w^h]
- CHAM'BER-FEL-Low, *n.* one who sleeps in the same apartment — *Ekhi koṭhri mein sone*
- CHAM'BER-Maid, *n.* a servant who has the care of bedrooms — *Ek khádmá jiske muta-'alliq khwab-gáh kī khidmat hoti hai* — Ek dási jo śayanágáron áth it sone kī koṭh-riyon ká kájkám kartí hai, antahpurachará.
- CHAM'BER-PRAC-TICE, *n.* the business of counsellors who give their advice privately — *Un wakilon ká peshá jo apni ráe goshe mein dete haiñ aur 'adilat mein nahín házir hote* — Un parárhavádíyon ká vyavasáy jo apná vichár ekánt mein kah diyá karte haiñ aur kachahriyon mein nahín játe. [tán^h]
- CHA-MÉ'LE-ON, *n.* (Gr. *chamai, leon*) an animal of the lizard kind — *Girgí^h, girgi-*
- CHAM'FER, *v.* (Fr. *echancier*) to channel, to flute as a column, to wrinkle — *'Kháiyár-dár k., sitin par kháiyár-sázi k., shikan dálná, chin dálná* — Franálí ke sadriś khod-ná, stambh par naliyon ke sadriś lambí lambí rekhá banáná, sikorná.
- CHAM'FER, CHAM'FRET, *n.* a furrow, a channel — *Kúñ^h, náli^h.*
- CHAM'MOIS, *shá'moi, n.* (Fr.) a kind of goat whose skin is made into soft leather
- CHAM'O-MILE. See CAMOMILE. [called shammy — *Pahári chheri^h, pahári bakri.*]
- CHAMP, *v.* (Gr. *kapto* ?) to bite with much action, to bite frequently, to chew, to devour — *Chabáná^h, chabáná^h, dánt se pháy-kháná yā hukak-lená^h, dánt se kuchalná^h, bhakosná^h, hukak-kar kháná^h.* [kutarne w^h]
- CHAMP'ER, *n.* a biter, a nibbler — *Dánt se kátne w^h, khutharne w^h, khutakne w^h,*
- CHAM-PAGNE', *shara-pān', n.* a kind of wine from Champagne in France — *Ek tarah kī angúri sharáb jo Fráns ke mulk ke Shāmpen zú se áti hai* — Ek prakár kī drá-shá-madira jo Fráns deś ke Shāmpen pradేశakhand se áti hai.
- CHAM'PAIGN, cham'pān, *n.* (L. *campus*) a flat open country; *a.* open, flat — *Maidún; a. khulá^h, chaurás^h, chaplá^h* — Patpar, samán bhūmí ká pradés, samapradés, samasthal.
- CHAMPER-TY, *n.* (L. *campus, pare*) maintenance of a man in his suit on condition of having part of the thing if recovered — *Qimár-bázi, kisi shakhs ke muqaddame mein zar se madad is shart par karná kī agar wah jite to jiti hui shai mein se kuchh apne madad-gár ko dewe* — Arthavivád mein kisi kī saháyatá is bandhej se karná kī jo wah jite tau jiti hui vastu mein se kuchh apne saháyak ko dewe.
- CHAM'PER-TOR, *n.* one guilty of champerty — *Qimár-bázi ká mujrim, kisi shakhs ke muqaddame mein is shart par zar se madad k. w. kī jo agar wah shakhs muqaddame ko jite to jiti hui shai mein se kuchh us madad-gár ko de* — Kisi ke arthavivád mein is bandhej se saháyatá k. w. kī jo wah jan apne arthavivád ko jite to jiti hui vastu mein se kuchh apne saháyak ko de.
- CHAM-PIG'ON, sham-pín'yon, *n.* (Fr.) a kind of mushroom — *Ek qism ká kukraúndhá* — Ek prakár ká dharti ká phúl, kukaraúndhá, chhátá.
- CHAM'PI-ON, *n.* (L. *campus*) one who fights in single combat, a warrior, a hero; *v.* to challenge — *Ek pahalwán jo akeli-akela lartá hai, súr^h, búr^h; v. laráí mángná^h, lalkárná^h* — Vir, bhaj jo akeli akela lartá hai.
- CHAM'PI-ON-ESS, *n.* a female warrior — *Pahalwánin, súrín^h, búrín^h.*

CHANCE, *n.* (L. *caso*) casual event, accident, fortune; *a.* happening by chance; *v.* to happen — *Uflād, ittifāq, qamat, nasīb*; *a.* *ittifāqī, nāghānī*; *v.* *vāqī' h., nāzil h., ittifāq h.* — *Daivayog, daivaghaṭanā, daivagati, bhavi, bhāgya*; *a.* *ākasmik, daivagat, daivik, āgantuk*; *v.* *ā pāna, ā jānā, bitnā.*

CHANCE'ABLE, *a.* accidental, fortuitous — *Ittīfāqī, nāghānī, 'arizi* — *Ākasnik, āgantuk.*
CHANCE-MEN'LEY, *n.* the killing of a person by chance — *Ittīfāqan kisi ko mār-dālnā* — *Hatat kisi ko mār dālnā.*

CHANCE'CEL, *n.* (L. *cancelli*) the eastern part of a church where the altar stands — *Girje ki shargī taraf jismēn wah mez ruṭī hai ki jis par log Hazrat 'Isā ki taslīb ki yūl meṅ roti khāte aur sharāb pite haiṅ* — *Isai bhajanāsāla ka purvī bhāg jismēn wah bhojanamānēh raṭṭī hai ki jis par log 'Isā ki mrityu ke smaranārth roti khāte aur madira pite haiṅ.*

CHANCE'CEL-LOR, *n.* (L. *cancelli*) a judge or other officer who presides over a court — *Inglistān kā mūr-munsif, kisi 'adālat kā sab se barī hakim* — *Ingland kā pradhānanyā-yādhipati, kisi kachahri kā pradhān jan.*

CHANCE'CEL-LORSHIP, *n.* the office of chancellor — *Inglistān ki mūr-munsafi, kisi 'adālat ke sab se barī hakim kā 'uḍā* — *Ingland ke pradhānanyāyādhipati kā pad, kisi kachahri ke pradhān vyakti kā pad.*

CHANCE'CEL-Y, *n.* the high court of equity — *Inglistān ki sab se barī 'adālat* — *Ingland ki sab se barī kachahri, mahāvicharasthān.* [Galitakshat. nālīvrān.]

CHANCE'CRE, *shānk'er, n.* (Fr.) a venereal ulcer — *Tānkī^h, chaṭ^h, garmi kā ghāw* — *CHANCE'ROUS*, *a.* ulcerous — *Nāsūri* — *Ghawelā, ghaubā, pirkīyāhā.*

CHAND'LER, *n.* (L. *candeo*) one who makes and sells candles, a dealer — *Sham'-sāz, sham'-fārosh, shamūdā^h, batti-sāz, batti-fārosh, kār-bārī, saudā-gar, baqqāl* — *Batti banāne w., batti beṅchne w., vyavasāyi, vyāpārī, bāniyā.*

CHAND-LIER, *shan-de-liēr', n.* a branch for candles — *Battiyoṅ kā jhār^h.*

CHAND'LER-LY, *a.* like a chandler — *Kār-bārī yā saudā-gar w., batti-fārosh ke mānind, batti-sāz ke mānind, sham'-fārosh ke mānind, sham'-sāz ke mānind* — *Batti banāne wālo wā beṅchne wāle ke sadris, vyavasāyi ke sadris.*

CHAND'LER-Y, *n.* the articles sold by a chandler — *Jo chizēn batti-sāz yā batti-fārosh beṅchtā hai* — *Jo padarth batti banāne w. wā batti beṅchne w. beṅchtā hai.*

CHAND'RY, *n.* a place where candles are kept — *Batti-khāna* — *Battiyoṅ kā ghar, jis jagah meṅ batti dhari jāti haiṅ.*

CHANGE, *v.* (Fr. *changer*) to put one thing in place of another, to alter, to make different; *n.* alteration, novelty, small money — *Tābdil k., 'iwaz-mu'āwaza k., adlā-badlī k., badlānā, badlānā, badlū jānā, mutagaiyar k.*; *n.* *tabdil, tagaiyar, inqilāb, nayāpan^h, nau-tarī, ṭhorā paīsā-kaurī^h, kuchh zar* — *Palṭā k., palatnā, parivartan^h, palat jānā, phir jānā, pherna, erāphorī k., rūpāntar k.*; *n.* *vikriti, vikar, palat, rūpāntarabhāv, vaichitrya, vibhed, navinatā, alpadhan.*

CHANGE'ABLE, *a.* subject to change, fickle — *Tābdil-pāzīr, mutazalzāl, gair-mustaqill, mutalawwīn* — *Parivartaniyā, palṭe jāne ke yogya, vikārya, alī r. asthīr, asthāyi.*

CHANGE'ABLE-NESS, *n.* inconstancy, fickleness — *Be-sabūti, talawwun, mutazalzālī* — *Asthiratā, adhiratā, chāñchalatā, chālachittatā.*

CHANGE'FUL, *a.* full of change, inconstant — *Mutagaiyar, mutazalzāl, mutalawwīn, talawwun-tab* — *Vikāramay, vikritimay, anitya, asthīr, adhir.* [sthīr, atal, aḥal.]

CHANGE'LESS, *a.* without change, constant — *Gair-tābdil, tā-tābdil, mustaqill* — *Binā vikār.*
CHANGE'LING, *n.* a child left or taken in place of another, an idiot, one apt to change — *Ek larke ke badle meṅ dūsrā larkā jo chhor jate haiṅ yā le jāte haiṅ, ohmaṅ, gāwēd^h, talawwun-tab^h shakhs, mutazalzāl shakhs* — *Ek larke ke palṭe meṅ dūsrā larkā jo chhor jāte haiṅ wā le jāte haiṅ, bhakūā, asthīr adhir wā chāñchal jan.*

CHANG'ER, *n.* one who alters, a money-changer — *Tābdil k. w., mutagaiyar k. w., sarraf, khurāyā* — *Palatne w., parivartak, huṇḍīkāpatrasuvarṇaparūpādīparivartak.*

CHANCE'NEL, *n.* (L. *canalis*) the hollow bed of running waters, a long cavity, a strait, a furrow; *v.* to cut in channels — *Daryā yā nālē ki zamin jiske ūpar pānī baṭtā hai, nālā^h, āb-nālī, kūār^h, khāiyār-sāzi*; *v.* *khāiyār-dār k.* — *Nadigarbh, nadi kī wah bhūmī jis par se pānī buṭṭī hai, prānālī, nār, nār, jalāḥṭamarumadhya, khambhe par jo lambī lambī rekḥā nālī ke sadris raṭṭī haiṅ.*

CHANT, *v.* (L. *canto*) to sing, to sing the church-service; *n.* a song, a part of the church-service — *Gānā^h, bhajan gānā^h; n.* *giṭ^h, gān^h, bhajan^h.*

CHANT'ER, *n.* one who chants, a singer — *Gawāiyā^h, gāne w^h, gā-kar parṭhne w^h.*

CHANT'RESS, *n.* a female singer — *Gāne wālī^h, gā-kar parṭhne wālī^h.*

CHANT'RY, *n.* a chapel for priests to sing mass in — *Ek chhotā gurjā jismēn mardoṅ ke haqq meṅ pādri dūā māngte haiṅ* — *Ek chhotā bhujanabhawan jismēn maroṅ ke nimitta purohit ārdhanā karte haiṅ.* [kā barā śabd k. w.]

CHANT'Y-OLEER, *n.* a cock, a loud crower — *Murg, zor se būng d. w.* — *Kukkuṭ, kukkuṭ*
CHA'OS, *n.* (Gr.) a confused mass, confusion — *Be-tartīb majma', hayulā i-awwalī,*

be-tartidī — Astavyast dheṛī, ekārṇav, apañchikritabhūtasasthiti, bhūtasāṅkar, garbar, astavyastatā.

CHĀ-ŌTIC, *a.* resembling chaos, confused — *Hayulā-i-awwalī ke mānind, be-tartib, darham-barham* — Bhūtasāṅkarasadrīś, astavyast, ekārṇavibhūt, garbar.

CHĀP, chōp, *v.* (S. *ge-ypan* ?) to cleave, to split, to crack; *n.* a cleft, a chink, a gap — *Phārnā^h, chīrnā^h, tarkānā^h, darkānā^h, taraknā^h, daraknā^h, phatnā^h, karaknā^h*; *n.* darz, shikāf yā shigāf, rakhna — *n.* Darār, chir, phānk. [*gal-phārā^h, gal-phayā^h*]

CHĀP chōp, *n.* (S. *ceat* ?) the upper or under parts of a beast's mouth — *Jabrā^h*, CHĀP'LESS, *a.* without flesh about the mouth — *Kam gosht ká muñh w., ba-gair gosht ká muñh w., khushk-rū, sūkhe kalle ká* — Chuchuke muñh ká, sūkhā muñh, jiske muñh meñ māns na ho.

CHĀP'FÄLLEN, *a.* having the mouth shruuk — *Chuchuke muñh ká^h, sikure muñh ká^h, muñh lafkā huā^h, sūkhe muñh ká^h, khushk-rū* — Mlānavadan, malīnamukh, śushkamukh.

CHĀPE, *n.* (Fr.) a catch, a hook, a tip — *Bakeue ká kántā^h, ānkṛā^h, kañṭiyā yā āñkṛā^h, kothī^h*.

CHĀPE'LESS, *a.* wanting a chape — *Binā kothī ká^h, binā ānkṛe ká^h, binā kante ká^h*.

CHĀP'EL, *n.* (L. *capella*) a place of worship; *v.* to deposit in a chapel, to enshrine — *'Ibādat-khāna, girjā*; *v.* *'ibādat-khāne meñ rakhnā, pāk jān-kar mahfūze rakhnā* — Devālay, devagār, pūjāsālā, bhajansā^hhawan; *v.* devālay meñ dharnā, pavitra samajhkar dhar rakhnā. [bhawan ká adhikār.]

CHĀP'EL-RY, *n.* the jurisdiction of a chapel — *'Ibādat-khāne ká 'alāqa* — Bhajana.

CHĀP'LAIN, *n.* one who performs divine service in the army or navy or in a family — *Pañj bahr yā kisi khāndān ká pādri* — Senā naukāsamūh wā kisi ke ghar ká āchārya.

CHĀP'LAIN-QY, CHĀP'LAIN-SHIP, *n.* the office or business of a chaplain — *Lashkari bahri yā kisike khāndānī pādri ká 'uhda yā kām* — Senā ke wā naukāsamūh ke wā kisi-ke ghar ke āchārya ká pad wā kām.

CHĀP'LET, *n.* a small chapel or shrine — *Chhotā girjā, chhotā 'ibādat-khāna* — Chhotā

CHĀP'E-RON, shāp'e-rong, *n.* (Fr.) a kind of hood or cap; *v.* to attend on a lady in public — *Ek qism ká sar-posh yā topi*; *v.* *majlis-i-'amm meñ kisi bibi ke sāth h.* — Ek prakār ká top; *v.* sabhā meñ kisi stri ke sāth jānā.

CHĀP'I-TER, *n.* (L. *caput*) the upper part or capital of a pillar — *Khambhe kī choṭī yā choṭī^h*. [rahtā hai^h.]

CHĀP'TREL, *n.* a capital which supports a pillar — *Khambhe kī choṭī jis se wah kharā*

CHĀP'LET, *n.* a garland or wreath for the head, a string of beads, a moulding — *Sihṛā^h, tasbiḥ, diwār wagairon meñ lambī ubhārī hui lakir* — Pushpamālā, phūl kī mālā, japamālā, jāp kī mālā, bhīt ityādī par lambī uñchī rekhā.

CHĀP'TER, *n.* a division of a book, an assembly of the clergy of a cathedral, a decretal epistle; *v.* to tax, to correct — *Bāb, fasl, bare girje ke 'alāqe ke pādriyon kī jamā'at, shar' ruq'a, ānī khatt*; *v.* *chashm-numāi k., sar-zanāsh k., malāmat k., saḍā d.* — Adhyāy, kāṇḍ, sarg, parv, skandh, mahābhajanamandir meñ pradhān purohiton kī sabhā, vyavasthasambandhī chitṭī; *v.* dāṭnā, tāṛnā k., dand d.

CHĀP'MAN, *n.* (S. *ceap, man*) a dealer — *Kār-bāri, kharidar, mushṭari* — Vyavāsāyī, vyāpārī, besahne w., bechne w.

CHĀR, *n.* a kind of fish — *Ek qism kī machhli* — Ek jāti kī machhli.

CHĀR, *v.* (S. *cerran* ?) to burn to a cinder — *Jalā-kar koylā banānā^h*.

CHĀR'ŌAL, *n.* coal made by burning wood — *Lakṛī ke jalāne se jo koylā banē^h*.

CHĀRK, *v.* to burn to a black cinder — *Jalā-kar kalā koylā banānā^h*.

CHĀR, *n.* (S. *cer*) work done by the day; *v.* to work at another's house by the day — *Thike par din ko jo kām ho^h; v. dūsrē ke ghar par din ko thike par kām k^h*.

CHĀR'WOM-AN, *n.* a woman who does charwork — *Thike par din ko kām karne-wālī^h*.

CHĀR'AC-TER, *n.* (Gr.) a mark, a personage, personal qualities, reputation; *v.* to inscribe, to describe — *Nishān, harf, shakhs, jauhar, wasf, sifat, khāsiyat, khaslat, māhiyat, ābrū, hurmat, martaba, mansab, shān, nām^h, nām-wārī*; *v.* *kanda k., naqsh k., ta'rif k., ḍayān k.* — Āñk, lakshan, chihna, akshar, varṇ, vyakti, jan, bhāv, swabhāv, prakṛitī, guṇ, charitra, maryādā, yās, kirti, gaurav; *v.* khodnā, varṇan k., bakhannā.

CHĀR'AC-TER-ISM, *n.* distinction of character — *Jauhar-shināsī, khāsiyat kī tamiz* — Guṇ wā charitra ká bilgāw wā pahichān, guṇavibhed, charitṛavivek.

CHĀR'AC-TER-IS'TIC, *n.* that which marks the character — *Nishān, 'alāmat, khāsiyat* — Lakshan, viśesh lakshan, līng, chihn, swabhāv.

CHĀR'AC-TER-IS'TIC, CHĀR'AC-TER-IS'TI-CAL, *a.* constituting or marking the character — *Khāsiyat zāhir k. w., mushakkhkhas k. w.* — Guṇaprakāśak, lakshanik, lakshanyā.

CHĀR'AC-TER-IS'TI-CAL-LY, *ad.* in a manner that distinguishes the character — *Khāsiyat zāhir karne ke taur se* — Guṇaprakāśak rīti se, lakshanik prakār se.

CHĀR'AC-TER-IS'TI-CAL-NESS, *n.* the quality of being peculiar to character — *Khāsiyat* — Viśeshatā. *

CHĀR'AC-TER-IZE, *v.* to give a character, to engrave or imprint, to mark with a stamp or token — [*ḥāsiyat bayān k., kanda k., naqsh k., muhar k., nishān k., mushakḥḥās k.* — Lakṣaṇa kahna, guṇaprakāśa k., guṇ auguṇ bakhānna, khodna, chhāpnā, chhāp chārḥāna, chīnha dāna, chīhn k., ḥiṅgi wa aṅkit k. [maryādāhin, lakṣaṇāhin.

CHĀR'AC-TER-LESS, *a.* without a character — *Be-nām-o-nishān, be-ḥāsiyat* — Alākṣhanik, CHA-RADE', sha-rād', *n.* a kind of riddle — *Ek qiem kā mu'ammā, chistān* — Pahlī, bujhauwal.

CHARGE, *v.* (Fr. *charger*) to intrust, to impute as a debt, to accuse, to command, to enjoin, to load, to make an onset — *Ḥawāla k., ta'māt k., zimma k., mahmūl k., kharch meṇ likhnā, hisāb par chārḥānā, 'illat meṇ mākḥūz k., ilzām k., hukm k., tākid k., taqaiyud k., bharnā, hamla k.; n. ḥawāla, hifāzat, ihtimām, talqin, tākid, taqaiyud, hukm, amr, amānat, takwīl, zimma, nālīsh, 'illat, dā'wā, ilzām, kharch, lāgat, qimat, hamla* — Sauṇpnā, ṭhahrānā, lagānā, nām likhnā, apavād k., doṣh lagānā, ājñā k., ādeś k., samjhānā, ṭhasnā, chārḥāi k.; *n.* raksha, rakshaṇ, upadeś, samjhāwan, ājñā, ādeś, nikshap, bhār, apavād, kalaṅk, doṣhārop, doṣhakalpan, vyay, mol, mūlya, chārḥāi, ākraman.

CHARGE'ABLE, *a.* imputable, expensive, costly — *Muhtamal, qābil-i-mākḥūzi, zimma-wār, mansūb hone ke qābil, qimatī, besh-bahā* — Āroṇaiya, doṣhī hone ke yogya, abhi-yoktavya, vyayakārī, bahumūlya, baro mol kā.

CHARGE'ABLE-NESS, *n.* expense, cost — *Kharch, lāgat, qimat* — Vyay, mol.

CHARGE'ABLELY, *ad.* expensively, at great cost — *Baro kharch se, bhārī qimat se* — Bahu vyay se, barī lāgat se, baro mol par.

CHARGE'LESS, *a.* cheap, unexpensive — *Kam-bahā, arzān* — Sastā, mandā.

CHARGE, *n.* a large dish, a war horse — *Qāb, tusht, mashqūb, tabag, jangi ghorā* — Thāl, parāt, yuddhāsāwa, yuddha kā ghorā.

CHĀRI-LY. See under CHARY.

[—*Gūrī, ghur-bahal, rath*.

CHĀRI-OT, *n.* (L. *carrus*) a carriage of pleasure or state, a car formerly used in war

CHĀRI-OT-EE'R, *n.* one who drives a chariot — *Sārathī, bahal-wān, rath ḥāḥne w.*

CHĀRI-OT-RACE, *n.* a race with chariots — *Rathōn ki daur, rath-daur*.

CHĀRI-TY, *n.* (L. *carus*) kindness, love, good will, liberality to the poor, alms — *Lutf, mihr bāni, muhabbat, nek-andeshī, khair-khwāhi, khairāt, faiyāzi, zakāt, sadqa* — Kripā, anugrah, prem, chāh, pyār, hitechchhā, paropakāraśilātā, daridrāpālan, daridrāpōshan, dīnaśilāt, dān, bhikshā, bhikḥ, puṇya.

CHĀRI-TA-BLE, *a.* kind, benevolent, liberal — *Mihr-bān, karīm, nek-andesh, khair-khwāh, mukḥayir, faiyāz* — Kripālu, dayālu, hitechchhuk, paropakārī, daridrāpālak, daridrāpōshak, puṇyātna, dānaśil, dātā. [Dātavya, dānaśilātī, paropakāraśilātī.

CHĀRI-TA-BLE-NESS, *n.* disposition to charity — *Nek-andeshī, faiyāzi, khair-khwāhi* —

CHĀRI-TA-BLY, *ad.* kindly, benevolently — *Mihr-bāni se, nek-andeshī se, faiyāzi se* — Kripāpūrvak, anugrah se, hitechchhāpūrvak, paropakāraśil se. [dayāwant.

CHĀRI-TA-TIVE, *a.* disposed to tenderness — *Mihr-bāni ki taraf māl, shafiṭ* — Kripāśil,

CHAR'LA-TAN, shār'la-tan, *n.* (Fr.) a quack, a mountebank, an empiric — *Jhūthā tabīb, bazāri-tabīb, ṭhag-hakīm, nīm-hakīm* — Jhūthāvaidya, mithyāchikitsak, ṭhagavaidya.

CHAR'LA-TAN'I-CAL, *a.* quackish, ignorant — *Nīm-hakīmī k. w., bazāri tabībāt k. w., jāhūt, be-wuqūf* — Jhūthī vaidagī k. w., mithyāchikitsāsambaudhī, ṭhagavaidagī k. w., jar

CHAR'LA-TAN-RY, *n.* wheedling, deceit — *Dagā-bāzi, fareb* — Phuslawā, ṭhagūt, ṭhagāmī, chhal, kapāt, dhokhā. [Bear — *Dubb-i-akbar* — Saptarishi,

CHARLES'S WAIN', *n.* (S. *carles, wain*) the northern constellation called the Great

CHARM, *n.* (L. *carmen*) a spell, something to gain the affections; *v.* to bewitch, to delight, to subdue — *Afsūn, sihr, tilism, jādū, farefta karne ki shas; v. afsūn k., jādū k., farefta k., khush k., moh lenā* — Ṭonā, toṭkā, laṭkā, mantravidyā, pralobhan, lubhānewālī vantu; *v.* toṭkā k., tonā k., mantra phūṭnā, jhārṇā, lubhānā, mohit k., mohānī, anand denā, harshit k., vaśibhūt k., vaś meṇ k.

CHARMED, *p. a.* enchanted, fortified by charms — *Farefta, jādū se muassar kiya gayā, mahziṭ, khush, jādū se muzbūt kiya gayā* — Mantra ke dwārā vaśibhūt, mohit, lubhā huā, mantra se porḥā kiya gayā, abhimantrit.

CHARMER, *n.* one who charms, an enchanter — *Farefta k. w., dil-bar, jādūgar, sāhir* — Manmohan, manohar, mohini, mugdhā, abhichārī, ṭonhā, toṭkā k. w.

CHARM'FUL, *a.* abounding with charms — *Ahsan, dil-āwez, pur-afsūn, pasandida* — Ramya, kāntimay, abhicharamantramay.

CHARMING, *p. a.* pleasing in the highest degree — *Dil-rubā, dil-chasp, khātir-fareb, pasandida* — Manohar, atisundar, ramanīya, kamanīya, soḥāwānā, manbhāwnā.

CHARMING-LY, *ad.* in a highly pleasing manner — *Dil-rubāi se, dil-chaspi se, dil-farebī se, bahut hi pasandida taur se* — Ramanīyatā se, kamanīyatā se, ramanīya prakār se, manohar prakār se. [pūrṇ.

CHAR'NEL, *a.* (L. *caro*) containing flesh — *Pur-gosht, gosht-dār* — Māṇsamay, mānsa-

CHÂN'NEL-HÖÖSE, *n.* a place for the bones of the dead—*Murdon ki haddiyon ke rakhne ki jagah*—Maron ki haddiyon ke dharné ká sthân; asthisāṇchaysthān.

CHART, *kārt, n.* (L. *charta*) a delineation of coasts, a map—*Daryā ke kināre ká naqsha, bahr ke sūhil ká naqsha, naqsha*—Samudra ke tir ká likhā huā paṭ, samudrī taṭ ká likhā paṭ, deśālekhyaṭra, adhikārapatra, deśachitra.

CHARTER, *n.* a writing bestowing privileges; *v.* to establish by charter, to let or hire a ship by contract—*Sanad*; *v. sanad ke rú se gāim k., sar-khat ke rú se koi jahāz kirāye ko lenā yā d.*—Rājājñāpatra, adhikārapatra; *v. adhikārapatra ke dwārā pusht k.,* thike meñ koī naukā lenā wā denā.

CHARTERED, *p. a.* granted by charter, hired or let—*Sanad ke rú se bakhshū gayā, kirāye par liyā gayā yā diyā gayā*—Adhikārapatra ke dwārā diyā gayā, bhāre par liyā gayā wā diyā gayā.

CHARTULARY. See CARTULARY. [Adhikārapatra ke dwārā jo bhūmi ho.

CHARTER-LAND, *n.* land held by charter—*Sanadī zamin, sanad ke rú se jo zamin ho*—

CHARTER-PARTY, *n.* a contract respecting the hire and freight of a ship—*Jahāz ke kirāye aur bojhai ká iqār-nāma*—Naukā ke bhāre aur bojhai ká niyamaṭra.

CHARY, *a.* (S. *cearyi*) careful, cautious—*Khabar-dār, hosh-yār*—Sāvadhān, chaukas, suchet, vichakshap, avahit.

CHARYLY, *ad.* warily, frugally—*Ho-h-yārī se, kifūyat se, juz-rasī se*—Sāvadhānī se, chaukasi se, alpawāy se, parimitavyayapūrvak. [chaukasi, suksmatā.

CHARYNESS, *n.* caution, nicety—*Hosh-yārī, khabar-dārī, bārīk-bīnī*—Sāvadhānī,

CHASE, *v.* (Fr. *chasser*) to hunt, to pursue, to drive away; *n.* hunting, pursuit, ground where beasts are hunted, bore of a gun—*Shikār k., tā'āqub k., khader-nā^h, bhagānā^h, hānkānā^h; n. khader^h, shikār, tā'āqub, shikār-gāh, ramna, nāl^h*—Ahernā, ākhet k., pichhā k., pichherā k., ragēdnā, khēdnā, rapetnā, dūr k.; *n.* rapet, ragēd, ākhet, aler, pichherā, pichhā, mrigayābhūmi, mrigayāsthān, agnyastra kī nālī.

CHASE'ABLE, *a.* fit for the chase—*Shikār ke lūg*—Ākhet ke yogyā, mrigavyayogya.

CHASER, *n.* one who chases, a pursuer—*Shikārī, tā'āqub k. w., mutā'āqib*—Ākhetī, aherī, ākhetās, aher k. w., pachherī, khaderī.

CHASE'GUN, *n.* a gun in the fore part or stern of a ship—*Ek top jo jahāz par agārī yā pichhārī kī tarāf rakhi hai*—Agyastra jo naukā par agārī wā pichhārī kī or rakhtā hai.

CHASM, *n.* (Gr. *chasma*) a cleft, a gap—*Darz, shikāf, shigāf*—Darār, sandhi, chhidra, phāñk. [sandhimay.

CHASMED, *a.* having gaps or openings—*Shigāf-dār, shikāf-dār, darz-dār*—Darāramay,

CHASTE, *a.* (L. *castus*) pure, uncorrupt—*Pākiza, pāk, shusta, pāk-dāman, 'afifa*—Yatendriya, avyabichhārī, dharmachārī, jitendriya, nirmal, sūddha.

CHASTE'LY, *ad.* in a chaste manner, purely—*Pākizagi se, safāi se, shustagi se, pāk-dāmani se*—Jitendriya bhāv se, dharmachārī rūp se, avyabichhārī rīti se, sūddhatā se, nirmalarūp se. [driyatwa, indriyanigrah, brahmacharya, satitwa, avyabichhār.

CHASTE'NESS, *n.* purity, chastity—*Pākizagi, shustagi, pāk-dāmani*—Sūddhatā, jiten-

CHAS'TI-TY, *n.* purity, freedom from obscenity—*Shustagi, pākizagi, 'ifāt, pāk-dāmani*—Sūddhatā, swachchhatā, parishkār, avyabichhār, jitendriyatwa, indriyanigrah, satitwa.

CHASTEN, chās'n, *v.* (L. *castigo*) to correct, to punish, to mortify—*Tambīh k., tādīb k., gosh-mālī k., sazá d., taklif d.*—Tāranā k., dand denā, pirā denā, kasht denā.

CHASTEN-ER, *n.* one who corrects—*Sazā k. w., tambīh k. w.*—Tāranā k. w., dand dene w.

CHAS'TISE', *v.* to correct by punishment—*Sazā d., tambīh k.*—Dand denā, tāranā k.

CHAS'TISE-MENT, *n.* correction, punishment—*Tambīh, sazá*—Tāranā, dand.

CHAS'TISER, *n.* one who chastises—*Tambīh k. w., chasm-numāi k. w., sazá d. w.*—Tāranā k. w., dand dene w.

CHĀT, *v.* (Fr. *caqueter*) to prate, to talk idly, to converse at ease; *n.* idle or familiar talk—*Baknā^h, be-hūda guft-gū k., be-takalluf guft-gū k.; n. be-hūda-goi, be-takalluf ki guft-gū*—Barbarānā, charbar k., gap k., gharbārī kī nāin bāteñ k.; *n.* gap, bakwād, gharbārī kī nāin bāteñ.

CHĀT'TY, *a.* full of prate, conversing freely—*Bakbakiyā^h, be-hūda-go, be-takalluf guft-gū k. w.*—Barbariyyā, bakwādī, gharāū ke sadriś bāteñ k. w.

CHĀT'TER, *v.* to make a noise like birds or with the teeth, to talk idly or carelessly; *n.* noise of birds, idle prate—*Tēñ-tēñ k^h, cheñ-cheñ k^h, kāñ-kāñ k^h, charcharānā^h, rat-nā^h, katkatānā^h, daydagayānā^h, bakbakānā^h, bak-bak k^h, kilkilānā^h, kichkikānā^h, bar-barānā^h; n. tēñ-tēñ^h, cheñ-cheñ^h, bak-bak^h, bakwād^h, bar-bar^h, kilkilāhā^h, kichkikāhā^h.*

CHĀT'TER-ER, *n.* an idle talker, a prattler—*Barbariyyā^h, bachechī^h, baklī^h.*

CHĀT'TER-ING, *n.* idle or unprofitable talk—*Bak-bak^h, bar-barāhā^h.*

CHĀT'TER-BÖX, *n.* an incessant talker—*Bāv-jhakki^h, bāteñ kī dhun lagāne w^h, bāteñ kī jhāt lagāne w^h.*

CHAT'EAU, shāt'ō, *n.* (Fr.) a castle—*Qal'a*—*Kot*, *garh*, *garhi*.

CHĀTEL-LA-NY, *n.* the district of a castle—*Qal'a kā tā'alluqā*—*Kot ke adhin bhūmi*, *garh ke adhin piades*. [*sa, māl-o-matī*—*Asthāwaradhan, sāmagri*.

CHĀTEL, *n.* (L. *capitalia* ?) any moveable property—*Māl-i-manghūla, chiz-bast, asā*.

CHĀVEN-DER, *n.* the chub, a fish—*Ek qism ki machhli*—*Ek prakār ki machhli*.

CHĀW, *v.* (S. *ceowan*) to masticate, to chew; *n.* the chap—*Chābnā^h, chabānā^h; n. jab-rā^h, galphar^h, galpharā^h*.

CHĒAP, *a.* (S. *ceap*) bearing a low price, of small value, easy to be had—*Kam qimat kā, kam-bahā, be-qadār, aī zān*—*Alpamūlya, sasta, mandā, sādharan, sulabh*.

CHĒAP'EN, *v.* to attempt to buy, to lessen value—*Kharidne ki koshish k., qimat k., qimat ghatānā*—*Kinne ki cheshtā k., besahne kā udyog k., mol k., mol ghatānā*.

CHĒAPLY, *ad.* at a small price—*Kam qimat par, kam-bahā, arzān*—*Sasta, mandā*.

CHĒAP'NESS, *n.* lowness of price—*Kam-qimati, arzāni*—*Mandī, sasti*.

CHĒAT, *v.* (S. *ceat*) to defraud, to impose upon; *n.* a fraud, a trick, a deceiver—*Dagā-bāzi k., fareb d., fitrat larāni; n. dagā bāzi, fareb, makr, dagā-bāz, farebī, makkūr*—*Thagnā, chhalni, pravañchanā k., dhokhā denā, dahkānā; n. thagāi, kapaṭ, chhal, dhokhā, chhali, thag, vañchak*. [*yata, pratārayata*].

CHĒAT'-BLE-NESS, *n.* liability to be cheated—*Fareb meñ āne ki qābiliyat*—*Vañchani*.

CHĒAT'ER, *n.* one who practises fraud—*Dagā-'āz, makkār, farebī*—*Chhalī, kapaṭī, thag, vañchak*.

CHĒCK, *v.* (Fr. *echec*) to repress, to curb, to reprove, to stop; *n.* stop, restraint, curb, reproof, a term in chess—*Dabānā^h, zabt k., sar-zanish k., mauqūf k., band k., roknā^h, kishī d., shahā d., māt k., band k., ruknā^h; n. rukāwat^h, rok^h, zabt, sar-zanish, malāmat, chah, kishī*—*Haṭinā, sāsan k., daman k., tāranā k., ārnā, atkānā, arnā; n. atkāw, ār, bādā, pratirodh, nigrāh, nivāraṇ, tārapā, parājay*.

CHĒCK, CHĒQUE, *n.* an order for money—*Tip^h, hundī^h*.

CHĒCK'ER, *n.* one who checks—*Dabine w^h, zabt k. w., sar-zanish k. w., band k. w., rokne w^h, kishī dene w., shah dene w.*—*Haṭane w., sāsan k. w., tāranā k. w., atkāne w.*

CHĒCK'LESS, *a.* uncontrollable, violent—*Be-zabt, be-qaid, shadā d., tund*—*Ādamya, anivārya, abādhanīya, prachand*.

CHĒCK'MATE, *n.* a movement on a chess-board; *v.* to finish—*Māt, shah-māt, bisāt-i-shatranj par ki ek chāl; v. tamām k., khatm k.*—*v. Chaturāṅgapaṭṭā wā śariphalak parki ek chāl; v. purā k., samāpt k.* [*rang-rang ke chaukor ghar bane rahite hañh*].

CHĒCK, *n.* (Fr. *echec*) cloth woven in squares of different colours—*Kapṛā jismēñ*.

CHĒCK'ER, CHĒQU'ER, *v.* to variegate, to diversify; *n.* a board for chess or draughts—*Muraqqa' k., giñ d.-giñ k., rang-ā-rang k., tarah tarah kā k.; n. bisāt, bisāt-i-shatranj*—*Chitravichitra k., nānāraṅgi k.; n. chaturāṅgapaṭṭā*.

CHĒCK'ER-WORK, *n.* variegated work—*Muraqqa'-ā-sāzi*—*Chitravichitra kām*. [*kapol*].

CHĒEK, *n.* (S. *ceac*) the side of the face below the eye—*Rukhsār, 'ariz, uzār*—*Gāl*.

CHĒEKED, *a.* brought near the cheek—*Rukhsār ke nazdik lāyā gayā*—*Gāl ke samip lāyā gayā*.

CHĒEK BONE, *n.* the bone of the cheek—*Gāl ki hadḍī^h*.

CHĒEK'TOOTH, *n.* the hinder tooth or tusk—*Dārḥ^h*.

CHĒER, *v.* (Gr. *chairo* ?) to encourage, to comfort, to gladden, to applaud; *n.* shout of applause, gaiety, entertainment—*Himmat d., himmat bandhānā, tar-o-tāza k., dil-bari k., dil-dārī k., taskin d., tashaffī d., tasalli k., khush k., khush h., āfrīn k., shābāshī d.; n. shābāsh, khushi ki āwāz, masarrat, khurramī, 'aish 'ishrat, ziyāfat*—*Dhārhas denā, sāhas denā, dilāsī denā, dhīraj denā, ānand denā, hulsānnā, barīi k.; n. barāi, sarāhnā, jayadhwani, ānand, chubal, āhlād, harsh, utsāh kā bhojan, āharasāmagri*.

CHĒER'ER, *n.* one who cheers—*Taskin-bakhsh, āram-bakhsh, farah-bakhsh, rāhat-bakhsh, himmat d. w.*—*Dhārhas dene w., dilāsā dene w., ānand dene w., āśwāsak, praharshak*. [*rūr, khush*—*Rusik, vilāsī, harshit, pulkit, praphullachitta*].

CHĒER'FUL, *a.* lively, gay, moderately joyful—*Khush-mizāj, khush-dil, khanda-rā, mas*.

CHĒER'FUL-LY, *ad.* in a cheerful manner—*Shauq-zauq se, dil-dihī se, khushi se*—*Harsha-pūrvak, ānand se, man se*.

CHĒER'FUL-NESS, *n.* animation, gaiety, alacrity—*Zinda-dilī, khush-mizājī, khush-tabī, khushi, masarrat, khurramī, zauq-shauq, shauq-zauq*—*Chanchalatī, harsh, ānand, sphūrtī, phūrtī, ullās*. [*nand, bin chubal, harsharāhit*].

CHĒER'LESS, *a.* without gaiety or gladness—*Nā-khush, be-dil, be-ravnaq*—*Udis, nirā*.

CHĒER'LY, *a.* gay, brisk; *ad.* briskly—*Khanda-rā, khanda-peshānī, khush-tab, khush-mizāj, zinda-dil, chālāk, chust-o-chālāk; ad. chālāki se, chusti-o-chālāki se*—*Praphullachitta, pulkit, harshit, ullāsīt, rasik, phurtīlā, chatakāwā; ad. phurtī se, chatak-wāi se*.

CHĒER'Y, *a.* gay, sprightly, making gay—*Khush-tab, khush-mizāj, zinda-dil, chust-o-chālāk, khush k. w., masrūr k. w.*—*Praphullachitta, rasik, ullāsī, vilāsī, harshit*.

- pulkit, phurtilā, sphūrtimān, chaṭakwāh, pulkāne w., hulāsne w., harshak, harshakar. {chitta se, prasannamaṇ se, harsh se.
- CHĒER'Y-LY, *ad.* in good spirits—*Zinda-dili se, dil-dihī se, khurrami se*—Prasanna-
- CHĒĒSE, *n.* (S. *cyse*) a kind of food made by pressing the curd of milk—*Panir*—Ek prakār ki kshiravikriti. {kritigunavisisht.
- CHĒĒ'Y, *a.* having the nature of cheese—*Panir sā*—Kshiravikriti ke sadriā, kshiravi-
- CHĒĒSE'CAKE, *n.* cake made of curds, sugar, &c.—*Phaṭe hue dūdh aur chini aur makhan ki bani hui ek mithāi*^h.
- CHĒĒSE'MON-GER, *n.* one who deals in cheese—*Panir-farosh, panir ká kár-bár k. w.*—Kshiravikriti bechnē w., kshiravikriti ká vyápār k. w. {vikriti ki sārhi wā kataran
- CHĒĒSE'PAR-ING, *n.* the rind or paring of cheese—*Panir ki sārhi yā kataran*—Kshira-
- CHĒĒSE'PRESS, *n.* a machine for pressing curds—*Panir banāne ká shikariya*—Kshiravikriti banāne ki kal, panir banāne ke liye wah kal jis se dahī dabāyā jātā hai.
- CHĒĒSE'VAT, *n.* a wooden case for curds—*Panir ká sūichā, lakri ká sūichā jismēn dahī dabāne ke liye dhārī jātā hai*^h. [karkatānakh.
- CHĒ'LY, *n.* (Gr. *chelē*) the claw of a shell-fish—*Keṅkre ká nákhūn*,—*Keṅkre ká nakh*,
- CHE-MISE', *she-mīse'*, *n.* (Fr.) a shift—*'Auratōn ká bhātari kurtu*—Striyōn ká bhītari jhūlā
- CHEM'IS-TRY, *kīm'is-try, n.* (Ar. *kimia*) the science which shows the nature and properties of bodies—*Kimiya, 'ilm-i-kimiya, uah 'ilm jis se aṣhyā ki khāsiyat ma'lūm hoti hai, aṣhyā ki khāsiyat daryāft karne ká 'ilm*—Rasāyanavidyā, wah vidyā jis se dravyagun jānā jātā hai.
- CHEM'IC, CHEM'I-CAL, *a.* pertaining to chemistry, made by chemistry—*Kimiyaī, us 'ilm ke mutā'alliq jis se chizōn ki khāsiyat ma'lūm hoti hai, kimiya se banā huā, us 'ilm ke rū se banā huā jis se aṣhyā ki khāsiyat ma'lūm hoti hai*—Rasāyanavidyā-sambandhī, rasāyan se banā huā, rasāyanaī.
- CHEM'I-CAL-LY, *ad.* by a chemical process—*Kimiya ke rū se, kimiya-gari se*—Rasāyanavidyānusār se, rasāyanakriyā se {daryāft k. w.—Rasāyani, rasājna, rasāyanavidyājña.
- CHEM'IST, *n.* one versed in chemistry—*Kimiya-gar, kimiya-sāz, aṣhyā ki khāsiyat*
- CHE-MIS'TI-CAL, *a.* relating to chemistry—*Kimiya, us 'ilm ke mutā'alliq jis se chizōn ki khāsiyat ma'lūm hoti hai*—Rasāyanavidyāsambandhī, rasāyanavishayak.
- CHEQU'EB, *chēck'er.* See under CHECK.
- CHE-QUIN' See ZECHIN.
- CHĒR'ISH, *v.* (L. *carus*) to treat with tenderness, to nurse, to support, to shelter—*Nawāzish k., pālānā, parwarish k., khabar-giri k.*—Lāpyār k., chāhnā, sneh k., poshan k., poshanā, pratipālān k., nibāhnā, āsray denā.
- CHĒR'ISH-ER, *n.* one who cherishes—*Himi, murabbi, parwarish k. w.*—Poshak, pratipālak, pālak, dhairya dene w., dhārhas dene w.
- CHĒR'ISH-ING, *n.* support, encouragement—*Parwarish, khabar-giri, taqwiyat, himāyat*—Pālan, poshan, dilāsi, dhārhas, āswās.
- CHĒRRY, *n.* (L. *cerasus*) a small stone fruit; *a.* pertaining to a cherry, like a cherry, ruddy—*Ālu-bālū, shāh-dāna, kikanj, vilāyati makoy, a. ālu-bālū yā shāh dāne ke mutā'alliq, ālu-bālū yā shāh-dāne ke minind, surkh, lāl*—Yuropiya makoy ki ek jāti, *a.* cheri phal ká vishayak, cheri phal ke sadriā, raktavarn
- CHĒRRY-PIT, *n.* a child's play—*Ek bhānt ká tarke ká khel*^h.
- CHĒR'SO-NESE, *n.* (Gr. *chersos, nesos*) a peninsula—*Jazīra-numā*—Prāyadwīp
- CHĒRT, *n.* (Ger. *quarz*) a kind of flint—*Chakhmākhi ki ek qism ká pathhar, chaqmaq ki ek qism ká pathhar*—Agniprastar wā arani ki ek jāti.
- CHĒRT'Y, *a.* like chert, flinty—*Chaqmaq ke nānind, chaqmaqi*—Araṇi ki nāin, agni-prastaramay.
- CHĒR'UB, *n.* (H.) a celestial spirit, an angel: *pl.* CHĒR'UBS or CHER'U-BIM—*Firishta, karūbi yā karūbi*—Swargiyadūt, swargadūt, swargiyajan, kiruv.
- CHE-RU'IC, CHE-RU'BI-CAL, *a.* pertaining to cherubs—*Firishta-sirat, karūbiyōn ke mutā'alliq, firishton se nisbat-dār*—Swargadūtasambandhī, swargiyajanavishayak, swargiy.
- CHĒR'U-BIN, *n.* an angel; *a.* angelical—*Firishta; a. firishta-sirat, firishte se nisbat-dār*—Swargiyadūt, īswaridūt; *a.* Swargiyadūtasambandhī, īswaridūtavishayak.
- CHĒ'RUP, *v.* (*chirp*) to make a cheerful noise like a bird—*Chūn-chūn k., churagnā, kūnā, chahchahanā*^h.
- CHĒSS, *n.* (Fr. *echec*) a game—*Shatranj, sadranj*—Chaturāṅg.
- CHĒSS'BOARD, *n.* a board for playing chess—*Bisāt, shatranj ki bisāt, bisāt-i-shatranj*—Chaturāṅgapāṭha, śiriphalak, ashtāpad.
- CHĒSS'MAN, *n.* a puppet for chess—*Got, goti*^h.
- CHĒSS'PLAY-ER, *n.* one who plays at chess—*Shātir, shatranj-bāz*—Chaturāṅg ká khelārī.
- CHĒSS'OM, *n.* mellow earth—*Nam-dār mitti, narm mitti*—Pīpili mitti, komal mritikā.
- CHĒST, *n.* (S. *cyst*) a large box, the thorax; *v.* to lay up in a chest, to place in a

coffin—*Sandúq*, *chhátí*^h; v. *sandúq meñ rakhná*, *sandúq meñ jam'* k.—*Peṭi*, *peṭará*, *vakshasthri*, ur, *vaksh*; v. *peṭi meñ dharná*.

CHĒS'ED, a. having a chest—*Sandúq-dár*—*Peṭiyukt*, *peṭisahit*.

CHEST'NUT, *chēs'nūt*, n. (L. *castanea*) a tree, a nut; a. of a bright brown colour—*Shūch-bulūt*, *jauz*; n. *bhīrá*^h *khuirá*^h—*Ek* *peṭ*, *supāri*.

CHEV-A-LIER', *shēv-a-lēr'*, n. (Fr.) a knight, a gallant man—*Mumtáz savār*, *bahádúr*, *diler shakhs*—*Pratishthit* *ghurcharhá*, *kulinasadí*, *mahārath*, *mahāvīr*.

CHEV'ER-IL, n. (L. *caper*) a kid, kid-leather—*Bakrūtá*^h, *memná*^h, *bakri ká chamrá*^h.

CHEVRON, *shē'v'on*, n. (Fr.) an honourable ordinary in heraldry representing two rafters meeting at the top—*Amīrōñ ke khāndāñ kī 'alāmat-dār dhāl waqū'ra par aisi do kāñriyōñ kī sōrat jo 'upar jākār milī hoñ*—*Vañ'samaryyādīlakshapāpatra ká wah bhūq jo saral wá anya rekhāñ ke madhya meñ hoti hai aur us meñ 'upar kī or ek vindu meñ nulli hai do kāñriyōñ ká ākār iahat hai*.

CHĒV'RONED, a. shaped like a chevron—*Shevran ká sūrat ká*—*Shevran* *ke ākār ká*.

CHEW, *chū*, v. (S. *ceowan*) to crush with the teeth, to masticate, to ruminate—*Chabāná*^h, *chāná*^h, *dānt se kuchalná*^h, *chablāná*^h, *pagurāná*^h.

CHEW'ING, n. mastication—*Chabāñ*^h, *chubráñ*^h, *kuchlāñ*^h.

CHI-CANE', *shī-cāne'*, n. (Fr.) trick in law proceedings, artifice; v. to prolong a contest by tricks—*Lait-o-la'al*, *hila-hawāla*, *hila-sāzī*, *'atole-bāzī*: v. *lait-o-la'al k.*, *hila-hawāla k.*, *'atole-bāzī k.*, *hila-sāzī k.*—*Tālmāṭāl*, *satarpatār*, *kapat*, *chhadma*, *chhal*; v. *tālmāṭol k.*, *satarpatār k.*, *chhal so* [hullamdh lí k].

CHI-CÁ'NER, n. one guilty of chicanery—*Taqriri*, *hujjati*, *hila-sāz*, *furebī*—*Mithyāvī-vādī*, *mithyātār* *kik*, *charvāk*, *kapatī*, *chhalī*.

CHI-CÁ'NER-Y, n. trickery, mean artifice—*Jhūthi hujjat*, *ná-haqq taqrir*, *hilo*, *fureb*, *dagá-bāzī*—*Chhal*, *chhadma*, *kapat*, *mithyāvī-vād*, *mithyātār* *k*.

CHICK, *chīck'en*, n. (S. *cicēn*) the young of a bird particularly of a hen—*Chīṛiye ká bachcha*, *chūza*, *murgī ká bachcha*—*Chūgná*, *kukkut ká bachchá*.

CHICK'EN-HEART'ED, a. timorous, cowardly—*Buz dil*, *kūdar*^h—*Darpokná*, *kachche jī ká*.

CHICK'EN-PÖX, n. an eruptive disease—*Kodavā*^h, *pūsā*^h, *motiyā sītli*^h.

CHICK'WĒEN, n. the name of a plant—*Ek pañdhe ká nám*^h.

CHIDE, v. (S. *cidan*) to reprove, to scold, to find fault. p. t. *CHID* or *CHÖDE*, p. p. *CHID* or *CHID'DEN*—*Sar-zanish k.*, *dhankāná*^h, *jhirakná*^h, *mukta-chīñi k.*, *'aib-joi k.*, *harf-giri k.*—*Tārāñá k.*, *dāñtñá*, *ghurakná*, *āñkhi dikhāñá*, *jhuñjhlāñá*, *dosh dená*, *doshāñ-weshay k.*, *dosh pakayñi*. [kalarav, kalaswar, mandaswar.

CHIDE, n. murmur, gentle noise—*Narm-āwāz*, *kuñkuláhat*^h, *dhīni āwāz*—*Marinar*,

CHID'ER, n. one who chides—*Sar-zanish k. w.*, *gila k. w.*, *shakwa k. w.*, *jhirakne w.*^h—*Dāñtne w.*, *ghurakne w.*, *nindak*.

CHID'ING, n. scolding, rebuke, contention—*Ghurkí*^h, *dhankí*^h, *jhirkí*^h, *haqqrá*^h, *tantá*^h.

CHID'ING-LY, ad. in a reproving manner—*Ghurkí se*^h *dhankí se*^h, *jhirkí se*^h.

CHIEF, a. (Fr. *chef*) principal, most eminent; n. a commander, a leader, the principal put; ad. principally—*Khāss*, *arwal*, *savir*, *mugaddam afzal*, *bartar*; n. *mír*, *peshwá*, *sar-dar*, *sar-khail*, *khāss-hissa*; ad. *khāss-karke*—*Pradhāñ*, *sreshth*, *agragañ-ya*; n. *náyak*, *mukhiyá*, *pai*, *śirovartī*, *gñāpātī*, *viśesh bhāq*; ad. *viśeshakarke*, *pradhāñyapurvāk*.

CHIEF'LESS, a. without a chief—*Re-sar-dār*—*Bīñ-mukhiyá*, *anáyak*.

CHIEF'LY, ad. principally, eminently—*Khāss-karke*, *khāssāñ*, *arwalāñ*—*Viśeshakarke*, *mukhiyakarke*, *pradhāñyapurvāk*. [náyak, gñāpātī.

CHIEF'TAIN, n. a leader, the head of a clan—*Sar-dār*, *sar-khail*, *sar-guroh*—*Mukhiyá*,

CHIEF'TAIN-RY, CHIEF'TAIN-SHIP, n. headship—*Sar-dāri*, *sar-khaili*, *sar-gurohi*—*Mukhiyái*, *pradhāñatá*, *gñāpātyn*. [pichhe kar, prativyakti par kar.

CHIEF'AGE, CHÉ'VAGE, n. a tribute by the head—*Pi shakhs pichhe khirāj*—*Prativyakti*

CHIEF'RIE, n. a small feudal rent—*Thorá khirāj jo bare zamīñ-dār ko dāyá jatá hai*—*Thorí* kar jo koi chhotá apne bare thākur ko detá hai.

CHIL/BLAIN, n. (*chill*, *blain*) a swelling or sore caused by frost—*Bīwái*^h.

CHILD, n. (S. *child*) an infant, a very young person, a descendant; pl. *CHYR'DREN*—*Shir-khōra*, *laraká*^h, *tiñ*, *farzand*, *betá*^h, *beti*^h—*Bálak*, *śísu*, *bachchá*, *dhotá*, *santāñ*, *santati*. [bālyāvasthá, larkai, bālapāñ.

CHILD'HOOD, n. the state of children—*Tufūliyat*, *tiñi*, *bachhagī*—*Bachapāñ*, *larakpāñ*,

CHILD'ISH, a. like a child, trifling—*Tiñlāñá*, *tiñ-mizá*^h, *ochhá*^h, *sabuk yá subuk*—*Larké ká sā*, *bálak ká náñi*, *halká*, *chibáwlá*, *chhuluhlá*.

CHILD'ISH-LY, ad. in a childish manner—*Tiñlāñá*, *larak-pāñ se*^h—*Larkái se*, *bálarūp se*, *ochhepāñ se*, *halkái se*. [larakpāñ, chibáwlpāñ, chhuluhlápāñ, chibillápāñ.

CHILD'ISH-NESS, n. puerility, triflingness—*Tiñi*, *tiñ-mizáji*, *chhichhor-pāñ*^h—*Larkái*,

CHILD'LESS, a. without children—*Lá-walud*, *be-aulád*, *be-farzand*—*Asantāñ*, *mhsantāñ*, *nishputra*, *aputra*, *nirvañś*. [prasav, savan, garbhatyāg.

CHILD'BEAR'ING, n. the act of bearing children—*Larká janná*^h, *janná*^h—*Prasavakriya*,

CHILD'BED, *n.* state of a woman in labour — *Janne ki hālat*, — *Prasavāvasthā*, *prasavakāl*, *prasavavedanā*, *garbhavedanāvasthā*.

CHILD'BIRTH, *n.* the act of bringing forth — *Zachagi*, *zāchagi*, *larkā jannā*^h — *Prasav*, *prasūti*, *sūti*, *janan*. [*adris*, *bālak ki nāin*, *bālayogya*.]

CHILD'LIKE, *a.* like or becoming a child — *Tiflāna*, *kodaki*, *larke kā sā*^h — *Bāleya*, *bālas*.

CHILD-DEB-MAS-DAY', *n.* the day which commemorates the slaying of the children by Herod — *Sāl kā wah roz jismēn Hīrod's nām Yuhūdi pādshāh ne hazrat 'Isā ke shuhle se larkōn ko qatl kiya thā wah dīn sāl-lā-sāl mānā jāta hai* — *Wah dīn jismēn Hīrod nām Yuhūdi rājā ne Isā ki bhrānti se larkōn ko mār-dālā thā yah parv prati varsh mānā jāta hai*.

CHILD-AD, *n.* (Gr. *chiliās*) a thousand — *Hazāra*, *hazāri* — *Sahasra*, *sahasri*. [*kshetra*.

CHILD-A-HÉ'DRON, *n.* a figure of a thousand sides — *Hazār-pahlū shakl* — *Sahasrabhujā*.

CHIEF-ARCH, *n.* a commander of a thousand — *Hazār sipāhiyōn kā sar-dār*, *hazāri* — *Sahasra jan ki senā kā pati*, *sahasrasainyādhipati*. [*senā*.]

CHIEF-AR-CHY, *n.* a body of a thousand men — *Hazār jawān ki fauj* — *Sahasra jan ki*

CHIEF-AST, *n.* a millenarian — *Wah shakhs jiskā yah qaul hai ki hazrat 'Isā zamin par phir ākar hazār barus tak saltanat karēnge* — *Wah Isā jiskā yah mat hai ki Isā prithwī par phir ākar sahasra varsh paryant rājya karēnge*.

CHILD-FACTION. See under CHY'E.

CHILL, *a.* (S. *cele*) cold, dull, depressed; *n.* cold, a shivering; *v.* to make cold, to depress — *Sard*, *khumuk*, *būrid*, *phukāb*, *afsūrda*, *sir-faro*, *āzūrda*; *n.* *sardi*, *kañp-kap*^h; *v.* *sard k.*, *afsūrda k.*, *āzūrda k.* — *Thāndhā*, *śital*, *rukhlā*, *udās*, *adhomukh*, *munhlakā*; *n.* *thāndhā*, *thāndhak*, *śitalatā*, *phurahri*, *tharthari*; *v.* *thāndhā k.*, *śital k.*, *sirānā*, *udās k.*, *nūlān k.*

CHILLY, *a.* somewhat cold; *ad.* coldly — *Thorā thāndhā*^h; *ad.* *thāndak yā thāndhak se*^h.

CHILLI-NESS, CHIL'NESS, *n.* coldness, shivering — *Thāndak yā thāndhak*^h, *thāndk*^h, *juravaniyā*^h, *phurahri*^h, *kañp-kap*^h, *tharthari*^h.

CHIME, *n.* (L. *clamo*) sound of bells in harmony, concord of sound; *v.* to sound in harmony, to agree — *Thūākkā*^h, *thānkā*^h, *gajarā*^h, *tāl*^h, *tāl-mē*^h; *v.* *ek tāl h.*, *ham-ālung h.*, *yāk-sān h.*, *barābar h.*, *murāp h.* — *r.* *Sannātāl h.*, *mūlnā*, *amurip h.*, *sadrīs h.*, *samān h.*

CHIMÉ'RA, *n.* (Gr. *chimaira*) a wild fancy — *Khiyalī lā tūil*, *vahm*, *'unqā*, *khām-khi-yālī* — *Amūlak kalpanā*, *asambhav chintā*, *avāthakāvanā*, *tarāng*.

CHIMÉ'RCAL, *a.* imaginary, fanciful — *Wahmī*, *khām-khiyālī*, *khiyālī* — *Kalpit*, *vāsanā-kalpit*, *amūlak*.

CHIMÉ'RE', *shi mōie'*. See CYMAR.

CHIMNEY, *n.* (L. *caminus*) a passage for the ascent of smoke, a fireplace — *Dūd-kash*, *dūd-dān*, *bukhārī*, *gul-khan*, *ātash-dān*, *ātash-kudā* — *Dhūnārā*, *dhumapath*, *chūllhā*, *agnikund*.

CHIMNEY-CORNER, *n.* the fireside — *Ātash-kade ki atrāf aur ātash ke bīch meñ jo jagah raftī hai* — *Agnikund ki alāng aur āg ke bīch meñ jo sthān raftā hai*.

CHIMNEY-PIECE, *n.* a shelf over the fire place — *Ātash kade ke upar kā tukhta*, *ek takhta jo zināt ke waste ātash-kade ke girā lagāte haiñ* — *Āngethī ke upar kā patārā wā patiyā*, *lakarī wā pathar jo sobhārth āngethī ki chāon or lagāte haiñ*.

CHIMNEY-SWEEPER, *n.* a cleaner of chimneys — *Dūd-kash sāf k.*, *v.*, *dūd-dān sāf k. w.*, — *Dhūnārā jhārne pōchhne w.*, *dhumapathanāñ jak*, *dhumārā dhone w.* [*vuk*.]

CHIN, *n.* (S. *cyu*) the lowest part of the face — *Zunākḥ*, *zagan* — *Thuddī*, *thorhi*, *chichined*, *a.* having a chin — *Zunākḥ-dār*, *zagan-dār* — *Chivukayukt*, *thorhi sahī*.

CHINA, *n.* porcelain, a species of earthenware made in China — *Chīni bartan*^h.

CHINESE, *n.* the language or people of China — *Chīni zabān*, *Chīn ke log*^h — *Chīn des ki bhāshā*, *Chīn ke desījan*.

CHIN'COUGH, *ghū'cof*, *n.* (D. *kind*, *kuch*) the whooping cough — *Dābā*^h, *habbā-dabbā*^h.

CHINE, *n.* (Fr. *chine*) the back-bone or spine; *v.* to cut into chines or pieces — *Rīḥ*^h, *kañgroḥ*^h; *v.* *tukre tukre k.*

CHINED, *a.* relating to the back — *Pusht ke mutā'alliq* — *Prishthasambandhī*, *pīth kā*.

CHINK, *n.* (S. *cina*) a crack, a gap, an opening; *v.* to crack, to open — *Darz*, *shikāf*, *shigāf*, *sūrākh*, *rākhnā*; *v.* *taraknā*^h, *karaknā*^h, *daraknā*^h, *phūṭnā*^h, *khul jānā*^h, *bol jānā*^h — *Darār*, *sandhi*, *chhed*, *randhā*, *chhidra*.

CHINKY, *a.* opening in narrow clefts, gaping — *Darz-dār*, *shigāf-dār*, *tarākā huā*^h — *Chhidrit*, *chhidrapūrn*, *phatā*, *darkā*.

CHINK, *v.* to make a sharp sound — *Khankhanānā*^h, *chhanchhanānā*^h, *jhanjhanānā*^h.

CHINTZ, *n.* printed cotton cloth — *Chhit*^h.

CHIO-PINE, *n.* (Sp. *chapin*) a high shoe — *Ūchi jūti*^h.

CHIP, *v.* (D. *kappen*) to cut into small pieces; *n.* a small piece cut or broken off — *Tukrā tukrā k.*; *n.* *tukrā*^h, *chālī*^h, *chhilān*^h.

CHIP'PING, *n.* a fragment cut off — *Chālī*^h, *tukrā*^h, *tūk*^h.

- CHI RĀGRI-CAL, *a* (Gr. *cheir, agra*) having gout in the hand—*Jiske hāth meñ nūgris ká marz ho*—*Jiske hāth meñ vatarog ho, vatarogihast.*
- CHIRO-GRAPH, *n* (Gr. *cheir, grapho*) a writing, a deed, a fine—*Nawshat, dast-āwaz, kisā mīlār-bānī yā ikhtiyār hūsd karne ke liye jurmāna*—*Hastalekh, pramānapatra, hāst āngrah wā adlukār pāne ke nimitta arthadāy.*
- CHI-RŌU'RA-PHLA, *n*, a writer, an officer who engrosses fines—*Muharrir, jurmāna-nawis*—*Lekhāk, hastā-lekhāk, dhānadandalekhāk*
- CHI-RŌU'RA-PIST, *n*, one who tells fortunes by the hand—*Dast-shinās, hāth dekhkar* *qismat batlāne w*—*Sāmudhikavetta, hastarekhā dekhkar jo burā bhala honewālā hai uskā batlāne w.*
- CHI-RŌU'O (GY), *n*. (Gr. *cheir, logos*) talking by manual signs—*Dastī guft-gū, hāth ke ishāre se guft-gū*—*Hastānketavāritā, hāth ke sañket kī bātehit*
- CHIRO-MAN-CY, *n* (Gr. *cheir, manteia*) the art of foretelling by inspecting the hand—*Hāth dekhkar qismat ká hāl zāhir karne ká 'ilm, 'ilm-i kufī*—*Hastāsamudrik, hastarekhāvidyā*
- CHIRO-MAN-CHER, *n*, one who foretells by inspecting the hand—*Dast-shinās, hāth dekhkar qismat ká hāl zāhir k. n*—*Sāmudhikavettā, hāth dekhkar honhār ká batlāne w.* *Hastarekhājñātā.*
- CHIRP, *v*. (Ger. *zirpen*) to make a noise like a bird; *n*. the voice of birds—*Chūn-chūn k^h, chūn-chūn k^h, chirupnā^h chūn chūn k^h, chahchahānā^h, kīgūnā^h, n. chirp-gūn kī āwāz- n. chūnyon kī chahchahāhat, chūnyon kī dhwanī.*
- CHIRPING, *n*, the gentle noise of birds—*Chiriyon kī dhwanī āwāz yā chahchahāhat*—*Chūnyon kī mīnd chahchahāhat wā dhwanī*
- CHIRUR'GEON, *n* (Fr. *cheir, ergon*) one who cures ailments by external applications, a surgeon—*Jarrāh*—*Astrachikitsak, śāstravaidyā.*
- CHIRUR'GERY, *n* the art of curing by external applications, surgery—*Jarrāhī*—*Astrachikitsā, śāstravaidyāk.*
- CHIRUR'GIC, CHIRUR'GICAL, *a* relating to the art of healing by external applications, surgical—*Jarrāhī*—*Astrachikitsāsambandhī, śāstravaidyākarīmasambandhī*
- CHISEL, *n*. (L. *scissum*) an instrument for paring wood or stone, *v* to cut with a chisel—*Rukhānū^h, tāñkū^h, chhurā^h, v. rukhānū tāñkī yā chhenī se kāmā^h, tāñkī mārā^h.*
- CHIT, *n* (S. *cith*) a sprout, a shoot, a child, *v* to sprout, to shoot—*Killā^h, kulvī, āikrā^h āikrā^h, āikrā^h, gābh^h, gābhā^h, kōupā^h, larkā^h, bālāk. v. panajmā^h, ugnā^h, āikrā^h phātā^h, nīkālā^h.*
- CHIT'CHAT, *n*. (*chat*) idle talk, prattle—*Bātā^h, bāt-chit^h, qay shap^h, bol-chāl^h.*
- CHITTER LINGS, *n*, pl. (Ger. *Luttl*) the bowels of an eatable animal—*Hālāl jānwar kī rōdā*—*Bhāksahānīyā jantu kī āntēn.*
- CHIVAL'RY, *n*. (Fr. *cheval*) knighthood, valour, the body or order of knights—*Bahādurī, dilerī, muntāz sarārōn kā darjā*—*Mahāratnatwa, kolīnasādhpad, vinatā, śūratā, suvikāsm, kolīnasādh varg āthāt pratishthit ghūmehāhon kā varg.*
- CHIV'AL ROIS, *a*, relating to chivalry, knightly, gallant, warlike, adventurous—*Muntāz sarārōn ke mutā'alliq, bahādurāna, diler, jungī, razm-pūshā, jān-bāz*—*Pratishthit ghūmehāhon kā sambandhī, mahāratnavishayak, suvikrānt, mahāvīryā, lajānkā, yuddhāyogyā, kathamakarmayavasāyī, kathamakarmakārī.*
- CHIVES, *n*, pl. the filaments in flowers—*Phūlōn ke sūd yā jhōthre^h.*
- CHLO-RO'SIS, *n* (Gr. *chloros*) green sickness—*Ek marz jo 'auratōn ko hotā hai jis-mēn post ard yā subz ho jātā hai aur zūf hotā hai aur dil dharkā kartā hai*—*Ek rog jo strīyon ko hotā hai jis-mēn sūrīr pilā ho jātā hai aur śaktī hīn hotī hai aur hriday dhārkā rāhtā hai.*
- CHLO-RŌTIC, *a*, affected by chlorosis—*Aise marz ke mutā'alliq jo 'auratōn ko hotā hai aur jis-mēn post ard yā subz ho jātā hai aur zūf hotā hai aur dil dhārkā kartā hai*—*Aise rog kā sambandhī jo strīyon ko hotā hai aur jis-mēn sūrīr pilā ho jātā hai aur śaktī hīn hotī hai aur hriday dhārkā rāhtā hai.*
- CHOCO-LATE, *n*. (Fr. *chocolat*) a preparation of the cocoa-nut—*Nāriyāl kī garī ko aur chānō kī sāth milākar jo shai banāte hūn aur jisko garm pānī meñ gholkar pite hūn, āwāq-i-nāriyāl*—*Nāriyāl kī garī ko aur dhavayō ke sāth milākar jo vastu banāte hūn aur jisko tapt pānī meñ gholke pite hūn.*
- CHOICE See under CHOOSE.
- CHOIR, kwī, *n*. (L. *chorus*) a band of singers, the part of a church where the singers are placed—*Gāne-wālōn kā tāifa, girje kī wah jagah jehān gāne-wālē baithte hūn*—*Gāyakachakra, gāyakasānuh, gawayōn kā dal, Isāibhajanāsālī kā wah bhāg jehān gāyakachakra baithtā hai.*
- CHŌ'RUS, *n*, a number of singers, verses of a song in which the company join the singer—*Gāne-wālōn kā tāifa, gīt kā wah maqām jehān sab gāne-wālē milke gāte hūn, upaj^h*—*Gāyakachakra, āvāntānīyāslok, parivartakāslok.*

- CHÓ'RAL**, *a.* belonging to or composing a choir—*Gáne-wálon ke táife ke muta'alliq, gáne-wálon ká táife banámé w.*—*Gáyakaganasambandhi, gáyakasamúhákári.*
- CHÓ'RAL-LY**, *ad.* in the manner of a chorus—*Gáne-wálon ke táife ke taur se, gít ke us maqám ke taur se jahán sab gáne-wále milke gáte hatn, upaj ki bháht se*—*Gáyakaga-nápúrvak, ávarttaníyaslok ki riti se.*
- CHÓ'RIST**, **CHÓ'RIS-TER**, *n.* a singer in a choir—*Táife meñ gáne w., gáne-wálon ke táife ká ek gawaiyá*—*Gáyakagan ká ek jan, gáyakachakra meñ gáne w.*
- CHO-RA'GUS**, *n.* the superintendent of the ancient chorus—*Zamána-i-salaf meñ kalín-waton yá 'atáiyon ke táife ká dároga yá názir*—*Práchinagáyakaganádhyaksh, púrvakálinagáthakasamúhádíkári.*
- CHÓKE**, *v.* (S. *acecan*) to suffocate, to stop up, to obstruct, to suppress—*Nareti dáb-ná^h, galá ghoitná^h, galá phánsná^h, band k., chunwána yá chunána^h, táy-lená^h, táy-dená^h, ápná^h, rokná^h, ríndhná^h, dabáná^h.*
- CHÓKE'FOLL**, *a.* as full as possible—*Nake-nak^h, ná-k-o-nák^h, muñhá-muñh^h, dhar-púr^h.*
- CHÖL'ER**, *n.* (Gr. *cholē*) bile, anger, rage—*Safrá, khafagi, gussa, taish, gazab*—*Pitta,*
- CHÖL'ER-A**, *n.* a disease from bile—*Sítras^h, haiza.* [krodh, mahákop.
- CHÖL'ER-IC**, *a.* full of choler, irascible—*Safrái, safrái-mizáj, zúd-ranj, ádash-mizáj, gussa-war, khashm-gút*—*Pittapúrñ, pittavegi, krodhi, chirchirá, kopi.*
- CHÖL'ER-IC-NESS**, *n.* anger, irascibility—*Gussa, khafagi, ádash-mizáj, zúd-ranj*—*Krodh, kop, chirchiráhat, krodhasúat, prachandata.*
- CHÖÖSE**, *v.* (S. *ceosan*) to take by preference, to pick out, to select; *p. t.* **CHÖSE**, *p.*
- CHÖSEN**—*Pasand k., chun lená^h, muntakhab k.*—*Cháhná, ruchná, chháñt lená, bachh lená, baráy lená, chug lená, bin lená, ubel lená.*
- CHÖÖSER**, *n.* one who chooses—*Pasand k. w., chunne w^h, muntakhab k. w.*—*Cháhne w., bará lene w., chháñt lene w., bachh lene w.* [tíw, bachháw.
- CHÖÖS'ING**, *n.* election, choice—*Pasand, chunáwañ^h, intiKháb*—*Cháh, bachhná, chháñt*
- CHÖÖCE**, *n.* the act or power of choosing, the thing chosen; *a.* select, precious, careful—*Pasand, pasand kurne ká ikhtiyár, chun-lene ká ikhtiyár, chunáwañ^h, muntakhab shai, huni gai chíz; a. nádír, tuhfa, pasandida, nafis, khássa, besh-qímat, mushkil-pasand, hosh-yár*—*Varan, bachháw, chháñtáw, baráw, vikalp, chháñtne ká adhi-kár, baráne ká adhikár, varan ki adhikár, baráí gai vastu, chháñtkar lí hui vas-tu; a. baráyá huá, sarvottam, suthrá, chokhá, anúthá, bare mol ká, bahumúlya, sávdhán, chaukas.*
- CHÖÖCE'LESS**, *a.* without power to choose—*Pasand ká ikhtiyár na rakhne w., pasand karne ke ikhtiyár ba-gair*—*Bará lene wá cháhne ká adhikár na rakhne w., baráw wá cháh ke adhikár bin, avikalp, avaikálpik.*
- CHÖÖCE'LY**, *ad.* with great care, curiously—*Barí hosh-yári se, ihtiyát se, tuhfagi se, khúbi se, nádír-pan se*—*Barí sávdhání se, anokhí riti se, uttam prakír se, visishtá-rúp se.*
- CHÖÖCE'NESS**, *n.* nicety, particular value—*Nafásat, báriki, khúbi, tuhfagi, lutf, besh-qí-mat*—*Utkrishatá, visishtatá, uttamátá, bahumúlyatá.*
- CHÖÖCE'DAWN**, *a.* selected with great care—*Barí ihtiyát se muntakhab kiyá gayá, barí hosh-yári se pasand kiyá gayá*—*Barí sávdhání se baráyá gayá.*
- CHÖP**, *v.* (D. *kappen*) to cut with a quick blow, to tear into small pieces; *n.* a piece chopped off, a small piece of meat—*Ek choi se kát dálná^h, ek kát se utír dálná^h, tukra-tukrá k^h, tük-tük k^h, botí-botí k.*; *n.* *tukrá^h, dali^h, botí^h, máns ká lothrá yá tukrá^h, máns ki chhoti botí^h.*
- CHÖP'HÖUSE**, *n.* a house of entertainment—*Wah ghar jismen paká gosht biktá hai, nán-bái ki dukan, ziyáfat-khána*—*Bhojanaghar, paká máns bechné ká sthán, páka-sála, pakwamánsavikrayasthán.*
- CHÖP**, *v.* (S. *ceap*) to barter, to exchange, to bargain, to bandy—*Mu'áwaza k., mubá-dala k., kharíd-farokht k., radd-badal k.*—*Palta k., bechábechi k., kahákahi k., jaise ke sáth waisá k., muñhamuñhi k.*
- CHÖP'PING**, *n.* act of bartering, altercation—*Mu'áwaza, mubádala, badlá, adlá-badlá, radd-o-kadd, jidd-o-kadd, bahsá-bahsi, chakhá-chakhí, takrár*—*Palta, tantá, kahákahi, rár, pahpat, raindhá, khatápatí.*
- CHÖP**, *n.* (chap) a crack, a cleft—*Shikáf, shigáf, darz*—*Darár, chír, sandhi.* [sandhimay.
- CHÖP'PY**, *a.* full of cracks or clefts—*Shigáf, darz-dár*—*Tarká, phatá huá, darká huá,*
- CHÖP'PING**, *a.* stout, lusty, plump—*Farbíh, táza, phúlá^h*—*Moñá, hrishtapushít, sthúl.*
- CHÖPS**, *n. pl.* (chaps) the jaws—*Jabrá^h, chauhar^h.*
- CHÖP'FALLEN**, *a.* dejected, dispirited—*Shikasta-díl, shikasta-khátir*—*Udá, dínaman, nistej, manamalin, mlánaman, mantutá.*
- CHÖRD**, *n.* (Gr. *chorē*) the string of a musical instrument, harmony in two or more notes, a right line drawn from one extremity of an arc to another; *v.* to string—*Tár, bóje ká tár, ham-áwazi, ek tá^h, watr*; *v. tár charhána*—*Tánt, ek sur, samatál, purnajyá; v. tánt wá dori charhána.*

CHO-RE-PIS-CO-PAL, *a.* (Gr. *choros, epi, skopeo*) relating to the power of a local or suffragan bishop—*Kisi jagah ke bare pādri ke ikhtiyār ke muta'alliq*—*Sthāniya-pradhanadharmādhyaresh ke adhikār kā sambandhī*.

CHO-RŌG'RA-PHY, *n.* (Gr. *choros, grapho*) the art or practice of describing or forming maps of particular regions or countries—*Takht-i-bilād, khāss zil'ōn yā khāss mulkōn kā bayān k.*, *khāss zil'ōn yā khāss mulkōn ke naqsha banāne kā 'ilm*—*Viśeshadesāvārṇan, viśesh deśavibhāgōn wā deśōn ke chitra banāno kī vidyā*.

CHO-RŌG'RA-PHER, *n.* one who describes particular regions or countries—*Khāss zil'ōn yā khāss mulkōn kā naqsha banāne w.*, *khāss zil'ōn yā khāss mulkōn kā bayān k. w.*—*Viśesh deśavibhāgōn wā deśōn kā chitra banāne w.*, *viśesh deśavibhāgōn wā deśōn kā vivaraṇ k. w.* [ranakārī, deśavivarapasambandhī].

CHŌ-RO-GRĀPH'I-CAL, *a.* descriptive of countries—*Mulkōn kā bayān k. w.*—*Deśaviva-*

CHŌ-RO-GRĀPH'I-CAL-LY, *ad.* in a manner descriptive of regions or countries—*Mulkōn ke bayān karne ke taur se, zil'ōn ke bayān karne ke tariq se*—*De-ōn wā deśavibhāgōn ke vivaraṇ karne kī rīti se*.

CHŌṢE, **CHŌṢ'EN**, *p. t.* and *p. p.* of *choose*—*Choose ke māzi aur māzi-ma'tūf'alaṭ-hi yā fī'l-i-ma'tūf*—*Choose ke sim inayabhūt aur pūrnakriyā wā pūrvakālikakriyā*.

CHOUGH, **chūf**, *n.* (S. *ceo*) a sea-bird—*Kawwe ke māmind chī-iyā jo duryān k. w. ke kinārōn par rahtī hai, samundarī chī-iyā*—*Kawwe kī jāt kī chī-iyā jo samudra ke karārōn meṁ rahtī hai, samudrī pakshi*.

CHŌULE. See **JOWL**.

CHŌUSE, *v.* (Turk. *chiaous* ?) to cheat, to trick; *n.* one who is easily cheated, a trick—*Chhālāṭh*, *thagāṭh*; *n.* *jo butte meṁ ā jātā haiḥ*, *bhōḍāḥ*, *jo jul yā chhakke-panje meṁ ā-jātā haiḥ*, *chhālḥ*, *thagāḥ*, *kapāḥ*.

CHRISM, *n.* (Gr. *chrīo*) consecrated oil—*Dīnī rasmiyāt kā tel*—*Dharmaritisambandhī tel*.

CHRIS'MAL, *a.* relating to chrism—*Dīnī rasmiyāt ke tel ke muta'alliq*—*Dharmaritisam-*

CHRIS'MA-TO-RY, *n.* a vessel for chrism—*Dīnī rasmiyāt ke tel kā bartan*—*Dharmaritisambandhī tel kā bāsan*.

CHRIS'OM, *n.* a child that dies within a month after its birth, a cloth anointed with holy oil which children formerly wore till they were baptized—*Wah larkā jo apnī paidāish se ek mah ne ke andar martā hai, ek kaprā jo pāk tel meṁ duboyā jātā thā aur jisko guere zamāne meṁ 'Isāiyōn ke larkē 'Isāī mazhab meṁ dākhil hone ke peshtar tak pahintē the*—*Janm ke piche ek mahine ke bhitār jo larkā mar jātā hai, ek kaprā jo pavitra tel meṁ duboyā jātā thā aur jisko pūrvakāl meṁ 'Isāiyōn ke larkē 'Isāī dham meṁ saṅskār hone ke pahile tak pahintē the*.

CHRISTEN, **krī'sn**, *v.* (Gr. *christos*) to baptize, to baptize and name—*Istibāq d.*, *'Isāī banānā aur nām rakhnā*—*Jalasaṅskār ke dwārā 'Isāī mat meṁ k.*, *jalasaṅskār se 'Isāī karnā aur nāmakarap k.*

CHRIS'TEN-ING, *n.* the act of baptizing and naming—*Istibāq aur nām rakhnā*—*Jalasaṅskār se 'Isāī mat meṁ praveśan aur nāmakarap*.

CHRIS'TEN-DOM, *n.* the countries inhabited by Christians, the whole body of Christians—*We mulk jin meṁ 'Isāī rahte hain, janī 'Isāī*—*We deś jin meṁ 'Isāī baste hain, sab 'Isāiyōn kā samūh, sab 'Isāī*.

CHRIST'IAN, *n.* a believer in the religion of Christ; *a.* believing or professing the religion of Christ—*'Isāī*; *a.* *'Isāī, 'Isāwī*,—*Krishtiyamatāvalambī*, *a.* *krishtiya*.

CHRIST'IAN-ISM, *n.* the Christian religion—*'Isāwī mazhab*—*Isāimat, Isāīdham*.

CHRIS-TI-ĀN'I-TY, *n.* the religion of Christians—*'Isāwī mazhab*—*Isāimat, Isāīdham*.

CHRIST'IAN-IZE, *v.* to convert to Christianity—*'Isāī k.*, *'Isāī banānā*.

CHRIS'TIAN-LIKE, *a.* befitting a Christian—*'Isāī ke lāiq*—*Isāī ke yogya*.

CHRIST'IAN-LY, *a.* becoming a Christian; *ad.* like a Christian—*'Isāī ke lāiq*; *ad.* *'Isāī ke māmind*—*Isāī ke yogya*; *ad.* *Isāī ke sadris*

CHRIST'IAN-NAME, *n.* name given at baptism—*'Isāī kā wah nām jo istibāq ke waqt rakhhā jātā hai*—*Wah nām jo 'Isāī ko jalasaṅskār ke samay meṁ diyā jātā hai*.

CHRIST'MAS, *n.* the festival of Christ's nativity 25th December—*Hazrat 'Isā kī paidāish kī khushi kā roz jo har sāl māh-i-Disambar kī pachiswēn tarīkh ko hotā hai*—*Isā kī janmapary, 'Isā ke janm kā barā utsav, 'Isāiyōn kā barā dīn, Disambar mahine kā pachiswān dīn*.

[*dīhish*]—*Isā ke janmaparv kā pārtoshik wā bhent*.

CHRIST'MAS-BŌX, *n.* a Christmas present—*'Isāiyōn ke bare dīn kī nazr 'ināyat yā dād*.

CHRO-MAT'IC, *a.* (Gr. *chroma*) relating to colour, relating to music—*Rang se nisbat-dār, mūsīqī ke muta'alliq*—*Vārṇasambandhī, raṅgasambandhī, saṅgitavidyāsambandhī*.

CHRON'IC, **CHRON'I-CAL**, *a.* (Gr. *chronos*) relating to time, continuing a long time—

Waqt ke muta'alliq, musūm, der-pā, surī'u'l-mī'd, dāimi—*Kālasambandhī, kālik, dīrghakālik, dīrghakālīn*.

CHRON'I-CLE, *n.* (Gr. *chronos*) a register of events in the order of time, a history;

v. to record in a chronicle, to register—*Waqt ke silsile ke mutābiq tawārīkh, tawā*.

rikkh; v. *tawárikh* meñ *likhná*, *daftar* meñ *likh lená*—Kálanupúrvak itihás, purávit-tivivarai. v. *kálanupúrvak* itihás meñ *likhná*, *yathákrām* vrittavivarai. k.

CHRON'ICLER, n. a writer of a chronicle—*Ráwí*, *muarrikkh*—Itihásarachak, purávit-tarachak.

CHRON'O-GRAM, n. (Gr. *chronos*, *gramma*) an inscription in which the date is expressed by numeral letters—*Ek* *kitába* *jismen* *koi* *tárikh* *yá* *san* *wagaira* *abjad* *ke* *hisáb* *se* *likh* *rahtá* *hai*, *kitába* *jiske* *hurúf* *ke* *'ádád* *se* *sál-o-tárikh* *ma'lúm* *ho*—Páshánamekh *jiske* *aksharon* *ki* *sañkhyá* *se* *sañvat* *mahiná* *aur* *din* *jáne* *játe* *haiñ*, *páshánamekh* *wá* *mudritalekh* *jismen* *añkaprakásak* *aksharon* *ke* *dwará* *tithi* *wá* *kál* *ká* *bodh* *hotá* *hai*.

CHRON-O-GRAM-MAT'ICAL, a. belonging to or containing a chronogram—*Aise* *kitábe* *ke* *mutá'allig* *yá* *aísá* *kitába* *rakhne* *w.* *jiske* *hurúf* *ke* *'ádád* *se* *sál-o-tárikh* *ma'lúm* *ho*—*Aise* *páshánamekh* *ká* *sambandhí* *wá* *aise* *páshánamekh* *se* *yukt* *jiske* *aksharon* *ki* *sañkhyá* *se* *sañvat* *mahiná* *aur* *din* *jáne* *játe* *haiñ*.

CHRON-O-GRAM'MA-TIST, n. a writer of chronograms—*Aise* *kitábe* *ká* *nawis* *jiske* *hurúf* *ke* *'ádád* *se* *sál-o-tárikh* *ma'lúm* *ho*—*Aise* *páshánamekh* *ká* *lekhak* *jiske* *aksharon* *ki* *sañkhyá* *se* *sañvat* *mahiná* *aur* *din* *jáne* *játe* *haiñ*.

CHRONO'GRAPHY, n. (Gr. *chronos*, *grapho*) the description of past time—*Guzre* *zamáne* *ki* *tawárikh*—Vyatit *kál* *ká* *itihás*. [tit *kál* *ká* *itihásavettí*.

CHRONO'GRAPHY, n. one who writes of past time—*Guzre* *zamáne* *ká* *muarrikkh*—Vya-

CHRONO'LOGY, n. (Gr. *chronos*, *logos*) the science of computing dates or periods of time—*'Ílm-i-tárikh*, *wáridát* *ki* *tárikh* *daryáft*-karne *aur* *guzre* *augát* *shumár*-karne *ká* *'Ílm*—Kálanirúpanavidyá, *kálanirpayavidyá*, *kálagāpanavidyá*.

CHRONO'LOGER, CHRONO'LOGIST, n. one who studies or explains chronology—*Tárikh-dāñ*, *wáridát* *k* *tárikh* *daryáft*-karne *w.* *aur* *guzre* *augát* *shumár* *k.* *w.*—*Gatak* *danirpetá*, *kálagāpanavidyājña*, *vrittakálanirúpak*.

CHRONO'LOG'IC, CHRONO'LOG'ICAL, a. relating to chronology, according to the order of time—*Muta'allig-i-tárikh*, *wáridát* *ki* *tárikh* *daryáft*-karne *aur* *guzre* *augát* *shumár*-karne *ke* *'Ílm* *ke* *mutá'allig*, *waqt* *ke* *silsile* *ke* *mutábíg*, *waqt* *ki* *tartib* *ke* *mutábíg*—*Kálagāpanavidyá* *vishayak*, *kálanirúpanavidyá* *sambandhí*, *kálmusári*.

CHRONO'LOG'ICAL-LY, ad. in the order of time—*Be-tartib-i-waqt*, *waqt* *ki* *tartib* *se*—*Kálakramánuśir*, *kál* *ke* *kram* *se*.

CHRONOM'E-TER, n. (Gr. *chronos*, *metron*) an instrument for measuring time—*Waqt* *ke* *andáza* *karne* *ká* *álu*, *gharíh*, *ghantá*^h—*Kálaparimáparthayantra*.

CHRY'SA-LIS, n. (Gr. *chrysos*) aurelia or the form of certain insects before they become winged—*Bádina*, *kipe* *ká* *pahlá* *tagaiyur*—*Guṭiká*, *koshakár*, *kośavási*, *kośasth*.

CHRY'SO-LITE, n. (Gr. *chrysos*, *lithos*) a precious stone—*Lahsan'yá*^h, *ek* *qim* *ká* *sabz* *yá* *zard* *nagina*—*Haritáśm*, *pitamani*.

CHRY'SO-PRÁSE, CHRY-SO'PRA-SUS, n. (Gr. *chrysos*, *prason*) a precious stone—*Ek* *qim* *ká* *besht*-*qimati* *nagina*—*Ek* *prakár* *ká* *bahumúlya* *mañi*, *nag*.

CHUB, n. a river fish—*Nadi* *kí* *ek* *bháñt* *ki* *machhli*^h. [aur *motá*^h.

CHUB'BY, a. like a chub, short and thick—*Nadi* *ki* *chab* *nám* *ek* *machhli* *sá*^h, *chhoṭá*

CHUB'FACED, a. having a plump round face—*Gal-phulá*^h, *thothal* *mothál*^h.

CHUCK, v. to make the noise of a hen, to call as a hen; n. the noise of a hen—*Kuṭ-kuláná*^h, *kurkuraná*^h; n. *kuṭkuṭ*^h, *kurkuraṭ*^h.

CHUCK'LE, v. to call as a hen, to fondle, to laugh convulsively, to laugh inwardly in triumph—*Murgi* *ki* *áwar* *d.*, *murgi* *ki* *tarah* *se* *buláná*, *náz* *bandarí* *k.*, *lár-pyár* *k.*^h, *gaḥgaḥ* *márná*, *díl* *meñ* *hañsná*—*Kutkutáná*, *kukkuṭi* *ki* *náñ* *buláná*, *dulá-rána*, *dulár* *k.*, *khilkhilákar* *hañsná*, *khilkhiláná*, *man* *meñ* *kálo* *k.*

CHUCK, v. (Fr. *choquer*) to strike gently, to throw with quick motion; n. a gentle blow—*Dhíre* *se* *márná*^h, *jaldí* *phenkná*; n. *ek* *halká* *ghúnésá*^h, *ek* *dhimá* *ghúnésá*^h—*Thapthapána*, *dhime* *márná*, *śighragati* *se* *phenkná*.

CHUCK'FAR-THING, n. a game—*Ek* *kheḷ*^h.

CHUFF, n. (S. *cyf*?) a coarse blunt clown—*Angarh*^h, *gañwár*^h. [motá.

CHUFFY, a. blunt, surly, fat—*Be-tamiz*, *talkh-mizá*, *farbūh*—*Angarh*, *gañwár*, *rúkhá*,

CHUFFY-LY, ad. in a rough surly manner—*Be-tamizi* *aur* *tallhí* *se*—*Gañwáran* *aur* *rúkhái* *se*. [kothrī *ká* *rahne* *w.*

CHUM, n. (*chómer*) a chamberfellow—*Ham-hujra*, *ham-khána*—*Sahavási*, *sañsargi*, *ek*

CHUMP, n. a thick heavy piece of wood—*Kunda*, *chailá*^h.

CHURCH, n. (Gr. *kurios*, *oikos*) a place of Christian worship, the collective body of Christians, a particular body of Christians, the body of the clergy, ecclesiastical authority; v. to return thanks in church—*Girjá*, *'Isáiyon* *ki* *'ibádat*-*ghá*, *jumla-i-'Isái*, *'Isáiyon* *ká* *ek* *kháss* *firqa*, *jumla-i-pádrí*, *dini* *ikhṭiyár*; v. *girje* *meñ* *shukr-guzári* *k.*—*'Isáiyon* *ká* *bhajanabhavan*, *'Isáiyon* *ká* *bhajanagriha*, *sab* *'Isáiyon* *ki* *mandali*, *sampurn* *'Isáiyon* *ká* *samaj*, *'Isáiyon* *ki* *ek* *viśesh* *mandali* *wá* *játi*, *'Isáipurohitassamūh*, *'Isáidharmasambandhí* *adhibikár*; v. *'Isáiyon* *ke* *bhajanagriha* *meñ* *dhanyavád* *k.*

- CHŪRCH'ING, *n.* thanksgiving in church—*Girje meñ shukr-guzāri karnā*—Ísáiyon ke bhajanagriha meñ dhanyavád k.
- CHŪRCH'DOM, *n.* the authority of the church—*Diní ikhtiyār, mazhabí hukumat*—Ísáí-dharmasambandhi adhikār, Ísáídharmasambandhi rájatwa wá prabandh.
- CHŪRCH'LIKE, *a.* becoming the church—*Girje ke láiq, 'Ísáí mazhab ke láiq, pádríyon ke láiq*—Ísáíbhajanagriha ke yogya, Ísáídharm ke yogya, Ísáí purohiton ke yogya.
- CHŪRCH'MAN, *n.* an ecclesiastic, an adherent of the church, an episcopalian—*Pádrí, 'Ísáiyon kí dín-dári ke intizám ká mu'taqid yá pairau, bare pádrí ká pairau*—Purohit, Ísáíprabandh ká anugámi wá pakshapáti, pradhánadharmádhyaksh ká anugámi.
- CHŪRCH'SHIP, *n.* institution of the church—*'Ísáí mazhab ká intizám yá tuqarrur*—Ísáídharm ká prabandh wá sañsthápan.
- CHŪRCH'ALE, *n.* a wake or feast to commemorate the dedication of a church—*Kisí girje ke tashakkhús kí yád-gári ká tyohár*—Kisí Ísáíbhajanagriha kí pratishthá ke smaran ke liye parv. [liq ho—Purohitasamúhasambandhi bhúmi.]
- CHŪRCH'LAND, *n.* land vested in an ecclesiastical body—*Jo zamín pádríyon ke muta'al-*
- CHŪRCH-MŪ'RO, *n.* music suited to church service—*Girje ke láiq musiqi*—Ísáíbhajanabhavan ke yogya sañgít wá gánabájáná.
- CHŪRCH-PRE-FER-MENT, *n.* a benefice in the church—*Girje ke muta'alliq rozí*—Ísáíbhajanagrihasambandhi vritti.
- CHŪRCH'WARDEN, *n.* an officer appointed as guardian of the concerns of the church and representative of the parish—*Girje ká muháfiz, girje ke kár-bár ká nigah-bán*—Ísáíbhajanagriha ká rakshak, Ísáípújásálá ká adhyaksh.
- CHŪRCH'YARD, *n.* the burial ground of a church—*Girje ke muta'alliq magbara, goristán jo girje meñ hotá hai*—Ísáíbhajanagrih ke samíp maron ke gárne ká stháu.
- CHŪRL, *n.* (*S. coarl*) a rustic, a surly man, a miser, a niggard—*Dihqání, be-tamíz shakhs, bakhil, sūm*—Gañwár, rúkhá manushya, kuśil purush, kripan, kañjús.
- CHŪRL'ISH, *a.* rude, harsh, avaricious—*Be-líház, be-tamíz, durusht, talkh-mizáj, saht, bakhil, khasí*—Ásishé, kruráchár, duráchár, dushpraktirí, lálachi, lobbí, kripan.
- CHŪRL'ISH-LY, *ad.* rudely, brutally—*Be-tamízi se, be-líhází se, durushti se, sang-díl se, be-rahmí se*—Asabhyatá se, gañwáran se, kruráchár se, duráchár se, kathoratá se.
- CHŪRL'ISH-NESS, *n.* rudeness, niggardliness—*Be-líház, gustákhi, be-tamízi, karakhtagi, sukhti, bakhili, bukhil*—Asabhyatá, kuśilatá, ásishtatá, kañjusi, kripanatá.
- CHURN, *n.* (*S. ciern*) a vessel used in making butter; *v.* to make butter, to shake or agitate—*Matlane kí nándi^h, nándi jisneñ makkhan mathkar níkalá játa hai^h; v. makkhan banána^h, nainú níkalná^h, mathaná^h, mahná^h.*
- CHURN'ING, *n.* the act of making butter—*Makkhan banána^h, nainú níkalná^h.*
- CHURN'STAFF, *n.* the staff used in churning—*Mathání^h, mathni^h.* [Annaras, annasár.
- CHYLE, *n.* (*Gr. chulos*) a milky juice formed in the stomach by digestion—*Kailús*—CHYL-Ō'CEOUS, *a.* consisting of chyle—*Kailúsi*—Annarasasambandhi, annarasasambandhi.
- CHYL-I-FAC'TION, *n.* the act of making chyle—*Kailús banána, kailús kí banáwat*—Annaras ká utpádan. [nc v.—Annarasotpádak.]
- CHYL-I-FAC'TIVE, CHYL-O-PO-ÉT'IC, *a.* having the power of making chyle—*Kailús baná-*
- CHŪ'LOUS, *a.* consisting of chyle—*Kailús ká, kailús ká baná huá*—Annaras ká, annaras ká baná huá.
- CHŪME, *n.* (*Gr. chumos*) food after it has undergone the action of the stomach—*Kaimús*—Jathar men paripák ke pascháť jo dasá bhojan kí hoti hai, jathar meñ paripakwa auna kí dasá.
- CHŪM'IS-TRY. See CHEMISTRY.
- CIC'A-TRICE, *n.* (*L. cicatrice*) a scar—*Zakhm ká nishán*—Ghāw ká chilán.
- CIC'A-TRIZE, *v.* to heal a wound by inducing a skin, to skin over—*Zakhm par gosht láná, chamrīgáná^h*—Ghāw bharná, ghāw purána, ghāw chañgá k, jhulliyána, ghāw sukhi áua. [ká bharáw.]
- CIC-A-TRI-X'ATION, *n.* the act of healing a wound—*Zakhm ká sukhána yá súkhná*—Ghāw
- CICE-RO'NE, CÍ-CHO-R'NE, *n.* (*It.*) a guide, one who explains curiosities—*Rah-numá, jo shakhs nádir chizén samjhátá hai*—Pathadarśak, jo jan anúthi vastuoñ ká vrittánta hai. [Sísiro ke sadris suvakta.]
- CIC-E-RÓ'NI-AN, *a.* resembling Cicero—*Sísiro ke mánind khush-taqir yá fasih*—
- CIC-E-RÓ'NI-AN-ISM, *n.* imitation of Cicero—*Sísiro ká tatabbú*—Sísiro ká anukaran.
- CIC'U-RATE, *v.* (*L. cicur*) to tame—*Ílilána^h, sadhná^h, sídhá k, rackáná^h.*
- CIC-U-R'ATION, *n.* the act of taming—*Íliláw^h, rackáw^h, sadkáw^h.* [Sev kí madirí.
- CÍDER, *n.* (*Fr. cidre*) the juice of apples expressed and fermented—*Sib kí shuráb*—
- CÍDER-IST, *n.* a maker of cider—*Seb kí shuráb banáne w.*—Sev kí madirí banáne w.
- CÍDER-KIN, *n.* an inferior kind of cider—*Sib kí zabín shuráb*—Sev kí apakrisht madirí.
- CÍ-GAR, *n.* (*Sp. cigarro*) a small roll of tobacco for smoking—*Pine ke liye tumbákú yá súrti kí puphí^h.*

- CILIA-RY**, *a.* (L. *cilium*) belonging to the eyelids—*Papōṭe ke muta'alliq*—Palaka-sambandhi. [lomanay.]
- CILICIOUS**, *a.* (L. *cilicium*) made of hair—*Būlōh kā banā huā^b*—Lomanirnit, lomaś,
- CIMETER**. See SCIMITAR.
- CIMMERIAN**, *a.* (L. *Cimmerii*) extremely dark—*Bahut andherā^b*.
- CINCTURE**, *n.* (L. *cinctum*) a band, a belt, a girdle, an inclosure—*Band, kamar-band, gherā^b*—Mekhalā, paṭukā, peṭi, kaṭibandhi, bandhan, kaṭisūtra.
- CINDER**, *n.* (S. *sinder*) matter remaining after combustion, a hot coal that has ceased to flame—*Koylā^b, aṅgārā^b, aṅgar^b*.
- CINDER-WENCH**, **CINDER-WOMAN**, *n.* a woman who rakes ashes for cinders—*Ek randī jo koylōh yā aṅgārōh ke liye rākh baṭorti hai^b*. [ke rang kā^b.]
- CINERE-OUS**, *a.* (L. *cinis*) like ashes, having the colour of ashes—*Rākh sā^b, rākh*
- CINERTIOUS**, *a.* having the form of ashes—*Khākistār sā, khākistārī, khākē kī surat kā*—Bhasmarūp.
- CINNA-BAR**, *n.* (Gr. *kinnabari*) an ore of quicksilver—*Shangarf*—Ingur, rasasindūr.
- CINNA-MON**, *n.* (Gr. *kinnamomon*) the spicy bark of a tree—*Dār-chini, dāl-chini*—Sugandhatwak, gandhāvākal.
- CINQUE**, *n.* (Fr.) the number five—*Panja*—Pañchak, pañchatwa, pāñch.
- CINQUEPÈRE**, *n.* a dance—*Ek nāch^b*.
- CIPON**. See SCION.
- CIPHER**, *n.* (Fr. *chiffre*) an arithmetical figure (0), an intertexture of letters as the initials of a name, a secret manner of writing: *v.* to practise arithmetic, to write in occult characters, to designate—*Sifr, nām kā pahilā harf, ramz-navisi, kam-salā; v. hisāb karnā, kam-salā likhnā, ramz-navisi k., kisi kī khāsiyat buyān k., nishān k.*—Sunnā, sūnya, vindu, nām kī pratham akshar, vijākshar, vij, saṅket kī khāwat; *v. aṅkavidyā kā abhyās k., vijākshar meṅ likhnā, saṅket meṅ likhnā, lakshyaṅ k., chihṇ k.*
- CIRC**, **CIRCLE**, **CIRCUS**, *n.* (L. *circus*) an area for sports with seats around for the spectators—*Tamāshe kā gol-ghar jismēh tamāsha dekhne-wālōh ke liye gird-ā-gird chaukiyān yā takhte bichhe rakhte haiṅ*—Golakrīrāraṅg, golakrīrāṅgan.
- CIRCENSIAN**, *a.* relating to the circus—*Tamāshe ke gol-ghar ke muta'alliq*—Golakrīrāraṅgasambandhi, golakrīrāṅganavishayak.
- CIRCLE**, *n.* (L. *circus*) a line continued till it ends where it began having all its parts equidistant from a common centre, the space included in a circular line, a round body, an orb, compass, a surrounding company; *v.* to move round any thing, to inclose, to surround—*Dāira, halqa, gol shai, kura, ihāta, logōh kā dāira; v. kisi ke gird ghūmnā, daura k., dāir h., muhāsara k., gher lenā^b*—Vartul, vritta, kuṇḍal, golākāravastu, chakra, gherā, gol jagah, logōh kī maṇḍalī, logōh kā maṇḍal; *v. kisi ko garernā, kisi kī chārōh or ghūmnā, chakkar mārṇā, garernā, garer lenā, gherṇā*. [chakrākār.]
- CIRCLED**, *a.* having the form of a circle—*Dāira-numā, dāire kī surat kā*—Maṇḍalākār,
- CIRCLET**, *n.* a little circle, an orb—*Chhoṭā dāira, chhoṭā halqa yā kura*—Chhoṭā vartul, chhoṭā vritta wā maṇḍal. [pariveshtak.]
- CIRCLING**, *p. a.* round, surrounding, inclosing—*Gird, ghere hue^b*—Or pās, chārōh or,
- CIRCULAR**, *a.* round like a circle, moving round, addressed to a number of persons having a common interest; *n.* a letter or notice addressed to a number—*Dāire ke mānind mudawwar, halqa-dār, gird-āwarī k. w., kisi jamā'at ke logōh ko likhā yā bhejā gayā; n. gashtī khatt yā ishtihār*—Gol, varttulākār, vrittākār, garerkar ghūmne w., chakkar mārṇe w., kisi maṇḍalī ko likhā wā bhejā gayā; *n. patra wā vijāpanapatra jo logōh ko bhejā jāta hai*.
- CIRCULARITY**, *n.* a circular form—*Golā^b, gird-ā-girdī*—Golākārātwa, chakrākārātā.
- CIRCULARLY**, *ad.* in form of a circle—*Gird-ba-gird, tadwirāna, dāire kī surat par*—Chakkararūp se, chakkravat, vartul rūp se. [hone w.]
- CIRCULARITY**, *a.* ending in itself—*Apne hī par khatm hone w.*—Apne hī par samāpt
- CIRCULATE**, *v.* to move round, to spread—*Ghumānā^b, ghumā denā^b, ghūmnā^b, phirānā^b, phirā-lānā^b, phirṇā^b, daṛṇā^b, chalnā^b, chakkar mārṇā^b, phailānā^b*.
- CIRCULATION**, *n.* a moving round, currency—*Gardish, jirā*—Ghumāw, pher, chalan.
- CIRCULARITIOUS**, *a.* travelling in a circle—*Dāire meṅ safar yā daura k. w.*—Chakkar meṅ bhramāṅ k. w., varttulabhramāṅkārī.
- CIRCULARITY**, *a.* moving round, circular—*Dāura k. w., gardish k. w., dāire ke mānind mudawwar*—Chakkar mārṇe w., chakkar meṅ ghūmne w., gol, varttulākār.
- CIRCUIT**, *n.* (L. *cir-uitum*) the act of moving round, the space inclosed in a circle, extent, a ring, visitation of judges, the tract of country visited by judges; *v.* to move round—*Gardish, gol jagah^b, wos'at, dāira, halqa, hākimoṅ kā daura, jis diyār meṅ hukkam daura karte haiṅ; v. gardish k.*—Ghumāw, pher, varttul kā garbh, varttul ke bhitār kī jagah, phailāw, vistār, maṇḍal, dharmādhyakshabhramāṅ, dharmā-

dbyaksh ká pherá, jis praleś meñ dharmádhyaksh bhraman karte haiñ, jis desāvibhāg meñ dharñe dbyaksh pherá karte haiñ; *v.* ghūmnā, chakkār mārñā. [kar phirne *w.* CIR-CUR-ĒEN', *n.* one who travels a circuit—*Daura k. w.*—Pherá *k. w.*, ghūmghūm—CIR-CU-Ī-RON, *n.* a going round, compass—*Daura, gardish, ihāta*—Pherá, pherī, ghumāw, gherá, gherāv.

CIR-CŪ'I-TOUS, *a.* round about, not direct—*Ghūmā huā^h, pher khāyā huā^h, sthāñ nahīñ^h.*
CIR-CŪ'I-TOUS-LY, *ad.* in a circuitous manner—*Ghūmāw se^h, pher khā-ker^h.*

CIR-CUM-AM-BLENT, *a.* (*L. circum, am, eo*) surrounding, encompassing—*Muhit, gird-i-gird*—Pariveshtak, ghere hūe, parigat. [gaman.]

CIR-CUM-AM-BI-EN-GY, *n.* act of encompassing—*Gherāv^h, ihāta k.*—Pariveshtan, parī-

CIR-CUM-AMBU-LATE, *v.* (*L. circum, ambulo*) to walk round about—*Gird-āwari k., gird phirñā*—Ghūmghām *k.*, parīkrāmā *k.*, chārōñ or idhar udhar ghūmnā.

CIR-CUM-Ī-SE, *v.* (*L. circum, caesum*) to cut off the prepuce or foreskin of males—

Khatna k., sunnat k.—Musalmāñi *k.*

CIR-CUM-Ī-ER, *n.* one who circumcises—*Khatna k. w., sunnat k. w.*—Musalmāñi *k. w.*
CIR-CUM-Ī-RON, *n.* the act or rite of cutting off the foreskin—*Khatna, sunnat*—Musalmāñi. [Vyarth *k.*, lupt *k.*, rahit *k.*, nishphal *k.*

CIR-CUM-DŪCT', *v.* (*L. circum, ductum*) to contravene, to nullify—*Bātil k., radd k.*—CIR-CUM-DŪCT'ION, *n.* a leading about, an annulling—*Sāth lekar phirñā^h, mansūkhī, mauqifi, radd*—Sāth lekar ghūmnā wā ghūmnā, lop, mitāw, vyarth *k.*

CIR-CUM-FER-ENCE, *n.* (*L. circum, fero*) measure round about, the line that bounds a circle—*Gird, ihāta, muhit*—Gherā, gherghumāw, mañḍal, paripāh, paridhi.

CIR-CUM-FE-RĒN'TIAL, *a.* relating to the circumference, that surrounds, circular—*Muhit se nisbat-dār, gird-ā-gird, dāire ke māñind mudawwar*—Paridhisambandhī, pariveshtak, ghāmewālā, vartulākār, ḡol.

CIR-CUM-FLEX, *n.* (*L. circum, flexum*) a mark used to regulate the pronunciation of syllables—*Talaffuz ká nishāñ, us talaffuz ká nishāñ jo na bahut zor se na dh rc adā kiyā fātā hai*—Swarit, tritīy uechhīrañachihñ. [tā huā—Gherkar bahtā huā.

CIR-CUM-FLU-ENT, CIR-CUM-FLU-OUS, *a.* (*L. circum, fluo*) flowing round—*Gird bah-*

CIR-CUM-FO-RĀN'E-AN, CIR-CUM-FO-RĀN'E-OUS, *a.* (*L. circum, fores*) travelling about, wandering from house to house—*Idhar-udhar ghūmtā huā^h, ghar-ghar ghūmtā huā^h.*

CIR-CUM-FŪSE', *v.* (*L. circum, fusum*) to pour round, to spread every way—*Gird dhāñā, chārōñ taraf phailāñā*—Chārōñ or dhāñā wā phailāñā.

CIR-CUM-FŪ-SILE, *a.* that may be poured round—*Gird dhāle jāne ke qābil*—Chārōñ or dhāle jāne ke yogya.

CIR-CUM-FŪ-SION, *n.* the act of pouring round—*Chārōñ or dhālāw yā phailāw^h.*

CIR-CUM-GES-TĀTION, *n.* (*L. circum, gestum*) the act of carrying about—*Sāth liye liye phirñā^h.*

CIR-CUM-GYRE', CIR-CUM-GY-RATE, *v.* (*L. circum, gyrus*) to roll or turn round—*Dhulkāñā^h, lufhkāñā^h, dhangāñāñā^h, dhangāñā^h, ghūmnāñā^h, phirñāñā^h.*

CIR-CUM-GY-RĀ'TION, *n.* a rolling or turning round—*Dhulkāw^h, lufhkāw^h, dhangāw^h, ghumāw^h, phirāw^h.*

CIR-CUM-JĀ-CENT', *a.* (*L. circum, jaceo*) lying round, bordering on every side—*Ghere huc^h, chārōñ taraf se muttasil*—Paryantasth, chārōñ or parā huā, sāmantasth, upāntik, chārōñ or se lagā huā.

CIR-CUM-LO-CŪ'TION, *n.* (*L. circum, locutum*) a circuit of words, the use of indirect expressions—*Gurdish-i-lafzi, tūl-i-kalāmī, pechida kalām*—Vākyaabhūlya, vākprapñeh, bahuvākya, atīśayokti, vakrokti, vyajokti. [vistirñavākya.

CIR-CUM-LŌCŪ-TO-RY, *a.* using many words—*Tūl-i-kalām, tūl-tawil*—Bahuvākya,

CIR-CUM-MŪRED', *a.* (*L. circum, murus*) walled round, encompassed with a wall—*Chārōñ taraf dīwār se ghirā huā, ihāte se ghirā huā*—Chārōñ or bhit se ghirā huā.

CIR-CUM-NĀVI-GATE, *v.* (*L. circum, navis, ago*) to sail round—*Jahāz par gird-āwari k.*—Nāw par chārōñ or ghūmnā.

CIR-CUM-NĀV'I-GA-BLE, *a.* that may be sailed round—*Jahāz par se jiski gird-āwari ho-sake*—Nāw par jiski chārōñ or ghūm sakeñ. [or ghūmnā.]

CIR-CUM-NĀV'I-GĀ'TION, *n.* act of sailing round—*Jahāz par gird-āwari*—Nāw par chārōñ

CIR-CUM-NĀV'I-GĀ-TOR, *n.* one who sails round—*Jahāz par gird-āwari k. w.*—Nāw par chārōñ or ghūmnē *w.* [dik—Dhruv ki chārōñ or, dhruv ke samip.]

CIR-CUM-PŌ-LAR, *a.* (*L. circum, polus*) round or near the pole—*Qutb ke gird yā naz-*

CIR-CUM-PO-SITION, *n.* (*L. circum, positum*) the act of placing round about—*Chārōñ taraf rakñā*—Chārōñ or sthiti.

CIR-CUM-RO-TĀTION, *n.* (*L. circum, rota*) the act of whirling round—*Chārōñ taraf lī gardish*—Chārōñ or ká ghumāw, chakravart, āvritti, āvartta.

CIR-CUM-RŌ-TA-TO-RY, *a.* whirling round—*Chārōñ taraf gardish k. w., chāk ke māñind gardish k. w.*—Chakravat ghūmnē *w.*, āvarttamāñ, pahīye ke sadris phirne *w.*

- CIR-CUM-SCRIBE'**, *v.* (L. *circum, scribo*) to inclose, to bound, to limit, to confine — *Gher lenā^h, hadd bāndhnā* — Chhenknā, ghermā, simā bāndhnā. [simā.]
- CIR-CUM-SCRIPTION**, *n.* limitation, bound — *Hadd-bandī, sar-hadd* — Simā kā bāndhej,
- CIR-CUM-SCRIPTIVE**, *a.* marking the limits — *Hadd-bandī k. w., mahādīd k. w., sar-hadd bāndhne w.* — Simā bāndhne w. [Parimit rūp se, bāndhej se.]
- CIR-CUM-SCRIPTIVE-LY**, *ad.* in a limited manner — *Hadd bandī se, mahādīd tar se* —
- CIR-CUM-SPECT**, *a.* (L. *circum, spectrum*) watchful on all sides, cautious, prudent — *Hosh-yār, khabar-dār, ihtiyātī, zirak, dūr-andesh* — Sāvadhān, satark, suchet, dūradar-śī, chaukas, parināmadarsī. [ai, sāvadhānatā, satarkatā, chaukasī, chaukasāi.]
- CIR-CUM-SPECTION**, *n.* watchfulness, caution — *Hosh-yārī, khabar-dārī, ihtiyāt* — Sāvadhā-
- CIR-CUM-SPECTIVE**, *a.* vigilant, cautious — *Hosh-yār, khabar-dār, dūr-andesh* — Sāvadhān, satark, suchet wā sachet, parināmadarsī.
- CIR-CUM-SPECT-LY**, *ad.* watchfully, cautiously — *Hosh-yārī se, khabar-dārī se, ihtiyāt se, dūr-andeshī se* — Sāvadhānī se, chaukasāī se.
- CIR-CUM-SPECT-NESS**, *n.* caution, vigilance — *Dūr-andeshī, ihtiyāt, hosh-yārī, khabar-dārī* — Chaukasāī, sāvadhānī, satarkatā, suchelatwa.
- CIR-CUM-STANCE**, *n.* (L. *circum, sto*) something attending or relative to a fact, an adjunct, accident, event, condition, state of affairs — *Kisī bāt ke mutā'alliq koi shai, dūsrī chiz ke sāth lagi hui chiz, ittifāq, waqū, kaifiyat, mājara, haqiqat, hālat, hāl, sūrat-i hāl* — Kisī ki sambandhī vastu, dūsrī vastu ke sāth lagi hui vastu, sambandh, anubandh, daivayog, daivagatī, ghatanā, vrittānt, dasā, avasthā, gatī, vrittī.
- CIR-CUM-STANT**, *a.* surrounding, environing — *Ghere hue^h.*
- CIR-CUM-STANTIAL**, *a.* accidental, not essential, casual, particular, detailed — *Nāghānā, ittifāqī, 'arizī, khāss, mufassal, tafsīl-wār* — Achānchak, āgantuk, aprakrit, ākasmik, viśesh, vistīrt, savivarap.
- CIR-CUM-STANTIAL-LY**, *ad.* accidentally, not essentially, minutely, in every circumstance — *Ittifāqan, 'arizan, mufassalan, mashrūhan, tafsīl-wār* — Daivayog se, daiva-ghatanā se, aprakrit rūp se, sūkshmatāpūrvak, savivarapapūrvak.
- CIR-CUM-STANTIAL-ATE**, *v.* to place in particular circumstances, to describe exactly — *Kisī khāss hālat meñ rakhnā, mufassalan bayān k., mashrūhan bayān k.* — Kisī viśesh avasthā meñ rakhnā, savivarap varnan k., byore ke sāth bakhān k.
- CIR-CUM-TER-RANE-OUS**, *a.* (L. *circum, terra*) around the earth — *Zamīn ke gird* — Prithwī ki chārōñ or, prithwī ke chaturdik.
- CIR-CUM-VAL-LATION**, *n.* (L. *circum, vallum*) fortification round a place — *Shahr-punāh, kisī jagah ke gird ki morcha-bandī* — Kisī sthān ke chaturdik drigh bhit, chārōñ or ki bhit aur khāi.
- CIR-CUM-VENT'**, *v.* (L. *circum, ventum*) to deceive, to cheat, to impose upon — *Fareb k., fareb d., dagā d., 'aiyārī k.* — Thagnā, chhāl, dhokhā d.
- CIR-CUM-VENTION**, *n.* fraud, deception — *Fareb, dagā* — Kapāt, chhāl, thagāī, dhokhā.
- CIR-CUM-VEST'**, *v.* (L. *circum, vestis*) to cover round with a garment — *Kapre se lapetnā^h.* [— Ghumānā^h, ghūmnā^h, phirānā^h.]
- CIR-CUM-VOLVE'**, *v.* (L. *circum, volvo*) to roll round, to put into a circular motion
- CIR-CUM-VO-LUTION**, *n.* a rolling round — *Ghumāw^h, gardish, phirāw^h* — Āvartan.
- CIR-CUS**. See CIRC.
- CIST**, *n.* (L. *cista*) a case, an excavation — *Peṭhā, garhā yā khokhar^h* — Samput, khāt wā khokharā. [jalāsāy.]
- CIS-TERN**, *n.* a receptacle for water, a reservoir — *Hauz, chah-bachcha, āb-gir* — Kupḍ,
- CIT**. See under CITY.
- CITE**, *v.* (L. *cito*) to summon, to quote — *Talab k., 'ilām bhejnā, kisī 'ibārat ko naql k. yā tamsil meñ lānā, iqtibās k.* — Bulā bhejnā, bulānā, āhwān k., drishtānt wā pramān d.
- CITAL**, *n.* summons, quotation, reproof — *Talabī, kisī 'ibārat ki naql yā tamsil, iqtibās, tamhī, malāmat* — Bulāhat, bulāwā, āhwān, drishtānt wā pramān jo kisī granth se liyā jāy, avatāran, upanītavachan, avatāritavākya, jhirkī, ghurkī, bhartsanā.
- CITATION**, *n.* summons, quotation, mention — *Talab, talabī, 'ilām, kisī 'ibārat ki naql yā tamsil, iqtibās, bayān, zikr* — Bulāwā, bulāhat, āhwān, kisī granth se li hui lipī, avatāran, upanītavachan, avatāritavākya, varnan, bakhān.
- CIT-TO-BY**, *a.* having power to cite — *Talab karne ki tāqat rakhne w., shāki* — Bulāne kā adhikārī, āhwāyak, apavādak.
- CITER**, *n.* one who cites — *Tālib, 'ilām k. w., kisī 'ibārat kā naql karne w. yā tamsil meñ lāne w., iqtibās k. w., tamhī k. w., malāmat k. w.* — Bulāne w., āhwātā, kisī granth se vachan le lene w., upanētā, apavādī, nindak. [śesh, tantrī.]
- CITHERN**, *n.* (Gr. *kithara*) a kind of harp — *Bin^h, sīār, tambūrā, kīngri^h* — Vināvī-
- CITRON**, *n.* (L. *citrus*) a kind of lemon — *Turunj* — Chakotārā, jambīr, khatā nibū.
- CITRINE**, *a.* lemon-coloured, of a dark yellow — *Nibū ke rang kā^h, dhūmlā-pilā^h.*
- CITRINATION**, *n.* a turning to a yellow colour — *Kuchh pilā-pan^h.*
- CITY**, *n.* (L. *civitas*) a large town, a town corporate; a. relating to a city — *Shahr,*

wah shahr jiske bāshindon ko qaumī majlis mein apni taraf se mukhtār bhejne kā ikhtiyār ho : a. shahrī, muta'alliq-i-shahr—Nagar, pur, wah nagar jiske niyāsiyon ko deśiya mahasabhi mein apni or se pratinidhi bhejne kā adhikār ho ; a. nagarī, nagarasambandhi, nāgar, nagarasth.

CIT, n. a pert low citizen—*Gustākh nich shahrī*—Chāñchal adham nagaravāsī.

CIT'A-DEL, n. a fortress in a city—*Shahr kā qal'a*—Nagar kā garh.

CIT'i-QISM, n. the manners of a citizen—*Shahrī ke atvār, ahl-i-shahr ke tarīq*—Nagar ke nivāsī ke āchārān, nagar ke nivāsī ki chālchalan. [asambandhi.]

CIT'IED, a. belonging to a city—*Shahrī, shahr ke muta'alliq*—Nagarī, nāgar, nagar.

CIT'ZEN, n. an inhabitant of a city, a freeman—*Shahrī, ahl-i-shahr, shahr ke huqūq kā mushtarīn*—Nagarajan, puravāsī, pur ke adhikār rakhne w., purādhikārī. [kar.]

CIT'ZEN-SHIP, n. the freedom of a city—*Shahrī huqūq*—Nagarajanādhikār, paurādhī.

CIV'ET, n. (Fr. civette) perfume from the civet cat—*Zabād, ek qism ki khush-bū jo mushk-bilāi se paidā hotī hai*—Ek prakār kā sugandh jo mahaktī bilāi se utpanna hotā hai, gandhamārjār kā sugandh.

CIV'IC, a. (L. civis) pertaining to a city, relating to civil affairs or honours—*Shahr ke muta'alliq, shahrī, mulki kām yā 'izzat ke muta'alliq*—Nagarasambandhi, nāgar, purasambandhi, rājavyāpārasambandhi kārya wā sanman.

CIV'IL, a. relating to the community, political, intestine, complaisant, well-bred—*Mulki, mālī, dīvāni, andarūni, bā-murawwat, mulūm, narm, khaqīq, sāhib-i-akhlaq, sāhib-i-sulūk*—Purasambandhi, nagarasambandhi, rājavyāpāravishayak, rājakarm-avyavāsayasambandhi, nitisambandhi, gharābī, gharailā, deśī, milāpī, sisht, anunayi, suśīl, satkāri, sabhyā, suvinit.

CIV'IL'IAN, n. one skilled in civil law—*Ahl-i-āin, āin-dān, ahl-i-qalum, ahl-i-'adālat*—Nītijhā, vyavahāravidhihā, vyavasthākūśal, rājavyāpārī.

CIV'IL-ITY, n. politeness, courtesy—*Akhīyat, khalq, insāniyat, tamalluq, takrim-tawāzu'*—Sishtatā, sabhyatā, saujanya, suśīlatī, sishtāchār, bhalmansī, āwabhagat, āgatwāgat.

CIV'IL-IZE, v. to reclaim from barbarism, to instruct in the arts of regular life—*Admī banānā, insān banānā, tarbiyat k., ta'līm k., shāista k., ārasta k.*—Manushya banānā, sishtāchār sikhānā, sisht k., sabhyā k., sudhārnā, vyavasthit k.

CIV'IL-I-SĀ'TION, n. the act of civilizing, the state of being reclaimed from barbarism—*T'a'līm-dihī, tarbiyat-dihī, ādmīyat, tarbiyat, insāniyat, shāistagi*—Sishtāchār ki sikhā, sabhyakārān, sabhyatā, sishtatā, sishtāchārātwa, sishtatā.

CIV'IL-IZ-ER, n. one who civilizes—*Admī k. w., insān banāne w., ta'līm k. w., tarbiyat k. w., shāista k. w.*—Manushya banāne w., sishtakārī, sabhyakārī.

CIV'IL-LY, ad. in a civil manner, politely—*Akhlaq se, adab se, ādāb se, bā-murawwat, shāistagi se, ādmīyat se, insāniyat se*—Suśīlatā se, sishtatāpūrvak, sishtatā se, bhalmansī se, sabhyatā se.

CLACK, v. (Fr. claque) to make a sharp continued noise ; n. a sharp continued noise—*Jhankārnā^h, karkarānā^h, kharkharānā^h, jhanjhanānā^h* ; n. *jhankār^h, jhanjhanā^h, hat^h, kharkharāhat^h, tantanāhat^h*. [kharāne w^h.]

CLACK'ER, n. one that clacks—*Jhankārne w^h, jhanjhanāne w^h, thanthanāne w^h, khar-CLACK'ING*, n. continual talking, prating—*Lahlabāhat^h, bakbak^h, bakvād^h*.

CLAD, p. t. and p. p. of clothe—*Clothe kā māzi aur māzi-ma'tūf* : *alai-hi yā fl-i-ma'tūf*—Clothe kā sāmānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.

CLAIM, v. (L. clamo) to demand of right, to require ; n. a demand as of right, a title—*Da'wā k., taqāzā k., talab k.* ; n. *da'wā, istihqāq*—Apnā kahke māngnā, apnā bolkar chāhnā, swaswatwa māngnā, chāhnā, māngnā ; n. swaswatwa kā māngnā, abhyarthanā, adhikār, swaswatwa.

CLAIM'ANT, CLAIM'ER, n. one who claims—*Tālib, da'wā-dār, dā'i, mudda'i*—Apnā bolkar māngne w., swaswatwa chāhne w., abhiyoktā.

CLAIM'ANT, a. crying, beseeching earnestly—*Nāla k. w., zārī k. w., 'ijz-o-inkisārī se iltijā k. w.*—Chillāne w., rone w., girgirāne w., chiriyān o bintī k. w., prarthanā k. w.

CLAM'OUR, n. outcry, noise, vociferation ; v. to make an outcry, to vociferate—*Josh-kharosh, gul, shor, gaugā* ; v. *gul k., shor k., gaugā k., chillānā^h*—Chillāhat, haurā, kolāhal, chighghār, chighghār, hāñkpukār ; v. haurā k., kolāhal k., chillānā, chighghār, pukārnā, hāñkpukār k., chichiyānā.

CLAM'O-ROUS, a. noisy, vociferous, loud—*Shorī, shor k. w., gaugāi, dūland-āwāz*—Haurā k. w., kolāhalakārī, hāñkpukār machāne w., ūñchā bolne w., mahāsawara.

CLAM'O-ROUS-LY, ad. in a noisy manner—*Gaugāi taur se, shor se, gul se*—Kolāhal se, hāñkpukār se, hullār se.

CLAM'OUR-ER, n. one who makes an outcry—*Gaugā k. w., gul k. w., shor machāne w.*—Hullār k. w., kolāhal k. w., chighghār mārne w., chighghārne w., chillāne w.

CLAM, v. (S. clemian) to clog with any glutinous matter, to be moist—*Lāsā lagānā^h, tar h., nam h.*—Lasāsā k., chipchīpā k., ārdra h., gīlā h., bhīgā h.

CLAM'MY, *a.* viscous, glutinous, sticky—*Laslasā^h, lasilā^h, chipchipā^h.*

CLAM'MI-NESS, *n.* stickiness, tenacity—*Lasi^h, laslasāhat^h, chipchipāhat^h.*

CLAM'BER, *v.* (*climb*) to climb with difficulty or with hands and feet—*Mushkil se chapnā, kātā pānū ke bal charknā^h*—*Kashī se chapnā.*

CLAMP, *n.* (*clamp*) a piece of wood or iron used to strengthen, any thing; *v.* to strengthen by a clamp—*Pottar^h, lohe ki pottar^h, lakri ki pajari^h; v. pattar jāpnā^h, pottar lagānā^h.* [mandali.

CLAN, *n.* (*Ir. clann*) a race, a tribe—*Qaum, zāt, kheil, guraḥ*—*Kul, vaṇṣ, jāti, sākā,*

CLAN'SH, *a.* like a clan, closely united—*Qaumi, khulī sī, guraḥ ke mānind, muttasil, jūtā huā^h*—*Jātiya, kul ke sadriś, mandali ke sadriś, milā huā, lagā huā, guthā huā.*

CLAN'SHIP, *n.* state of union as in a clan—*Guraḥ-bandī, qāfila bandī*—*Jathe kā mel, gañthāw.*

CLAN'CU-LAR, *a.* (*L. clau*) secret, private—*Posk'ḍa, mal'kfi*—*Chhipā, gupt, gopaniya.*

CLAS'CU-LAR-LY, *ad.* closely, privately—*Poshidagi se, chup-chāp^h*—*Gupt rūp se, gopaniya riti se.* [Chhipī, gupt, aprakāś, rahasya.

CLAN-DE'STINE, *a.* secret, hidden, private—*Posk'ḍa, mal'kfi, khufya, nihān, pinhan*—

CLAN-DE'STINE-LY, *ad.* secretly, privately—*Poshidagi se, khufyan, khufyatan*—*Gup-chup, chhipake lukake, chupchap, gupt rūp se.*

CLANG, *n.* (*Gr. klange*) a sharp shrill sound; *v.* to make a sharp shrill sound, to strike together with a sharp sound—*Jhanjhanāhat^h, tantanāhat^h, jharjharāhat^h, khatkhatāhat^h, tāṭṭāhat^h, dhārādhār^h, tātū^h, bhōṇbhōṇ^h; v. jhanjhanānā^h, tantanānā^h, kha'khatānā^h, dhārādhārānā^h.* [dhārāhat^h.

CLAN'GOUR, *n.* a loud shrill sound—*Jha jhanāhat^h, tantanāhat^h, khatākhāt^h, dhār-*

CLAN'GOURS, *a.* making a clang—*Khatkhat k w^h, jhanjhan k w^h, tantan k w^h, dhār-dhār k w^h.* [jhanjhanāhat^h; v. jhanjhanānā^h, jharjharānā^h.

CLANK, *n.* a shrill noise as of a chain; *v.* to make a sharp shrill noise—*Jhankān^h,*

CLAP, *v.* (*S. clappan*) to strike together with quick motion, to applaud with the hands, to thrust suddenly, to shut hastily; *n.* a noise made by sudden collision, an explosion of thunder, an act of applause—*Palpatinā^h, bajānā^h, thapthapinā^h, phat-phatānā^h, thapaknā^h, thapapī bajānā^h, thaporī bajākar barāī k^h, ekā-ekī bhīrānā bhīrā lagānā lagnā ghusnā ghusnā yā rakhnā^h, jhap'pat mādnā^h; n. jharāki^h, dhārāki^h, chametā^h, tāl^h, tāl^h, thapapī^h, korak^h, korakānā^h, tālī bajākar barāī^h.*

CLAP'PER, *n.* one that claps—*Tālī bajākar barāī k. w^h, ghante ki tolak jibhi yā lori^h.*

CLAP'PER-CLAW, *v.* to scold, to revile—*Jhīpnā^h, dhankānā^h, dāntnā^h.*

CLARE-OB-SCURE', *n.* (*L. clarus, obscurus*) light and shade in painting—*Taswir meñ dhūp aur chhāyā*—*Chitra meñ ujīālī aur andhiyārā.*

CLAR'ET, *n.* (*Fr. claret*) a species of French wine—*Frāns ke mulk ki ek qism ki sharāb*—*Frāns deś ki ek prakār ki madhā.*

CLAR'I-CHORD, *n.* (*L. clarus, chorda*) a musical instrument—*Ek bājā^h.*

CLAR'I-FY *v.* (*L. clarus*) to make clear, to purify, to brighten, to grow clear—*Sāf k., chamkānā^h, sāf h., chamaknā^h*—*Mail chhāntnā, mail kāṭnā, nirmal k., parishkrit k., chamchamānā, swachchh k. wā h., nirmal h., vimal h.*

CLAR-I-FI-CATION, *n.* the act of making clear—*Khūlīs k., safāī*—*Parishkār, mail kāṭnā, mail chhāntnā, malāpakarsan.* [dipti.

CLAR'I-TY, brightness, splendour—*Safāī, chamak^h, tīb*—*Swachchhatā, kānti, dyuti,*

CLAR'I-ON, *n.* a kind of trumpet—*Qarnāc, būq, surnāc*—*Turhī, narsingā, sīngā.*

CLAR'I-O-NET, *n.* a kind of hautboy—*Ek qism ki qarnāc*—*Ek prakār ki turhī.*

CLASH, *v.* (*D. kletsen*) to strike against, to act in opposition; *n.* noisy collision—*Khatkhatānā^h, takrānā^h, khūñchā-khūñchī k.; n. khatkī^h, dhārāki^h, jhankān^h, takkār^h, bhapālā^h.* [tī, viruddhata, asaṅgati.

CLASH'ING, *n.* opposition, contradiction—*Muqābala, zidd, bar-khilāfī*—*Virodh, viparita-*

CLASP, *n.* (*Ir. clasba*) a hook to hold any thing close, an embrace; *v.* to shut with a clasp, to embrace—*Kāntā yā ānkri^h, bagal-giri*; *v. ānkre se bund k., ānkri se jakar-nā yā ākānā^h, lapetnā^h, gale lagānā^h, gorī meñ lenā^h, kauriyānā^h, ānkār meñ lenā^h*—*Ānkā, ālīngan, ankwār, kaniyā, kaulā, godī.*

CLASP'ER, *n.* one that clasps—*Bagal-giri k. w., bagal-gir hone w., bel jo darakhton meñ lipat jāti hai*—*Kauriyāne w., god meñ lene w., galē meñ lene w., latā jo perōn par phail jāti hai.* [jātā hai^h.

CLASP'KNIFE, *n.* a knife which folds into the handle—*Chhuri jiskā phal herī meñ ho*

CLASS, *n.* (*L. classis*) a rank, an order, a number of pupils learning the same lesson; *v.* to arrange in a class—*Darja, pāya, qism, tafriq, zāt, jins, jirga, narī, ek hi sabaq parhne-wālōn kā darjā; v. qism-ba-qism rakhnā, ba-tarīb rakhnā*—*Pad, pañkti, srenī, varg, samūh, gap, chibātravarg; v. yathāvarg rakhnā, varṇakram se rachnā, varṇakram se rakhnā.*

CLAS'SIC, CLAS'SIC-AL, *a.* relating to authors of the first order or rank, elegant, denoting an order of presbyterian assemblies—*A wārd darje ke musannifōn ke muta'alliq.*

- 'umda, *khusa*, *muhagiq*, *mu'tabar*, *Kátrin* ke *pairan* ki *majlison* ki *ek darja zahir* k. w. — *Sresh* 'thavargiyagranthakáravishayak, *uttunagranthakárasambandhi*, *uttan*, *achchhá*, *pratham pad ká*, *Kálinpanthiyon* ki *sabháon ká ek varg prakás* k. w.
- CLÁS'SIC, n. an author of the first rank — *Aweal darje ká musannif*, 'umda *musannif* — *Sreshth* granthakár, *pradhán* granthakár.
- CLÁS'SI-CAL-LY, ad. in a classical manner — *Kháse taur se*, 'umda *tariq se*, *awwal darje ke taur se* — *Uttam prakár se*, *uttam riti se*, *uttam varg ki riti ke anusar*.
- CLÁS'SIFY, v. to arrange in classes — *Ba-tartib k.*, *ba-tartib rakhná*, *qism-ba-qism rakhná* — *Varnpakiam se rachaná*, *yathávarg rakhná*.
- CLÁS'SI-FI-CÁ'TION, n. a ranging into classes — *Tartib*, *zil'-bandi*, *jins-wári*, *tajnis* — *Pratividhan*, *vargakram* se *vinyas*.
- CLÁT'TER, v. (D. *klateren*) to make a confused noise; n. a rattling confused noise — *Khar'kharáná*^h, *thakthakáná*^h, *tartaráná*^h; n. *thakthakáhat*^h, *khar'kharáhat*^h, *tartaráhat*^h.
- CLÁT'TER ER, n. one who clatters — *Khar'kharáne* u^h, *thakthakáne* w^h, *tartaráne* w^h.
- CLÁT'TER-ING, n. noise, clamour — *Jhanjhanáhat*^h, *khar'kharáhat*^h.
- CLÁU-DI-CÁ'TION, n. (L. *claudus*) a halting or limping, lameness — *Rukúwaat*^h, *lang-rái*^h, *langráhat*^h.
- CLÁUSE, n. (L. *clausum*) the words in a senter se between two points, an article or stipulation — *Firqa*, *jumla*, *shart*, *daf*, *madd* — *Vákyakhand*, *niyam*, *bandhej*.
- CLÁUST'RAL, a. relating to a cloister — *Takiye* *yá hujre ke muta'alliq* — *Marhisambandhi*, *kutisambandhi*, *matbasambandhi*.
- CLÁUS'RE, n. act of shutting, confinement — *Habs*, *qaid* — *Atkáv*, *bandhuai*, *bandhan*.
- CLÁV'A-TED, a. (L. *clava*) club-shaped — *Gan'khilá*^h, *chayánu-utár*^h.
- CLÁVE, p. t. of cleave — *Cleave ká mázi* — *Cleave ká samányabhit*.
- CLÁV'I-CHORD, n. (L. *clavis*, chorda) a musical instrument — *Ek bhánt ká báji*^h.
- CLÁV'I-CLE, n. (L. *clavis*) the collar bone — *Hanslí*^h, *háns*^h, *kaśná*^h — *Grivásthi*.
- CLÁW, n. (S.) the sharp hooked nail of a beast or bird; v. to tear with claws, to pull, to scratch — *Nákhán*, *changul*; v. *nochná*^h, *choñthná*^h, *noch dálná*^h, *bakóná*^h, *nakhi-yáná*^h, *khujáná*^h, *kharochná*^h, *khurchná*^h — n. *Nakh*, *nañh*, *nakhar*.
- CLÁWED, a. furnished with claws — *Nákhán-dár*, *changul-dár* — *Nakhawán*, *nakhi*.
- CLÁW'BACK, n. a flatterer, a sycophant — *Khush-amadi*, *chápús* — *Lallopatto* k. w., *lutrá*, *mithyá prasañsak*.
- CLÁY, n. (S. *clay*) a tenacious kind of earth: v. to cover or manure with clay — *Chikni mitti*^h, *piñror*^h, *chakhlá*^h, *kachlá*^h, *kahgil*^h, *gára*^h; v. *chikni mitti se lipná pát-ná* *yá páisná*^h, *piñror se lipná bharná yá páisná*^h.
- CLÁY'Y, a. consisting of clay, like clay — *Matiyár*^h, *matti ká*^h, *mitti sá*^h.
- CLÁY'ISH, a. partaking of the nature of clay — *Mitti sá*^h, *matiyár*^h.
- CLÁY'COLD, a. cold as clay, lifeless — *Mitti ke mánind sard*, *be-ján*, *murda* — *Mitti ke sadris* *thandhá*, *nirjiv*, *mit*, *mará*. [mitti wá piñror se bhari hui bhúmi.]
- CLÁY'ORÖUND, n. ground abounding with clay — *Chikni mitti se pur zamin* — *Chikni*.
- CLÁY'PIT, n. a pit where clay is dug — *Chikni mitti ki khán*^h, *piñror ki khán*^h.
- CLÁY'MARI, n. a whitish chalky clay — *Chhái*^h, *dúddhi chikni mitti*^h, *khari mitti*^h.
- CLÁY'MORE, n. (Gael. *claidhamh*, more) a two-handed sword, a broad-sword — *Khán-rá*^h, *kharg*^h.
- CLÉAN, a. (S. *clen*) free from dirt or impurity, chaste, guiltless, neat, dexterous, entire; v. to free from dirt, to purify; ad. quite, perfectly, completely — *Sáf*, *pákiza*, *pák*, *táhir*, *be-gunáh*, *makallaf*, *nafis*, *chálák*, *dast-qábil*, *mazallam*, *sará*^h; v. *sáf k.*; ad. *tanám-o-kamál*, *bi-t-kull*, *kull* — *Nirmal*, *vimal*, *śuddha*, *akalmash*, *nirdoshi*, *niraparadhi*, *vimalatma*, *suthará*, *swachchha*, *chikná*, *patu*, *nipun*, *daksha*, *samachhá*, *akhand*; v. *parishkár k.*, *parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *ujlána*; ad. *sampūrp rūp se*, *sakal prakár se*, *samyak riti se*.
- CLÉAN'LY, a. free from dirt, neat, pure — *Sáf*, *pák*, *pákiza*, *táhir* — *Nirmal*, *vimal*, *swachchha*, *ujlá*, *suthará*, *pavitra*, *śuddha*, *parishkrit*.
- CLÉAN'LI-NESS, n. freedom from dirt, neatness — *Safái*, *pákizagi*, *nafásat*, *pákí*, *tahárat* — *Nirmalatá*, *vimalatá*, *śuddhatá*, *swachchhatá*, *ujláí*, *sutharáí*.
- CLÉAN'LY, ad. neatly, purely, dexterously — *Safái se*, *pákizagi se*, *chálákí se* — *Nirmalatá se*, *vimalatá se*, *pavitratá se*, *swachchhatá se*, *śuddhaprakár se*, *nipunatá se*, *dakshatá se*. [malatá, vimalatá, śuddhatá, swachchhatá, ujláí.]
- CLÉAN'NESS, n. freedom from dirt, purity — *Safái*, *pákizagi*, *nafásat* — *Parishkár*, *nir-*
- CLÉANSE, v. to free from dirt, to purify — *Sáf k.*, *pák k.* — *Parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *swachchha k.*, *ujlána*.
- CLÉANSE'ER, n. one that cleanses, a detergent — *Sáf k. w.*, *pák k. w.*, *áláish nikálne wáli dawá* — *Ujláne w.*, *swachchha k. w.*, *śodhak*, *malkat*, *mal nikálne wáli aushadh*.
- CLÉANSE'ING, n. the act of purifying — *Safái*, *pákizagi* — *Parishkár*, *śodhan*, *śuddhi*.
- CLÉAR, a. (L. *clarus*) bright, serene, pure, perspicuous, indisputable, manifest, acute,

distinct, innocent, free; *v.* to make or grow bright, to free from obscurity or encumbrance, to vindicate, to cleanse, to gain over and above all expenses; *ad.* plainly, quite — *Barrāq*, *be-abr-o-kohirā*, *pāk*, *shaffāf*, *qat'i*, *gair-qābil-i-'itirāz*, *zāhūr*, *khulāsa*, *mumkinu-t-idrāk*, *fahm-pazīr*, *sāf*, *tāhūr*, *be-gunah*, *azād*, *khālūs*; *v.* *barrāy k. yā h.*, *zāhūr k.*, *vaf' k.*, *azād k.*, *mubarrā k.*, *pāk k.*, *sāf k.*, *pas-andāz k.*; *ad.* *safāi se*, *ka-māl*, *bī-l-kull* — *Vimal*, *ujlā*, *nirabhra*, *anabhra*, *binbādāl kī*, *swachchha*, *akalmaash*, *a-mal*, *nirmal*, *sphatikaprabha*, *pāradarsak*, *nīhsandeh*, *nirvivād*, *pratyaksh*, *suprakās*, *spashtārth*, *sugamya*, *sugrāhya*, *spasht*, *bhīna*, *alag*, *nirdoshi*, *niraparādhi*, *suddha*, *mukt*, *nishkāntak*, *nirvighna*; *v.* *vimal k.* *wā h.*, *ujlā l.* *wā h.* *śuddha k.*, *parishkār k.*, *dūr k.*, *uthā denā*, *tāl denā*, *chhorānā*, *nishkalaṅkī k.*, *nirdoshi k.* *parishkrit k.*, *nirmal k.*, *bachā rakhnā*, *nikāl rakhnā*; *ad.* *spashtārūp se*, *swachchhatā se*, *vimalatā se*, *sanipūrpārūp se*, *sanyak prakār se*.

CLEAR'ANCE, *n.* the act of clearing, a certificate that a ship has been cleared at the custom-house — *Safāi*, *parmit kī nikāsi kī chitthī* — *Śuddhi*, *śodhan*, *karagrābī kī nikāsi kī chitthī*.

CLEAR'ER, *n.* one who clears, a brightener — *Sāf k. v.*, *pāk k. w.*, *roshan k. w.* — *Śodhak*, *malak*, *vighnanāśak*, *ujjwal k. w.*, *ujlā k. w.*, *vimal k. w.* [*lāṅkī ṭhahranā*, *śuddhi*].

CLEAR'ING, *n.* justification, vindication — *Mubarrā k.*, *pāk k.* — *Nirdoshikaran*, *nishka-*

CLEAR'LY, *ad.* brightly, plainly, evidently — *Barrāqī se*, *chamak se*, *safāi se*, *sāf-sāf*, *zāhīran*, *sarīhan* — *Śwachchhatā se*, *vimalatā se*, *spashtārūp se*, *pratyaksh*, *pratyaksh bhāw se*.

CLEAR'NESS, *n.* brightness, transparency, purity, distinctness, sincerity — *Barrāqī*, *chamak*, *shaffāfī*, *pākī*, *pākizagi*, *safāi*, *rast-bāzi*, *rāsti*, *diyālat* — *Ujjwalatā*, *nirmalatā*, *swachchhatā*, *pāradarsakatā*, *śuddhi*, *spashtatā*, *sachāi*, *sachautī*, *kharaī*.

CLEAR'SIGHT-ED, *a.* discerning, acute, judicious — *Mubassir*, *binā*, *tez-nazar*, *pesh-bin*, *dūr-andesh*, *dūr-bin*, *'aql-mand*, *dānā* — *Vivekī*, *śuddhadrishti*, *līkshnadrishti*, *dura-darsī*, *vivechak*, *paināmadarjī*. [*śuddhadrishti*, *tikshnadrishti*].

CLEAR'SIGHT-ED-NESS, *n.* discernment — *Pesh-binī*, *dūr-andeshī*, *dūr-binī*, *dānāi* — *Vivek*,

CLEAR STARCH, *v.* to stiffen with starch — *Kalap k.*, *kapre par māri denā*.

CLEAR STARCH-ER, *n.* one who clearstarches — *Kalap k. w.*, *kapre par māri denā w.*

CLEAVE, *v.* (*S. cleave*) to adhere, to hold to, to unite aptly; *p. t.* *CLEAVE* — *Lagū-raknā^h*, *lip'ā-raknā^h*, *chimat-raknā^h*.

CLEAVE, *v.* (*S. cleave*) to split, to divide; *p. t.* *CLOVE*, *CLEAVE*, *CLEFT*; *p. p.* *CLO'VEN* or *CLEFT* — *Phārnā^h*, *chirnā^h*, *kātnā^h*, *phatnā^h*, *chirnā^h*, *katnā^h*.

CLEAV'ER, *n.* an instrument for cleaving — *Kulhārī^h*, *chhūrā^h*, *pharsā^h*.

CLEFT, *n.* an opening made by splitting — *Dar*, *rakhna*, *chāk* — *Darār*, *chir*, *chhed*.

CLEFT, *n.* (*Fr.*) a character in music — *Mūsiquī kā wah nishān jis se sur ma'lūm hove* — *Saṅgitavidyā meṅ ek chihni jis se swar wā sur jānā jātā hai*.

CLEMENT, *a.* (*L. clemens*) mild, gentle — *Rahim*, *rahm-dil*, *mulāim*, *shafiq* — *Dayālu*, *kripālu*, *dayāsīl*, *komal*, *mridu*. [*Dayā*, *kripā*, *anugrah*, *komalatā*, *mridutā*].

CLEMEN-CY, *n.* mildness, mercy, leniency — *Rahm*, *rahm-dilī*, *mulāimat*, *shafaqat* —

CLEM'ENT-LY, *ad.* in a merciful manner — *Rahm se*, *mulāimat se*, *shafaqat se* — *Dayā-pūrvak*, *anugrah se*, *kripipūrvak*. [*Pāni kī ghari^h*].

CLEPSY-DRA, *n.* (*Gr. klepto, hudor*) a kind of water-clock among the ancients —

CLER'GY, *n.* (*L. clericus*) the body of men set apart for the services of religion — *Pādri log* — *Purohitasamūh*. [— *Purohitasambandhī*].

CLER'G-CAL, *a.* relating to the clergy — *Muta'alliq-i-pādri*, *pādriyon se nisbat-dār*

CLER'GY-A-BLE, *a.* admitting benefit of clergy — *Pādri ke fāida kā mustahiqq*, *jismēṅ pādri kām ā sake* — *Purohit se lābh pāne ke yogya*, *jismēṅ purohit dharmakarya kar sake*.

CLER'GY-MAN, *n.* a man in holy orders — *Pādri* — *Purohit*.

CLER'IC, *n.* a clergyman; *a.* relating to the clergy — *Pādri*; *a.* *muta'alliq-i-pādri*, *pādri se nisbat-dār* — *Purohit*, *dharmopadesak*; *a.* *purohitasambandhī*, *dharmopadesaka-vishayak*. [— *Purohitasambandhī*, *dharmopadesakasambandhī*].

CLER'IC-CAL, *a.* relating to the clergy — *Pādriyon ke muta'alliq*, *pādriyon se nisbat-dār*

CLERK, *clerk*, *n.* a clergyman, a scholar, one employed under another as a writer, one who reads the responses in church — *Pādri*, *'ālim*, *mu'allim*, *muḥarrir*, *navisānda*, *mutasaddi*, *kātib*, *wah shakhs jo girje meṅ jamā'at ke āge parhātā jūtā hai*, *pesh-namāz* — *Purohit*, *dharmādhypāk*, *dharmopadesak*, *pandit*, *vidwān*, *lekhak*, *wah purush jo isāi bhajanagriha meṅ parhātā jātā hai*. [*Pandit ke sadri^h*, *vidwān*].

CLERK-LIKE, *a.* like a clerk, learned — *Mu'allim ke mānind*, *'ālim*, *fāzil*, *mu'allim* —

CLERK'LY, *a.* scholar-like, clever; *ad.* in an ingenious or learned manner — *Mu'allim*, *'ālim*, *fāzil*, *hosh-yāz*; *ad.* *'ālimāna taur se*, *'aql-mandī ke taur se* — *Vidwān*, *chatur*, *nipun*; *ad.* *nipunatā se*, *dakshatāpūrvak*.

CLERK'SHIP, *n.* scholarship, office of a clerk — *'Ilmiyat*, *fazilat*, *muḥarrirī*, *pesh-namāzi* — *Pānditya*, *lekhakakarm*, *isāi bhajanabhavan meṅ parhnewālā kā pad*.

CLEVER, *a.* (*S. gleaw* ?) dexterous, skilful, ingenious — *Tez-dast*, *chābūk-dast*, *hunar-*

mand, máhír, qábil, hosh gár, z'rak—Chálák, chaṭakwáh, prastut, guṇi, guṇawán, chatúr, nípun, kuśal, daksha.

CLEVER-LY, *ad.* dexterously, ingeniously—*Chábuk-dastí se, chálúki se, tez-dastí se, hosh-gári se, hunar-mand se, z'raki se*—Chaṭakwáhi se, chaturái se, nípunatá se, dakshatá se, pravínatá se, dakshatá se, pravínatápirvak.

CLEVER-NESS, *n.* dexterity, skill, ingenuity—*Chábuk-dastí, chálúki, tez-dastí, hunar-mandí, qábilíyat, hosh-gári, dánái, z'akavat*—Chaṭakwáhi, chaturái, kuśalatá, nípunatá, dakshatá, pravínatá.

CLEW, *n.* (S. *clivee*) a ball of thread, a guide, a direction; *v.* to guide as by a thread, to direct, to raise the sails—*Sút ki pechak, rah-numái, hidáyat*; *v. goyá sút ki pechak ke wásile se rah-numái k., hidáyat k., bát-bán lupetná*—*Sút ki píñrī, kukrí, sút ki goli, pathadarsakavastu, pathasíchak, uddeś, nirdes*; *v. sút ki píñrī arthát kukrí ke dwára pāth dikhāná, uddeś k., nirdes k., patá batāná, pāl lupetná.*

CLICK, *v.* (D. *klücken*) to make a small sharp noise; *n.* a small sharp noise—*Khaṭ-khaṭ k., thukthuk k., thukthukāná^h; n. thukthukāhat^h, khatkhutíhat^h.*

CLIENT, *n.* (L. *clens*) a dependant, one who employs a lawyer—*Tábi'-dár, wá-basta, murakkil, munib, asámí*—*Ásrit, adhín, vyavahárasachivasasáñrit.*

CLIENT'AL, *u.* dependant—*Tábi' dár, zer-dast*—*Adhín, paravás, ásrit,*

CLIENT-ED, *a.* supplied with clients—*Jiske pás murakkil hoñ, jiske pás asámí hoñ, jiske lawdhiq yá tábi' dár hoñ*—*Jiske pás vyavahárasachivasasáñrit hoñ, jiske ásrit hoñ.*

CLIENT-LE, *n.* the condition or office of a client—*Tábi'-dár yá murakkil ki hálat yá 'uhda*—*Ásrit wá vyavahárasachivasasáñrit dáśá wá pad.*

CLIENT SHIP, *n.* the condition of a client—*Tábi'-dár yá murakkil ki hálat*—*Ásrit wá vyavahárasachivasasáñrit ki dáśá.*

CLIFF, *n.* (S. *clif*) a steep rock—*Kharī pahārī^h, filā^h, dhāñg^h.*

CLIFFY, *a.* broken, craggy—*T'wā^h, arbar^h, behar^h, inchá-nichā^h. [tūt^h, ch^h, chhed^h.*

CLIFT, *n.* a steep rock, a crack, a fissure—*Kharī pahārī yá chotān^h, darār^h, phāñk^h,*

CLIFFED, CLIFFY, *a.* broken, craggy—*T'wā^h, arbar^h, behar^h.*

CLIMAC'TER. See under CLIMAX.

CLIMATE, *n.* (Gr. *klima*) a region or tract of country, temperature of the air—*Iqlim, diyār, ab-o-kauś*—*Pradeś, deś, jalaváyu, váyugun, desáprakriti.*

CLIME, *n.* a region, a tract of the earth—*Iqlim, diyār, mulk*—*Pradeś, prithwikhand.*

CLIMAX, *n.* (Gr.) gradation, ascent, a figure in rhetoric by which the sentence gradually rises—*Tadrīj, darjā-ba darjā 'urāj, su'ūd, ilm-i-san'ya-o-bad'ya ká ek qā'ida jis se ba-tadrīj jumla kāmīl ho jātā hai, 'ilm-i-san'ya-o-bad'ya ká ek qā'ida jis se jumla yá figre ba-tadrīj kāmīl ho jātā haiñ jaise math su'utí hūñ dekh'tā hūñ balki samajh'tā hūñ*—*Kram se vridhhi, utthāw, chāhāw, uttarot-larsh, alaukárāśāstrasambandhi uttarot-taravridhhi.*

CLIMAC'TER, CLIM-AC-TÉR'IC, *n.* a progression of years ending in a critical period of human life—*Mizāj yá qismat meñ barā tabaddul paidā k. wāle aiyám*—*Sáir wá bhāgya meñ barā vikār utpanná k. wāle varshachakra.*

CLIM-AC-TÉR'IC, CLIM-AC-TÉR'ICAL, *a.* critical—*Mizāj yá qismat meñ barā tabaddul paidā k. wāle aiyám ke mutā'alliq, náruk, bārik*—*Sáir wá bhāgya meñ barā vikār utpanná k. wāle varshachakra ká sambandhi, sūksbma.* [CLIMÁ—*Uthná^h, chāh'ná^h.*

CLIMB, *clim. v.* (S. *climan*) to ascend with labour, to mount; *p. t.* and *p. p.* CLIMBED or CLIMBER, *n.* one that climbs—*Charhne w^h, charhwaíyá^h, bel^h, latá^h, bauhr^h.*

CLIMB'ING, *n.* the act of ascending—*Charhár^h, charhāw^h.*

CLINCH, *v.* (D. *klinken*) to grasp, to confirm, to fix, to rivet; *n.* an ambiguity—*Múchi meñ mazbútí se pakayná, mazbút k., sábit k., pukhta k., mekh se jarná, pá band k.; n. muazab ma'ní, do ma'ní ká tafz*—*Munthí meñ porhe pakayná, dūrh k., sthir k., gámná, bāndhná, kí se bāndhná; n. dwyarth, sandigdharth, dwyarthak sábd.*

CLINCH'ER, *n.* a cramp, a holdfast—*Lohe ki kí^h, lohe ki akhri^h.*

CLING, *v.* (S. *alingan*) to hang upon, to adhere, to dry up; *p. t.* and *p. p.* CLUNG—*Latakná^h, hilagná^h, chhpnákná^h, chhmatná^h, loqá rahná^h, sukhná^h, jhuráná^h, mur-jh'ná^h.* [chhaune ká sambandhi, bichhaune ká vishayak.

CLINIC, CLIN'ICAL, *a.* (Gr. *klinó*) pertaining to a bed—*Bistar ke mutā'alliq*—*Bi-CLIN'IC, n.* one confined to bed by sickness—*Bistar par pare rahnewálá mariz*—*Bi-chhaune par pare rahnewálá rogí, bichhauná senewálá rogí.*

CLINK, *v.* (D. *klinken*) to make a small sharp sound; *n.* a sharp successive noise—*Jhanjhaná^h, jhanjhaná^h; n. jhanjhanáhat^h, jhanjhar^h, jhanjhanáhat^h.*

CLIP, *v.* (S. *clippan*) to cut with shears, to cut short, to curtail—*Katarná^h, kót dālná^h, chhānt dālná^h, ghaṭāná^h.* [ná^h.

CLIP'ER, *n.* one who clips, a barber—*Katarné w^h, chhāntné w^h, ghaṭāné w^h, ná^h.*

CLIP'ING, *n.* a part clipped off—*Katarná^h, chhānt^h.*

CLOAK, *n.* (S. *loch*) a loose outer garment, a cover; *v.* to cover with a cloak, to hide,

to conceal—*Fargúl, labáda, parda, sar-posh, v. fargúl yá labáde se dhāpná, chhi-*

- pinā^h, poshida k., ilkhā k.* — *Āngarkhā, bethan, dhapnā, dhaknā; v. āngarkhe se*
dhānpnā, lukānā, jopān k. [chupke chupke, chupchāp]
- CLŌAK'ED-LY**, *ad.* in a concealed manner — *Posh'dagi se, ilkhā se* — *Chhi'akar, lukākā,*
CLŌAK'BAG, *n.* a travelling bag, a portmanteau — *Khurji, jāma-dāni* — *Ṣatohī kā jhola,*
kapre kā jhola. [baṭṭā ha^h, ghar^h, dharaṅ ghar^h, qub^h, tā^h]
- CLOCK**, *n.* (S. *chucca*) an instrument which tells the hour, an insect — *Āngrezī ghantā jo*
CLŌCK'ĀK-ER, *n.* one who makes clocks — *Sū'at-sāz, ghari-sāz* — *Ghari banāne w.*
CLŌCK'SET-TER, *n.* one who regulates clocks — *Ghari ki chāl thik k. w.*
CLŌCK'WORK, *n.* the machinery of a clock — *Ghari kā kām^h, ghari kā kal k'inhā^h.*
CLŌCK, *v.* (S. *clorcan*) to make a noise like a hen; *n.* the sound of a hen calling her
 chickens — *Ṣeñ pēh k., murgi ki āwāz k.; n. murgi ki apne chūzōn ke bulāne ki āwāz*
 — *Kukkūṭi ke sadris sād k.; n. kukkūṭi kā apne bachchōn ke bulāne kā sād.*
CLŌD, *n.* (S. *clud*) a lump of earth, a dole; *v.* to gather into lumps — *Ṣhelā^h, āhmaq,*
nā-dān; v. dhelōh ki sūrat meñ ekatthā h. — *Loṇḍā, ḍalā, piṇḍ, mūrkh, mūṇh, jar; v.*
ḍalōh ke ākar ekatra h.
CLŌD'DY, *a.* consisting of clods — *Ṣhelhā^h, dhelōh se bharā huā^h* — *Loṇḍāmāy, ḍalāmāy,*
ḍalōh se bhari huā. [bodh.]
CLŌD'PAT-ED, *a.* stupid, dull — *Āhmaq, nā-dān, be-wuqūf* — *Mūrkh, jar, mandmatī, nir-*
CLŌD'VOLL, *n.* a dole, a blockhead — *K'rudan, āhmaq* — *Blakwā, bhuchch, mūrkh.*
CLŌFF. See **CLOUGH**.
CLOG, *v.* (W.) to load with, to encumber, to obstruct; *n.* a weight, an encumbrance,
 a wooden shoe — *Lādnā^h, bharnā^h, bhāri k^h, atkānā^h, roknā^h; n. bojh^h, bhār^h,*
atkān^h, rok^h, kharān^h, khatnāi yā khatnāhi^h.
CLOG'ING, *n.* an obstruction, a hindrance — *Rukāw^h, rukānat^h, atkāw^h, rok^h.*
CLOG'GY, *a.* that clogs, thick, adhesive — *Rokne yā atkāne w^h, bhāri^h, mōṭā^h, lastasā^h,*
las-dār chipchipā^h.
CLOISTER, *n.* (L. *clausum*) a monastery, a nunnery, a piazza; *v.* to shut up in a
 cloister, to confine, to immure — *Khānqāh, takiya, hujra, 'awratōh kī khānqāh, satī-*
nōh ke bal chhat ke niche ki rāh, satūn-bandī, aiwān, dahliz; v. 'ābidōh ke ghar meñ
band k., qaid k., chun lenā^h — *Math, vairāgiyōh kā akhārā, vairāginīyōh kā math,*
khambhōh ke bal chhat ke tale kā path, chhāunapath, dehalī; v. math meñ rakhnā
wā mūnd lenā, mūndlenā, chunā lenā
CLŌIS'TER-AL, *a.* solitary, recluse — *Tunhā, khalwat-nishīn, gosha-nishīn, muta'alliq-i-*
khānqāh — *Mathasambandhī, ekānt, nīrālā, sānsāratyāgi, udāsī.*
CLŌIS'TERED, *a.* solitary, built with cloisters — *Tunhā, gosha-nishīn, khalwat-nishīn,*
khānqāh kā rahne w., ma' khānqāhōh ke banī huā, ma' 'ābid-khānōh ke banā huā —
Sānsāratyāgi, ekāntavāsī, mathanivāsī, udāsīn, mathōh ke sahit banī huā.
CLŌIS'TER-ER, *n.* one belonging to a cloister — *Khānqāh kā rahne w., 'ābid* — *Mathavāsī,*
sannyāsī, vairāgi, udāsī. [vairāgin, mathavāsīnī.]
CLŌIS'TRESS, *n.* a nun — *Abdhūtānī^h, zan-i-khānqāh, khānqāh kī rahne-wālī* — *Sannyāsīn,*
CLŌKE. See **CLOAK**.
CLOMB, *clōm*, *p. t.* and *p. p.* of *clōmb* — *Climb kā māzi aur māz-ma'ti f'alat-hi yā f'l-*
i-ma'ti — *Climb kā sāmanyabhūt aur pūrpakriyā wā pūrvakālikakriyā.*
CLOSE, *v.* (L. *clausum*) to shut, to conclude, to inclose, to join, to coalesce; *n.* con-
 clusion, end, pause, cessation — *Band k. yā h., khatm k. yā h., gher-lenā^h, milnā*
yā milnā^h, paivastā k. yā h., jurnā^h; n. khatm, tamāmī, waqf, tawqūf, rukāw^h —
Mūndnā wā mūnd jīnī, samāpt k. wā h., sampūrṇ k. wā h., bernā chhōpnā wā
parivṛit k., jōrnā jūṭnā wā sāṭnā, jūṭnā; n. śeṣh, samāptī, ant, virām, avasān, ni-
vṛittī, ṭhahraw, ṭhanbhāw.
CLOSE, *a.* shut fast, confined, compact, solid, secret, sly, retired, penurious, near to;
ad. secretly, nearly; *n.* an inclosed place, a field — *Band, muqaiyad, mahsūr, khumas^h,*
masdid, ghanā^h, gunjān, sangīn, kam-sulhan, poshida, 'aiyār, mukkar, gosha-nishīn,
tankā, tang-dil, bakhil, muttasil, paivastā, nazdik; ad. poshidagi se, ilkhā se, qarīb,
angarīb; n. ghīri hui jagah^h, dārā^h, khet^h — *Mūndā, buddha, bāndhā, atkā, nīrāt,*
garbhā, gajhīn, thos, aviral, dabā, chhipī, gupt, rukā, rūkhā, dhūrt, sayanā, ekānt,
vivikt, udāsīn, nīrālā, kañjūs, lobhī, kripān, nikaṭ, samīp, lagā, bhirā; ad. chup-
chāp, guptarūp se, lagbhag, uikaṭ, prāy.
CLOSE'LY, *ad.* in a close manner, secretly — *Taqaiyud se, qurbat se, paivastagi se, sangīn*
kālat se, 'aiyārī se, bakhilī se, poshidagi se — *Baddhan up se, sate sate, lagālag, gāi-*
hepan se, thoṣpane se, dhūrtāi se, guptarūp se, guptarūp se, guptarūp, guptarūp.
CLOSE'NESS, *n.* the state of being close — *Bastagi, paivastagi, khamsāhat^h, masdidgi,*
ghanā-pan^h, 'aiyārī, robāh-bāzi, bukkh, poshidagi — *Baddhata, samīpatā, satāw, lagāw,*
nīrvitatā, ghanatā, garbhāpan, dhūrtatā, kārpānya, kañjūsī, gūrhatwa, guptata.
CLOSE'T, *n.* a small private room, a cupboard; *v.* to shut up in a closet, to conceal —
 * *Khalwat-khāna, almārī, nīmat-khāna; v. khalwat-khāne meñ band k., khalwat-khāne*
meñ mashwarut ke wāste le-jānā, poshida k., makhfi k. — *Gopnāgār, gupt koṭhri,*

bhandariyā; v. sūni kōthri meñ muñdnā, nirjan kōthri meñ parāmarā ke munitta le jānā, chhipānā, lukānā.

CLŌS'ING, *n.* period, conclusion—*Khatm, tamāmī, akhīr*—Samāpti, ant, śeṣh.

CLŌS'DURE, *n.* the act of shutting up, end—*Thāta, gherā^h, band k., khatīmā, tamāmī, akhīr*—Gherāw, veshan, chunav, mūd lenā, samāpti, ant. [saṭi huā, kasā.]

CLŌSE'BOD IED, *a.* made to fit the body exactly—*Badm se milā huā, chus*—Sarir se CLŌSE'FIST-ED, CLŌSE'HAND ED, *a.* penurious—*Bakhil, khasis*—Kajjus, sum, kripap.

CLŌSE'STOOL, *n.* a chamber utensil—*Sone ki kōthri meñ jhārā phirne ke liye ek chauki^h.*

CLŌT, *n.* (clod) concretion, coagulation; v. to form clots, to concreate, to coagulate—*Ānthi^h, thakkā^h, chakkā^h; v. ānthi bāndhnā^h, ānthi honā^h, jam jānā^h, jamnā^h, thakkā honā^h.* [ānthi bannā^h.]

CLŌT'TER, *v.* to concreate, to gather into lumps—*Jam jānā^h, jamnā^h, thakkā honā^h.*

CLŌT'TY, *a.* full of clots, concreted—*Ānti-dār, thakke-dār, jamā huā^h, thakkā^h.*

CLŌT'POLL, *n.* a thickscull, a blockhead—*Ahmaq, nā-dān, kaudān*—Mūrāh, jar, mūh, bhakwā.

CLŌTH, *n.* (S. *cloth*) any thing woven for dress or covering, a covering for a table—*Kaprá^h, pārchā, dastar-khan*—Vastra, vasan, āchchhadan, bhojanādharavastra, bhojanamanēh ke upar kā kaprā.

CLŌTHE, *v.* to cover with garments, to dress, to invest; *p. t.* and *p. p.* CLŌTHED or CLĀD—*Kaprá pahnanā yā pahunnā^h, malūs k., lupelnā^h, dhānpnā^h*—Vastra pahrānā wā pahirā, vastra orhānā, ghermā, āchchhādīt k.

CLŌTHES, *n. pl.* garments, raiment, dress—*Kapre^h, libās, poshāk*—Vastra, vasan.

CLŌTH'TER, *n.* a maker or seller of cloth—*Julāhā, kolī^h, kori^h, kaprá bēchne w^h, bazzāz yā bazār*—Vastrakār, patakār, patavikravī.

CLŌTH'ING, *n.* dress, garments, vesture—*Pārchā, libās, poshāk, gilāf, poshish*—Vastra, vasan, kapre, āchchhadan, ohār, bethan. [katarkar dūr k. w^h.]

CLŌTH'SHEAR-ER, *n.* one who trims cloth—*Kaprá sānwārne w^h, kapre kā jhonthrā*

CLŌTH'WORK-ER, *n.* one who makes cloth—*Julāhā, kori^h, kol^h*—Vastrakār.

CLŌUD, *n.* (S. *ge-hlod*?) a collection of visible vapour in the air, obscurity or darkness, a vein or spot in a stone, a multitude; v. to cover with clouds, to darken, to obscure—*Abr, tārīki, dhundlāi^h, patthar par kā aslī dūg, kusrat, ifrāt; v. abr se gher lenā, abr se tārīk k. yā h, pardā dādnā, tārīk k. yā h.*—Bādāl, badlī, āndherā, patthar par kā awābhāvik chihn, bahutāyat, jluñd; v. badlī se chhā lenā wā gher leuā, āndherā k., āndherā honā, chhā jānā, ghīr jānā, ghīr jānā. [huā, ghanghor, āndherā.]

CLŌUD'Y, *a.* covered with clouds, obscure—*Abr se ghīrā huā, tārīk*—Badlī se chhāyā

CLŌUD'LY, *ad.* with clouds, obscurely, darkly—*Abr se, tārīki se, dhundhlāi se^h*—Badlī wā bādāl se, āndhakār se, timir se. [dherā, megh kā āndhakār.]

CLŌUD'Y-NESS, *n.* the state of being cloudy—*Abr ki tārīk, abr ki tirāgi*—Bādāl kā ān-

CLŌUD'LESS, *a.* without clouds, clear, bright—*Be-abr, sāf*—Amegh, bin bādāl, pharchā, khulā huā, nirmal.

CLŌUD'CAPT, *a.* topped with clouds—*Choti ki turāf abr se chhipā huā, choṭī par abr se ghīrā huā*—Abhraśekhār, bādāl se śikhar par dhānpā huā, choṭī par badlī se ghīrā huā.

CLOUGH, clōf or clūf *n.* (S) the cleft of a hill. an allowance of weight—*Pahār kā tū-tā huā pahlē, pahārī kā shigāf yā shikāf, uazn meñ jo kuchh mujrā diyā jātā hai*—Darī, kandar, taul meñ jo kuchh chhor diyā jātā hai, taul kā chhāran.

CLŌUT, *n.* (S. *clut*) a cloth for any mean use, a patch; v. to patch, to cover with a cloth, to join clumsily, to beat—*Lattā^h, kisi halke kām ke liye kapre kā tukrā^h, langoti^h, lūngi^h, jhāran^h, ponchhnā^h, āngauchhā^h, jor^h, theglī^h, chhippi^h; v. jor lagā-nā^h, gāñhā^h, theglī tagānā^h, kapre se dhānpnā^h, kaprā orhānā^h, bin-dhāng jorā^h, burā jorā^h, mārū^h, ghunsiyānā^h.* [jamā huā^h, thakkā huā^h.]

CLŌUT'ED, *p. a.* patched, conglutated—*Theglī lagāyā huā^h, jorā huā^h, gāñhā huā^h*

CLŌUT'EN-LY, *a.* clumsy, awkward—*Be-salāq, nā-tarāshīdā, bad-andām, bud-waz, bad-daul*—Bhadesal, phūbar, kudaul, bin dhāng kā.

CLŌVE, CLŌ'VEN, *p. t.* and *p. p.* of cleave—*Cleave kā mās aur mās:-mā'tuf: alai-hi yā fī'l-i-mā'tuf*—Cleave kā sāmanāyabbūt aur pūrnakriyā wā pūrvakālikakriyā.

CLŌ'VEN-FOOT-ED, CLŌ'VEN-HOOFED, *a.* having the foot divided into two parts—*Khurī-dār, phatī rum*—Clire wā phate khur kā, dwisaph, dwikhandāsaph.

CLŌVE, *n.* (S. *clufe*) a spice, grain or root of garlic, a weight—*Laung^h, lahsun kā jawā*

CLŌ'VEIL, *n.* (S. *clefer*) a species of trefoil—*Tipatiryā ghās^h.* [yā jar^h, ek taul^h.]

CLŌ'VEED, *a.* covered with clover—*Tipatiryā ghās se bharā huā^h.*

CLŌWN, *n.* (L. *colonus*?) a rustic, a coarse ill-bred man, a fool or buffoon—*Dikāni, nā-tarāshīdā shakhs, be-tamiz shakhs, ahmaq yā maskhara*—Gañwār, angārā, as-abhyajan, mūrā wā bhāñr.

CLŌWN'FR-Y, *n.* ill-breeding, rudeness—*Bad aṭhlāgi, be-imtizāzi, be tamīzi, nā-tarāshīdāgi, karāhtāgi*—Gañwārpan, asabhyatā, asishṭatā, kuśilatā, rukehatā, rukhāi.

- CLOWN'SH**, *a.* coarse, ill-bred, ungainly — *Dihqāni*, *durusht*, *zakht*, *nā-tarāshida*, *be-tamiz*, *kaj-akhlāq*, *bad-saliqa*, *bad-andām*, *bad-daul*, *bad-waz* — *Gaiwāri*, *grāmya*, *grāmiy*, *angarh*, *asabhyā*, *āsūst*, *kuśil*, *kudaul*, *phuhar*.
- CLOWN'SH-NESS**, *n.* rusticity, coarseness — *Dihqān-pun*, *durushti*, *karaḥatagi*, *kaj-khulqi* — *Gaiwāran*, *angarhpan*, *grāmyatā*, *asabhyatā*, *āsūstātā*.
- CLOY**, *v.* (*L. claudo*?) to fill to loathing — *Ser k.*, *āsūta k.*, *ser karke mūnū pher denē* — *Aghwānā*, *aghwākār jī umthānā*, *atitript k.*
- CLOYLESS**, *a.* that cannot cloy — *Wah jis se serī nahīn ho sakti*, *wah jis se āsūdagi nahīn ho sakti* — *Atitriptkāri*, *wah jis se man nahīn bhar saktā*. [*umthāi*]
- CLOYMENT**, *n.* satiety, surfeit — *Serī*, *āsūdagi*, *aghāi* — *Atitripti*, *atitusthī*, *atipurnatā*.
- CLUB**, *n.* (*W. clupa*) a heavy stick — *Soñtā^h*, *lath^h*.
- CLUBBED**, *a.* heavy like a club — *Soñte kā bhāri^h*, *lath sarikhā bhāri^h*.
- CLUBFIST-ED**, *a.* having a large fist — *Bari mūthi kā^h*, *bari mūthi w^h*.
- CLUBFOOT-ED**, *a.* having crooked feet — *Tephē pānw kā^h*, *teph-pānwān^h*, *teph-pānw^h*.
- CLUBHEAD-ED**, *a.* having a thick head — *Bar-sirā^h*, *bare sir kā^h*, *bare sir w^h* — *Barē mūr kā*, *sthūlāsīrās*, *bare mastak kā*.
- CLUBLAW**, *n.* the law of brute force — *Zabar-dasti kā āin* *nū gānūn*, *zabar-dasti kī kulkāmāt* — *Andher kā niyam*, *andher kā āsan wā rājya*, *label*. [*bandhne w.*]
- CLUBMAN**, *n.* one who carries a club — *Chob-dār*, *asā-bar dār*, *soñtā-bar-dār* — *Soñtā*.
- CLUB**, *n.* (*S. clefian*?) an association of persons contributing each his share; *v.* to join in a common expense, to contribute to one end — *Mushā'ara*, *majlis jo kisi kām ke liye huā karti hai*, *majlis jiskā har shokhs apne hisse kī kharch detā hai*; *v.* *hissarāsād d.*, *chandā d^h*, *kisi 'ānm kharch meñ shurākat k.*, *kisi kām meñ muttāfiq h.* — *Samāj*, *gup*, *saṁsarg*, *sabhā jiskā pratyek jan apne aṁś kī vyayadhan detā hai*; *v.* *survasādhāraṇ dhanavyay meñ apnā aṁś d.*, *bihārī d.*, *kisi survasādhāraṇ kām meñ sahakārī honā*.
- CLUBBIST**, *n.* one who belongs to a club — *Ahl-i-majlis* — *Sabbhājan*, *sabhāsād*, *sanāji*.
- CLUBROOM**, *n.* a room in which a club meets — *Majlis-khāna* — *Sabhāsthān*, *sabhāsālā*.
- CLUCK**, *v.* (*S. cloccan*) to call as a hen — *Murgi ke taur par bulānā*, *kukhūṭānā^h* — *Kukhūṭi ke sadriā bulānā*, *kukhūṭ k.*
- CLUE**. See **CLEW**.
- CLUMP**, *n.* (*Ger. klump*) a shapeless mass, a cluster of trees or shrubs — *Kunda*, *clump*.
- CLUMPER**, *v.* to form into clumps or masses — *Thok-thok k^h*, *jhund-jhund k^h*.
- CLUMSY**, *a.* (*Ger. klump*) awkward, heavy, ungainly, unhandy, ill-made — *Be-saliqa*, *be-tamiz*, *bhāri^h*, *bad-daul*, *bad-waz*, *bad-soj*, *nā-mā'gūl*, *bad-andām* — *Anārī*, *bhaddā*, *kudaul*, *bhadesal*, *phuhar*, *kuūp*.
- CLUMSILY**, *ad.* in a clumsy manner — *Be-saliqagi se*, *bad-wazī se*, *bad-daulī se*, *nā-mā'gūlī se*, *bad-andāmī se* — *Anārīpan se*, *bhaddēpan se*, *kudaulī se*, *bhadesalpan se*.
- CLUMSY-NESS**, *n.* awkwardness, ungainliness — *Be-saliqagi*, *bad-wazī*, *bad-andāmī*, *be-hunārī*, *nā-mā'gūlī* — *Anārīpan*, *phuharpan*, *bhadesalpan*, *kudaulī*.
- CLUNG**, *p. t.* and *p. of cling* — *Cling kā māzi aur māzi-mā'zī-alai-hi yā jī'l-i-mā'tūf* — *Cling kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.
- CLUSTER**, *n.* (*S. clyster*) a bunch, a collection, a body; *v.* to grow in bunches, to collect in a body — *Khosha*, *turra*, *dastā*, *jamā'at*, *ymā'*, *majma'*; *v.* *khoshe kī sūrat honā*, *jam' k.*, *jam' h.* — *Guchchhā*, *ghaur*, *ghaud*, *samūh*, *gup*, *vrind*; *v.* *guchchhe ke ākar h.*, *ghaud bannā*, *ekatthā k.*, *ek vrind meñ k.*, *ek samūh meñ k.*, *ekatra honā*, *ek vrind meñ honā*. [*vastikarm*]
- CLUTCH**, *v.* (*S. ge-luccan*?) to seize, to grasp, to gripe; *n.* grasp, gripe; *pl.* talons, paws — *Pakarnā^h*, *mūthi meñ pakarnā^h*, *hāth meñ karnā^h*; *n.* *griṭ*, *gubzā*; *pl.* *nākhūn*, *chanḡul*, *panja*, *thāp^h* — *N.* *Pakar*, *grahan*, *gah*, *mūthi meñ karnā*; *pl.* *nakh*, *paśupad*.
- CLUTTER**, *n.* (*clatter*) a noise, a bustle; *v.* to make a noise or bustle — *Shor*, *gul*, *hangāma*; *v.* *shor k.*, *gul k.*, *hangāma k.* — *Haurā*, *kolāhāl*, *kālākil*; *v.* *haurā k.*, *kolāhāl k.*
- CLUSTER**, *n.* (*Gr. kluster*) an injection — *Huqna* — *Mal ke path meñ pichkāri denā*, *COA-CERVATE*, *v.* (*L. con, accervus*) to heap up together — *Ambār k.*, *jam' k.* — *Sanḥay k.*, *dher lagānā*, *puñj wā rūsi k.* [*yakaran*, *rāsikaran*].
- CO-ACCERVATION**, *n.* the act of heaping up — *Jam' k.*, *ambār k.* — *Dher lagānā*, *sanḥay*.
- COACH**, *n.* (*Fr. coche*) a close four wheeled vehicle with seats fronting each other; *v.* to ride or carry in a coach — *Chār pahiye kī gāri^h*; *v.* *chār pahiye kī gāri par charḡnā yā le-jānā^h*.
- COACHBOX**, *n.* seat of the driver of a coach — *Gāri-wān ke baitḥne kī jagah^h*.
- COACHFUL**, *n.* a coach filled with persons — *Ek gāri jo logon se bhārī ho^h*, *logon se bhārī*.
- COACHMAN**, *n.* money for the use of a coach — *Chār pahiye kī gāri kā bhārā^h*. [*gāri^h*]
- COACHHORSE**, *n.* a horse for drawing a coach — *Chār pahiye kī gāri khinchne kā ghorā^h*.
- COACHMAKER**, *n.* one who makes coaches — *Gāri banāne w^h*, *barḡhai^h*.
- COACHMAN**, *n.* the driver of a coach — *Gāri-wān^h*, *sārathī^h*.

- COACHMANSHIP, *n.* the skill of a coachman—*Gūpi-wāni, gūpi-rān kā fann*—Gāri hānkne ki vidyā, sārathividyā. [kā, utyāchār, pramāth.]
- CO-ACTION, *n.* (L. *con, actum*) compulsion, force—*Zal-ar-dasti, zor-āwari, zor*—Balāt-Co-ACTION, *a.* compulsory, restrictive—*Zabar-dast, zābit, mīni*—Balātkāri, pramāthi, nibandhan wā nibandhak, niyamak, rokne w. [pramāth se, bal se.]
- CO-ACTIVE-LY, *ad.* in a compulsory manner—*Zabar-dasti se, ba-zor*—Balātkār se,
- CO-ADJUTANT, *a.* (L. *con, ad, jutum*) helping, assisting, co-operating—*Madad-gār, mu'awin, milke kām k. w.*—Sahāyak, upakārak, sahakāri, kisi kām mein sāth d. w.
- CO-ADJUTOR, *n.* a fellow-helper, an assistant—*Madad-gār, yāwar, rafiq, mumid*—Upakārak, sahakāri, sahāyak. [kām k. wālī^h—Stri sahayak, sahakāri, upakārin.]
- CO-ADJUTRIX, *n.* a female fellow-helper—*'Aurat madad-gār, zan-hāmi, milkar sāth*
- CO-ADJUVANT, *n.* a concurrent help—*Madad, milke madad-gāri, pushtī*—Sahakār, milke sahayati, pratiyogitā.
- CO-ADUNATION, CO-ADUNITION, *n.* (L. *con, ad, unus*) union of different substances—*Nā muwāfiq chizōn kā āmez yā ittifāq*—Nyāri nyāri vastuon kā mel wā sahyog.
- CO-ADVENTURER, *n.* (L. *con, ad, ventum*) a fellow-adventurer—*Ham-qismat-āzmā, ham jān-bāz*—Sahakāthinakarinakāri, sahakāthinavyavastiyi, kaṭhinakarm mein sāthi, kaṭhin vyavastiy mein saṅgi.
- CO-AGENT, *n.* (L. *con, ago*) an assistant, one co-operating with another—*Modad-gār, hāmī, kisi ke sāth milke kām k. w.*—Upakārak, sahayak, sahakāri.
- CO-AUGMENT, *v.* (L. *con, ago*) to force or run into convictions, to change from a fluid into a fixed state—*Jamānā^h, jamā^h, munjamid k., munjamid h.*—Jamā denā, jam jānā, thakkā k. wā h.
- CO-AUGMENT, *a.* that may coagulate—*Jam jāne ke qābil*—Jam jāne ke yogya. thakkā hone ke yogya. [rat^h, thakkā^h.]
- CO-AUGMENTATION, *n.* the act of coagulating, the body formed by coagulating—*Jamā-Co-AUGMENTATIVE, a.* having power to coagulate—*Jamā d. w.*, thakkā kar d. w.
- CO-AUGMENTOR, *n.* that which causes coagulation—*Thakkā kar qāle w.*, jam d. w.
- COAL, *n.* (S. *col*) a common fossil fuel, charcoal; *v.* to burn wood to charcoal—*Patthar kā koilā^h, koilā^h; v. lakri kā koilā banā^h.*
- COAL-ER-Y, *n.* a place where coals are dug—*Patthar ke koyle ki khān^h.* [huā^h
- COAL-Y, *a.* containing coal—*Patthar ke koyle se bhari huā^h, patthar ke koyle se milā*
- COALIER, *n.* a digger of coals, a coal-merchant—*Patthar kā koilā khod-kar nikālne w.*, koyle kā len den k. w., koyle kā baipārī^h.
- COALIER-Y, *n.* a place where coals are dug—*Patthar ke koyle ki khān^h.*
- COAL-LESS, *n.* snout of coal; *v.* to snout with coal—*Koyle ki kūtāk; v. koyle se kālā k.*
- COAL-BLACK, *a.* black in the highest degree—*Koyle sarīkhā kālā^h, bahut hi kālā^h*
- COAL-BOX, *n.* a box to carry coals to the fire—*Sandūq jismen patthar kā koilā bharke āg ke pās le jāte hai^h*—Koyle ki petī.
- COALHOUSE, *n.* a house to put coals in—*Koilyā-ghar^h, koilyā rakhne kā ghar^h.*
- COAL-MINE, *n.* a mine in which coals are dug—*Patthar ke koyle ki khān^h.*
- COAL-MINER, *n.* one who works in a coal mine—*Patthar ke koyle ki khān mein se koilyā khod-kar nikālne w.*
- COAL-PIT, *n.* a pit in which coals are dug—*Patthar ke koyle ki khān^h.*
- COAL-STONE, *n.* a sort of cannel coal—*Patthar kā kayā koilā^h.*
- COALWORK, *n.* a place where coals are dug—*Patthar ke koyle ki khān^h.*
- CO-A-LESCENCE, *v.* (L. *con, alesco*) to grow together, to unite, to join—*Ekatthā^h h.*, mukhlāt h., pūrvastā h., āmekhta h.—*Ekata b., ek h., milnī, jamā, jutnā.*
- CO-A-LESCENCE, *n.* act of coalescing—*Pūrvastagi, āmezish, ikhtilūt*—Saṅyog, mel, mil-lip, saṅghāt, saṅsarg
- CO-A-LESCENT, *a.* joined, united—*Milā huā^h, jutā huā^h, jurā huā^h, lagā huā^h.*
- CO-A-LITION, *n.* union in one body, junction—*Ittifāq, āmezish, mel^h*—Saṅg, saṅgati, saṅgam, saṅyog. [muwāfiq k.—Samāyog, saṅyojan.]
- CO-ADAPTATION, *n.* (L. *con, apto*) the adjustment of parts to each other—*Chizōn ko*
- CO-ADAPT, CO-ADAPTATE, *v.* (L. *con, arcto*) to press together, to straiten, to restrain—*Dabānā^h, tanj k., band k., zabt k.*—Dābnā, chāpnā, kasnā, saṅkuchit k., sakrānā, atkānā, bāndhnā, rokhnā. [rukāwat, bandhan, pratibandhan.]
- CO-ADAPTATION, *n.* restraint, confinement—*Zabt, rok^h, qaid*—Atkāw, saṅyam, saṅkoch,
- COARSE, *a.* (L. *crassus*?) not refined, not soft or fine, rude, gross, inelegant—*Khām, be-jūā, gundā, motā^h, nā tarāshidā, durusht, zabūn, kharāb, galāz, nā-pāk, nā-mā'gūl*—Aparishkṛit, asaṅskṛit, ghanā, sthūl, asabhya, aśisht, kuśil, ādham, nikrishṭ, śīla, avāchya, mand
- COARSELY, *ad.* in a coarse manner—*Be-sāliqagi se, khāmī se, nā-tarāshidagi se, durushtī se, kharābī se, nā-pākiqagi se*—Aparishkār se, motēpan se, sthūlatā se, nikrishṭatā se, mandarup se, śīlatāpūrvak.

- CŌARSI'NESS**, *n.* rudeness, grossness—*Nā-tarāsh dagi, be-tamiz: kaj-khulgi, durusht: mofāi^h, mofā pan^h*—*Asabhyatā, āśīslitātā, kuśīlatā, aparushkār, sthūlatā, ghanatā.*
- CŌAST**, *n.* (*L. costa*) the shore, a border, a limit; *v.* to sail near the coast—*Kināra, lab-i-daryā, sūkhī, hadd, sar-hadd; v. kishtī ko kināre kināre le-jā ā*—*Samudratir, samudratat, simā, bār; v. nāw ko tīr tīr le-jānā.*
- CŌAST'ER**, *n.* one that sails near the coast—*Jahāz yā kishtī ko kināre kināre le-jāne w., kināra pakur-kur jahāz yā kishtī le-jāne w., jo jahāz kināre kināre jāyā kartā hai*—*Nāw ko tīr tīr le-jāne w., tīr tīr jāne wālī naukā.*
- CŌAT**, *n.* (*Fr. cotte*) the upper garment, a petticoat, the hair or fur of a beast, a covering; *v.* to cover, to overspread—*Qabā, alkhālag, kurtī, samūr, gilāf; v. astar lagānā, tah charhānā*—*Āngarkhā, āngā, anarkhī, paśū kā konāl rom, bethan, āveshtan, khol, ohār; v. put charhānā, manbhā.*
- CŌATING**, *n.* the act of covering, a covering—*Astar lagānā, tah charhānā, gilāf*—*Manbhāw, jāraw, ohār, bethan, put.*
- CŌAX**, *v.* (*Gr. kogge?*) to wheedle, to flatter, to persuade by flattery—*Phuslānā^h, dam denā, dam-dilāsā denā, lurkhuri k^h, bahlānā^h, lallo-patto se bahlānā yā manānā^h.*
- CŌAX'ER**, *n.* a wheedler, a flatterer—*Dam-dilāsā dene w^h, mithī-mithī bātōn se mohne w^h, lallo-patto k. w^h, phuslāne w^h, bahlāne w^h, lurkhuri k. w.*
- CŌB**, *n.* (*S. cop*) the head, any thing round, a coin, a strong pony—*Sir^h, koī gol chiz, sikkā, mazbūt ghorā*—*Mūñ, mastak, koī gol vastu, mudrā, porhā taṭṭū.*
- CŌBBLE**, *n.* a roundish stone, a pebble—*Gol patthar^h, kaṅkar^h.*
- CŌB'I-RONS**, *n. pl.* irons with a knob at the end—*Qulābā, lohe kā dandā jiskā matthā gol aur bhāri hotā hai^h.*
- CŌB'NUT**, *n.* a boy's game, a large nut—*Larkōn kā ek khel^h, ek bārī supārī^h.*
- CŌB'SWAN**, *n.* the head or leading swan—*Wah hans jo sab se āge urtā jātā hai^h.*
- CŌ'BALT**, *n.* (*Ger. kobalt*) a mineral—*Ek dhāt kā nām hai^h*—*Mādhudhātū, manah-CŌBBLE, CŌB'LE*, *n.* (*S. cuoplo*) a fishing boat—*Machhlī mārne ki nāw^h*—*[āilādhātū]*
- CŌB'BLE**, *v.* (*Dan. kobler*) to mend coarsely, to do clumsily—*Gūnthnā^h, tānkā^h, koī k^hm bin dhang kā k^h*—*[w^h, kīr^h, onārī^h, bin dhang kā kamerā^h.*
- CŌB'BLER**, *n.* a mender of shoes, a clumsy workman—*Chamār^h, mochi^h, jūtā gānthne*
- CŌB'WEB**, *n.* (*D. kopweb*) the web or net of the spider; *a.* fine, slight, flimsy—*Makrī kā jālā^h; a. mihin, patlā^h, patī^h, jhīrjhirā yā jhilmilā^h.*
- CŌB'WEBBED**, *a.* covered with spider's webs—*Mukrī ke jālōn se chhāyā huā^h.*
- CŌCH'INEAL**, *n.* (*Sp. cochinilla*) an insect used to dye scarlet—*Qirmiz, kirm-dūnā*—*Lākshā, raktavarṇ rangne meṇ jo krimī kām ātā hai.*
- CŌCH'LE-A-RY**, **CŌCH'LE-AR-ED**, *a.* (*L. cochlea*) in the form of a screw—*Pech-numā*—*Vyāvarttanakīlākār, āvarttanakīlākār, parivarttanakīlākār.*
- CŌCK**, *n.* (*S. coco*) the male of birds, a spout to let out water, part of a gun lock, a small heap of hay, the form of a hat; *v.* to set erect, to strut, to set up the hat, to fix the cock—*Murg, chiriyōn kā nar, murgā, pānī nikālne ki toṭī^h, bandūg kā ghorā, kaṭī hui ghās ki dherī^h, topī ki sūrat; v. sidhā khavā k^h, akarnā^h, topī khārī k^h, bandūg kā ghorā charhānā*—*Kukkuṭ, puṅg pakahī, jal nikālne kī toṭī^h, nal, agnyastrā kā ghorā, kaṭī hui sūkhī ghās ki rāsi, topī kā ek ākār.*
- CŌCK'ER-EL**, *n.* a young cock—*Murg kā patthā, murg jo bachchā ho*—*Kukkuṭāsavak, kukkuṭ jo bachchā ho.* [larāī, prāpidyūt, samāhway.
- CŌCK'ING**, *n.* the sport of cockfighting—*Murg kī larāī*—*Kukkuṭayuddha, kukkuṭ kī*
- CŌCK'ADE**, *n.* a riband worn in the hat—*Phūl yā phundnā jo topī meṇ lagāte hai^h.*
- CŌCK-AD'ED**, *a.* wearing a cockade—*Topī meṇ phūl yā phundnā lagāye yā pahne hue^h.*
- CŌCK-A-TŌD'**, *n.* a bird of the parrot kind—*Kākātūā^h.*
- CŌCK'A-TRIGE**, *n.* a serpent supposed to rise from a cock's egg—*Ek sānp jisko log farz karte hai^h ki murg ke ande se nikaltā hai*—*Ek sānp jisko log anumān karte hai^h ki kukkuṭ ke ande se nikaltā hai, kukkuṭāndaj sarp.*
- CŌCK'BRAINED**, *a.* giddy, rash, hair-brained—*Bad-dimāg, be-garār, be-fkr, gāfl, nīm-di-wānā*—*Āsthir, vibhrant, chāñchal, asāvadhān, pramattā, pramādi.*
- CŌCK'CRŌW ING**, *n.* the dawn, early morning—*Sūbh, fajr*—*Arunoday, prātaḥkāl.*
- CŌCK'FIGHT**, **CŌCK'FIGHT-ING**, *n.* a battle of cocks—*Murg kī larāī*—*Prānidyūt, samāhway, kukkuṭ kī larāī.*
- CŌCK'HORSER**, *a.* on horseback, exulting—*Ghore par savār, fakhr k. w., khush, nāzān*—*Ghore par charhā huā, uswārūṭh, ullasit, atyanandī, sagarv.* [kothā.
- CŌCK'LOFT**, *n.* the room over the garret—*Mukān ke upar kā darjā*—*Ghar ke upar kā*
- CŌCK'MAS-TER**, *n.* one who breeds game cocks—*Larāī ke murg pālne w.*—*Yuddhakukkuṭposhak.* [huā kukkuṭayuddha.
- CŌCK'MATCH**, *n.* a cockfight for a prize—*Shart lagi hui murgōn kī larāī*—*Pan lagāyā*
- CŌCK'PIT**, *n.* the area where cocks fight, a place on the lower deck of a ship of war—*Murgōn kā akhārā, murgōn ke lārne ki jagah, jāngī jahāz ke niche ke darjē kī ek jagah*—*Kukkuṭayuddhabhūmi, bārī yuddhanaukā ke niche kī pāṭan kā ek sthān.*

CÖCK'SHÜT, *n.* the close of the evening—*Shām, āftāb ke gurūb hone kā waqt*—Sāinjh, sāyānkāl. [asandigātha.]

CÖCK'SŪRE, *a.* confidently certain—*Yaqīn k. w., mu'taqid*—Sunīschit, nihsandeh.

CÖCK, CÖCK'N, *v.* (*G. kogge*) a small boat belonging to a ship—*Jahāz ke nang jo chhotī kīchī rohti hai*—Upanaukī wā kshudranaukī jo barī naukā ke sāth rohti hai.

CÖCK'SWAIN, kōk'sn, *n.* the officer who has the command of the cockboat—*Jahāz ke muta'alliq kī chhotī kīchī kā nākhudā*—Barī naukā ke sāth kī chhotī nāw kā adhipati wā pradhān nāvīk.

CÖCK'ER, *v.* (*W. cocru*) to fondle, to indulge, to pumper—*Pyār k^h, nāz-bar-dāri k., nāz-o-nī'mat se pālānā, khāb khilānā pilānā*—Lā: pyār k., dulār k., dularānā, dulār se poshanā, barī chhoh moh se pālkar phulānā.

CÖCK'ER-ING, *n.* indulgence—*Nāz-bar-dāri, pyār^h*—Dulār, lāp, poshan, chhoh, moh.

CÖCK'LE, *n.* (*S. coccel*) a weed—*Ghās^h*.

CÖCK'LE, *n.* (*Gr. kochlos*) a shell-fish; *v.* to contract into wrinkles like the shell of a cockle—*Ghoṅghā^h*; *v. ghoṅge k. sip sarīkha sikornā sikurnā mornā yā murnā^h*.

CÖCK'LED, *n.* shelled, twisted, spiral—*Sip-dār, aīnthā^h, murā^h, pech-dār*—Sīpayukt, barārā huā, murkā huā, phirauwāh, ghumaūwāh, āvartī, vyāvartī.

CÖCKNEY, *n.* (*Fr. cocagne?*) a native of London, an effeminate ignorant citizen—*Landan shahr kā mutawattin, ek zamāna jāhil shuhri*—Landan nagar kā desāj, mūrkh nishpurush wā kipurush puravāsī.

CÖCKNEY-LIKE, *a.* having the manners of a cockney—*Landan shahr ke mutawattin ke mānind, zamāne jāhil shahri ke mānind*—Landan nagar ke desāj ke sadris, mūrkh nishpurush wā kipurush puravāsī ke sadris.

CÖ'CÖA, *n.* (*Sp. coco*) a species of palmtree and its fruit or nut—*Nāriyal kā per^h, nā-riyal^h*—Nārikel kā per, nārikel.

CÖCTION, *n.* (*L. coctum*) the act of boiling—*Josh*—Ubāl.

CÖD, CÖD'FISH, *n.* a sea-fish—*Ek samundari mūrkh^h*—Samudrimatsyavīśesh.

CÖD, *n.* (*S. codd*) a husk, a case, a bag; *v.* to inclose in a bag—*Phul^h, dheir^h, khimī^h, thail^h*; *v. thaili meñ rakhnā^h*.

CÖDE, *n.* (*L. codex*) a collection of laws—*Āinon kā majmū'a*—Dharmasāhita, smritisāstra, rājnitīsūgrah. [kī upāṅg, dānapatra kā upāṅg wā anubandh]

CÖD'CIL, *n.* an appendage to a will—*Wasīyat nāme kā tatimma*—Mumūrahujanapatra

CÖD'CIL-LA-RY, *a.* of the nature of a codicil—*Wasīyat-nāme ke tatimme sū*—Mumūrahujanapatra ke upāṅg ke sadris, dānapatra ke upāṅg wā anubandh ke sadris.

CÖ-DIL'LE, *n.* (*Fr.*) a term at ombre—*Tūsh-bāzi kī ek istilāh*—Tās ke khel kī ek boli wā sanjāna vīśesh [churā k.]

CÖD'LE, *v.* (*L. calidus?*) to parboil—*Nān josh k., adh-pakkā k^h*—Ādhā siddha k., adh-CÖD'LING, *n.* a kind of apple—*Ek qism kā seh*—Ek prakār kā sev wā sew.

CO-EFFI-CACY, *n.* (*L. con, ex, facio*) the power of two or more things acting together—*Ek sāth asar karnewālī chizon kā zor*—Sahakāri yastuon kā prabhāv.

CO-EF-FY-CHEN-CHY, *n.* co-operation—*Milke kām k^h, kisi kām meñ ittīfāq*—Sahakāritā, sāhyogitā.

CO-EF-FY-CHENT, *n.* that which unites in action with something else; *a.* co-operating—*Dūre ke sāth milke asar k. w., amsūl, sar*; *a. muttāfīq hokar kām k. w.*—Sahakāri, dūre ke sāth milkar kāryū k. w.; *a. sahakāri.*

CO-EL'DER, *n.* (*L. con, S. ealdor*) an elder of the same rank—*Ham-buzurg, ek hī dar-je kā buzurg, ek hī darje kā ek qism kā pādri*—Ek hī pad kā gurūjan, ek hī pad kā āryajan, ek hī pad kā purohitavīśesh.

CO'ELI-AC. See CELIAC.

CO-EMPTION, *n.* (*L. con, emptum*) the act of buying up the whole quantity—*Kisi chiz ko sab kharid lenā, bi-l-kull kharid*—Samudayakray, kisi vastu to sab kā sab kin lenā. [chakhnā bilasnā yā bhog k^h]

CO-EN-JÖY, *v.* (*con, en, joy*) to enjoy together—*Ek sāth lenā pānā lenā chākhnā*

CO-EQUAL, *a.* (*L. con, æquus*) of the same rank or dignity; *n.* one who is equal to another—*Misāni martabeyā darje kā, ham-rutba, ham-martaba, ham-darja*; *n. ham-sar*—Samānapadasth, samān pad kā; *n. samānapadasth.*

CO-EQUAL'TY, *n.* the state of being equal—*Ham-sarī, misāwat, barābarī*—Samatā, samānavasthā. [k. wā anuśāsan k., rok nā]

CO-ÉRCE', *v.* (*L. con, arceo*) to restrain—*Zer k., zabt meñ lānā*—Balātkār se daman Co-ÉR'CHON, *n.* penal restraint, check—*Siyāsāt ke rū se zabt, rok^h*—Daṇḍ ke dwārā daman wā anuśāsan, pratyāharap, pratirodh, daman, atkāw, rukāw.

CO-ÉR'GIVE, *a.* restraining by force—*Ba-zor zabt meñ lāne w., zer k. w.*—Balātkār se daman k. w., pratirodhī.

CO-ÉR'GIVELY, *ad.* by constraint—*Jabran, zabar-dastī se, ba-zor*—Balātkār se.

CO-ES-SĒNTIAL, *a.* (*L. con, esse*) partaking of the same essence—*Ham-jins*—Sama-
vastu, samabhāv.

- CÖ-PS-SĒN-TRĪ-Ṭ-ṬY, *n.* participation of the same essence—*Ham-jinsiyat*—Bhāvāsamānatā, sahabbhāvitwa, samabhāv. [Mili huā sañsthāpan.]
- CO-E STĀBLISH-MENT, *n.* (L. *con, sto*) joint establishment—*Mili* / *taqarruri*—
- CO-E TĀNE-AN, *n.* (L. *con, etas*) one of the same time or age with another—*Ham-umr, ham-manāma, ham-waqt*—Samān kāl kā, savay, tulyavay, samauriyā.
- CÖ-E-TĀNE OUS, *a.* of the same age—*Ham-umr, ham-waqt, ham-sinn*—Samānavayask, samauriyā, ek kāl kā.
- CÖ-E-TĒR'NAL, *a.* (L. *con, eternus*) equally eternal with another—*Ham-qāim, ham-dāim*—Auroñ ke sāth sanātan, auroñ ke sāth anantakālasthāyī, samānānant.
- CÖ-E-TĒR'NAL-LY, *ad.* with equal eternity—*Ham-dāimi se, ham-dawāmi se, ham-qiyāmi se*—Samanityatāpūrvak, samānānantatā se. [tyatā, samanityatā, samānānantatā.]
- CÖ-E-TĒR'NI-ṬY, *n.* equal eternity—*Ham-dāimi, ham-dawāmi, ham-qiyāmi*—Samānani-
- CO-ĒVAL, *a.* (L. *con, ærum*) of the same age with another; *n.* a contemporary—*Ham-joli, ham-umr, ham-sinn, ham-zūd, ham-waqt*; *n. ham-waqt, ham-asur*—Samānakālin, samānavay, ekakālin, samānanjanmā; *n.* tulyavay, sahabbhāyī, savay.
- CO-Ē'VOUS, *a.* being of the same age—*Hum waqt, ham zamān, ham-asur*—Samavay, samakālin, ekakālin.
- CÖ-EX-IST', *v.* (L. *con, ex, sisto*) to exist at the same time with another—*Ham-waqt homā, ek waqt meñ h.*—Ek kāl meñ inā, ek samay meñ honā.
- CÖ-EX-IST'ENCE, *n.* existence at the same time—*Ham-waqt meñ wujūd, ham-waqt meñ h.*—Ek kāl meñ jivan wā vartan, sahavartan, sahajivan. [varti, sahajivi.]
- CÖ-EX-IST'ENT, *a.* existing at the same time—*Ham-wujūd, ham-waqt hone w.*—Saha-
- CO-EX-TEND', *v.* (L. *con, ex, tendo*) to extend equally with another—*Dūre ke sāth barābar phailnā*—Dūre ke sāth samānarūp se phailnā.
- CÖ-EX-TĒN'SION, *n.* equal extension—*Barābar phailāv yā phailāwat*—Samavistār.
- CÖ-EX-TĒN'SIVE, *a.* having the same extent—*Dūre ke barābar phaili kaa*—Samavistār.
- CÖF'FEE, *n.* (Fr. *café*) the berry of the coffee tree, an infusion from the berry—*Qahw., qahue kā 'araq*—Kahuā, ubāle kahue kā jus.
- CÖF'FEE-HÖUSE, *n.* a house of entertainment—*Qahwa-khāna, ziyāfat-khāna*—Kahue kā vikrayasthān, atithisatkārasālā, sanibhojanasālā.
- CÖF'FEE-MAN, *n.* one who keeps a coffeehouse—*Qahwa-farosh*—Kahuā beñchne w.
- CÖF'FEE-PÖT, *n.* a pot for boiling coffee—*Qahwa-dān*—Kahuā ubālne kā bāsan.
- CÖF'FEE-RÖÖM, *n.* the public room in an inn—*Sarāe meñ ek kothri jo sab ke kām ā sakti hai*—Bhathiyāre ke ghar meñ ek kothri jismen sab ko i'ā jā sakte haiñ.
- CÖF'FER, *n.* (Fr. *coffre*) a chest, a money chest, a treasure; *v.* to treasure up—*Sandūq, khazāne ki sandūq, khazāna*; *v. jam' k.*—Peṭi, rokar ki peṭi, rokar; *v.* baṭorina, sañchay k.
- CÖF'FER-ER, *n.* one who treasures up—*Jam' k. w.*—Baṭorne w., sañchayi.
- CÖF'FIN, *n.* (Gr. *kophinos*) a chest for a dead body; *v.* to inclose in a coffin—*Tābūt, wah sandūq jismen murde ko rakh-kar dafn karte haiñ*; *v. tābūt meñ rakhnā yā band k.*—Sāvādhār, wah peṭi jismen loth wā sav ko dharkar gar dete haiñ; *v.* savādhār meñ dharnā wā münd d.
- CÖF'FIN-MĀK-ER, *n.* one who makes coffins—*Tābūt-gar, wah sandūq banāne w. jismen murde ko rakh-kar dafn karte haiñ*—Wah peṭi banāne w. jismen loth wā sav ko rakhkar gar dete haiñ, savādhārakar. [w^a.—Dūre ke sāth milkar banāne w.]
- CO-FOÜND'ER, *n.* (L. *con, fundo*) a joint founder—*Ham-sāz, kisi ke sāth banāne*
- COG, *n.* (G. *kogge*) a little boat, the tooth of a wheel; *v.* to wheedle, to cheat—*Bk chhoti kishki, chakkar ki dānti jis se dūre chakkar ko harakat hoti hai*; *v. chāphusi k., charb-zabāni se rāzi k., farob denā*—Ek chhoti nāw, chakkar ki khuñṭi; *v.* phuslānā, phuslā lenā, batolōñ se prasanna k., mīthi mīthi batōñ se phuslānā wā jhānsnā, lurkhuri k., thagnā, dhokhā denā, chhālnā. [kapat, pravāchanā, thagāi.]
- CÖG'GER-Y, *n.* trick, falsehood, deceit—*Hila bāzi, darog, dagā-dāzi, farob*—Chhal, jhūth,
- CÖG'GING, *n.* cheat, fallacy, imposture—*Dagā, galat, mugālatā, kizb, makr, farob*—Thagāi, vāñchakatwa, bhāñṭi, mithyāhetu, chhal, kapat, vāñchan, pravāchanā.
- CÖG'GENT, *a.* (L. *con, ago*) forcible, powerful, convincing—*Muqarrarī, qararī, ustuwār, mazbūt, qāil k. w.*—Bālī, balawān, prabāl, niśchayajanak, viśvāsakārī.
- CÖG'GEN-CY, *n.* force, strength, power—*Quwwat, tāqat, zor, istiqrār*—Bāl, sāmārthya, samārthatā, prabhāv, śakti.
- CÖG'GENT-LY, *ad.* forcibly, powerfully—*Ba-zor, tāqat se, quwwat se*—Balavat, bāl se.
- CÖG'I-TATE, *v.* (L. *cogito*) to think—*Gaur k., khyāl k.*—Vichārnā, sochnā, chintā k.
- CÖG'I-TA-BLE, *a.* that may be thought on—*Gaur kiye jāne ke qābil, khyāl kiye jāne ke lāiq, jiskā khyāl ho sake*—Vichāranīya, soche jāne ke yogya, jiskī chintā ho sake. [yat, khyāl kiye jāne ki liyāyat—Vichāranīyatā, soche jāne ki yogyatā.]
- CÖG-I-TA BĪṬ-ṬY, *n.* the state or quality of being cogitable—*Gaur kiye jāne ki qābili-*
- CÖG-I-TĀ'TION, *n.* thought, meditation—*Khyāl, andesha, gaur*—Vichār, soch, chintā.

- COG'I-TA-TIVE**, *a.* having the power of thought—*Khiyāl k. w., andeśha k. w., gaur kar-ne ki tāqat rakhne w.*—Dhyānapar, chintāpar.
- COGNATE**, (*L. con, natum*) allied by blood, related in origin, kindred—*Ham-jins, ham-usl, yugī na*—Sahajāt, sajāti, sagotra, swajan, gotraj.
- COGNATION**, *n.* relationship, kindred—*Qarabat, rishta-dāri, yagāniyat*—Sajātītwā, gotrajatwā, sambandh, sampark. [vijñān, pariññān.]
- COGNITION**, *n.* (*L. con, nosco*) knowledge—*Ilm, dāniyat, dānistagi, khabar*—Jñān, Coo'NI-TIVE, *a.* having the power of knowing—*Dānish-mand, 'āqil, jānne ki tāqat rakh-ne w.*—Jñānawān, prajñawān, jñāni.
- COGNIZABLE**, *a.* liable to be tried or examined—*Tajwiz kiye jāne yā āzmāe jāne ke liq*—Jñeya, bodhya, grāhya, abhiyoktavya, vichārya, vichar kiye jāne ke yogya.
- CO'NI ZANCE**, *n.* judicial notice, trial, a badge—*'Adālat ki bāz-pursi, tahqīqāt, tajwīz, nishān, 'alāmat*—Vichār, anusandhān, nirupan, parīkshā, chihān, līng, lakshan.
- COGNOSCE**, *n.* knowledge, act of knowing—*Ilm, jānnā*—Jñān, pariññān. [Jñeya]
- COGNOSCIBLE**, *a.* that may be known—*Daryāft hone ke liq*—Jñātavya, bodhya.
- COGNOSCIBILITY**, *n.* the state or quality of being cognoscible—*Daryāft hone ki qābiliyat, daryāft hone ki liyāqat*—Jñātavyatā, bodhyatā, jñeyatā.
- COGNOSITIVE**, *a.* having the power of knowing—*Daryāft karne ki tāqat rakhne w., daryāft k. w.*—Anusandhānakāri, jān sakne w.
- COGNOMINAL**, *a.* (*L. con, nomen*) having the same name, pertaining to the sur-name—*Ham-nām, ham-ism, mutā'alliq-i-laqab, khitāb-i-khāndān ke mutā'alliq*—Eka-nāmak, ekasamjñak, samasamjñāwān, kulānāmasambandhī, upanāmasavishayak. [nām]
- COGNOMINATION**, *n.* a surname—*Laqab, khitāb-i-khāndān, khitāb*—Kulanām, upa-
- COHABIT**, *v.* (*L. con, habito*) to dwell together, to live as husband and wife—*Ek jā rahnā, ham-khwāba h., ham-āgosh h., ham-bistar h., mard aur 'aurat ke taur par ham-bistar rahnā*—Ekatra rahnā, ekatra sonā, stripurush ke sadris sambhog k
- COHABITANT**, *n.* one living in the same place—*Ek jā rahne w.*—Sahavāsi, okasthāna-vāsi.
- COHABITATION**, *n.* the act of cohabiting—*Ham-bistari, ham-khwābi, ham-āgoshi, ek jā rahnā*—Sahavās, ekatra vās, sahsarg, sambhog, stripurushasangam.
- COHEIR**, *co-heir*, *n.* (*L. con, heres*) a joint heir, one who inherits along with others—*Ham-wāris, ham-warsa*—Añsi, samādthikāri, samānśahāri, rikthabhāgi.
- COHEIRESS**, *n.* a joint heiress—*Ham-wārisa*—Samānśini, samānśahāriṇī.
- COHERE**, *v.* (*L. con, herere*) to stick together, to be united, to fit, to agree—*Bāham lipat jānā, paiwasta h., mutābiq h., murāfiq h.*—Lipāt jānā, chipak jānā, lag jānā, jut jānā, jur jānā, yogya honā, upayukt h.
- COHERENCE**, **COHERENCE**, *n.* connexion—*Silsila, 'alāqa, bāham paiwastagi, mutā-baqat*—Saṭāw, sahyog, sahlagnatwā, prabandh, avirodh.
- COHERENT**, *a.* sticking together, connected—*Chaspidā, basta, mutā'alliq, paiwasta, mutābiq*—Chiptā huā, liptā huā, milā huā, sambaddha, sahlagne, aviruddha.
- COHESION**, *n.* the act of sticking together—*Chaspidagi, ta'alluq, 'alāqa*—Saṭhyog, sahlagnatwā, saṭāw.
- COHESIVE**, *a.* having the power of sticking—*Lasilā^h, laslasā^h, chip-chipā^h*. [hat^h.]
- COHESIVENESS**, *n.* the state or quality of being cohesive—*Las^h, lass^h, chipchipā^h*.
- COHOBATE**, *v.* to distil again—*Phir chuānā^h, phir chulānā^h, phir khūchnā^h*.
- COHOBATION**, *n.* repeated distillation—*Phir chuāw^h, phir chulāw^h, phirkar khūchnāw^h*.
- COHORT**, *n.* (*L. cohors*) a body of foot soldiers among the Romans, a troop—*Qadīm zamāne meḥ Romiyon ke piyādōn ki paltan, sipākiyon kā guroh*—Prāchīn kāl meḥ Romiyon kā sainyadal, sainyadal.
- COIF**, *n.* (*Fr. coiffe*) a head-dress, a cap; *v.* to cover or dress with a coif—*Orṇi^h, topi^h; v. orṇi orṇānā^h, topi pahirānā^h, topi sir par denā^h*.
- COIFFURE**, *n.* a head-dress—*Orṇi^h, topi^h*.
- COIGNE**, **COIN**, *n.* (*Gr. gonia*) a corner, a wooden wedge—*Konā^h, lakri kā pachchar^h, lakri ki phani^h*.
- COIL**, *v.* (*L. con, lego*) to gather into a narrow compass; *n.* rope wound into a ring, turmoil, stir—*Guḥdli banānā^h, guṇṇli banānā^h, kuḥdli mārānā^h, kuṇṇli mārānā^h, gēṇṇur yā gēṇṇuri mārānā^h, gōṇṇarā mārānā^h; n. lapeti huī rass^h, kuḥdli^h, guḥdli^h, lapet^h, gēṇṇur^h, gēṇṇur^h, jhagrā^h, tantā^h, bakherā^h, haurā^h*.
- COIN**, *n.* (*L. cuneus*) money stamped by authority; *v.* to stamp money, to make, to invent—*Sikka; v. sikka k. yā banānā, zarb d. yā zarb mārānā, banānā^h, ijād k.*—Mudrā; *v. mudrā thāpnā, mudrā banānā, rachnā, nikālānā, sirajānā*.
- COINAGE**, *n.* act of coining, money, invention—*Sikka-zanā, sikka-zarbī, sikka, ijād, banāvat^h*—Mudrānkan, mudrā, kalpanā, vāsanā, srishti.
- COINER**, *n.* one who coins, an inventor—*Zarrāb, sikka-gar, bāni, mījīd, mukhtari*—Taksiliyā, mudrānīk, mudrānirmāpakartā, rachne w., banāne w., nikālne w., sirājane w., kalpak.

- CO-IN-CIDE**, *v.* (L. *con, in, cado*) to fall upon the same point. to concur — *Milnā^h, muvāṇṇiq h., mutāḇiq h., muttaṇṇiq h.* — Saṅgam k., sadriś honā, tulya h. sammat h.
- CO-IN-CI-DENCE**, *n.* the act or state of coinciding, concurrence — *Mr āṇagat, ittisiḥ, munāsabat, mutāḇagat, ittiṇṇiq* — Mel, sampāt, saṅgam, samāgati, namati, ekachittatā.
- CO-IN-CI-DEN-CEY**, *n.* tendency to the same end — *Ek ki musād ki turaf mailān* — Ek hi
- CO-IN-CI-DENT**, *a.* falling upon the same point, concurrent, consistent — *Milne w^h, muvāṇṇiq, muttaṇṇiq, mutāḇiq* — Sannipatit, sampāti, saṅgami, aviruddha, anusāri, sadriś.
- CO-IN-CI-DER**, *n.* one that coincides — *Milne w^h, muvāṇṇiq h. w., muttaṇṇiq h. w., mutāḇiq h. w.* — Sampāt k. w., saṅgam k. w., sammat h. w., sadriś h. w.
- COISTRIL**, *n.* (castrol) a coward — *Buz-dil, kādar^h — Kāyar, darpoknā.*
- COIT**. See **QVOIT**.
- CO-I-TION**, *n.* (L. *con, itum*) a going together, copulation — *Bāham jānā, mubāsharat, mujāma'at, jinā^h* — Ekatra jānā, saṅgam, maithun, aṅgasāṇṇ, sambhog, ratikriyā, rat
- CO-JU-ROR**, *n.* (L. *con, juro*) one who swears to another's credibility — *Dūre ki mu'tabari ke liye qasam khāne w.* — Dūre ki viśvāsapātratā ke nimitta śapath k. w.
- COKE**, *n.* (L. *coquo* ?) fuel made by charring pit coal — *Wah patthar kā koylā jo jalākar bujhā liyā gayā ho^h.*
- COL'AN-DER**, *n.* (L. *colo*) a sieve — *Chalani^h, chalni^h.*
- COL'A-TURE**, *n.* the act of straining, filtration — *Chhanā^h, chhān^h, chūlnā^h.*
- COL-BER-TINE**, *n.* a lace so named from the maker *Colbert* — *Gotā^h, patthā^h.*
- COLD**, *a.* (S. *cold*) not hot, frigid, chill, indifferent, without passion, reserved; n. privation of heat, a disease — *Sard, khumuk, bārid, be-parwā, afsurdā, sust, be-tapak, be-niyāz, kashida, nā-āshnā-mizāj; n. sardī, zukām, nazla* — *Thāndhā, śital, jūr, virakt, udāsin, dhilā, nihsneh, khiñchā, rūkhā, au nāpī* — *n. thāndhak, thāndhi, sakharmā, khañsi, kaph, śleshmā.*
- COLD'LY**, *ad.* without heat, without concern — *Sardī se, be-parwā se, be-garāzi se, be-tapak* — *Thāndhak se, thāndhi se, viraktī se, udāsinatāpīrvak, binā sneh.*
- COLD'NESS**, *n.* want of heat, unconcern — *Sardī, khumukī, be-parwā, afsurdagi, kam-nigāh, afsurda-dill* — *Thāndhak, thāndhā, udāsinatā, viraktī, vairāgya, nihsnehatā.*
- COLD'BLÖD-ED**, *a.* without feeling or concern — *Sard-mizāj, be-tapak, be-rahm, be-parwā* — *Snehahin, nirmohi, udāsin, virakt.* [Udāsin, virakt, nirmohi, nihsneh.
- COLD'HEART-ED**, *a.* indifferent, wanting passion — *Be-parwā, be-tapak, be-rahm, sang-dil*
- COLE**, *n.* (S. *cawl*) cabbage — *Kobi^h.*
- COLE'SEED**, *n.* cabbage seed — *Kobi kā biyā^h.*
- COLE'WORT**, *n.* a species of cabbage — *Ek gism ki kobi* — *Ek prakār ki kobi.*
- COL'IC**, *n.* (Gr. *kolon*) a pain in the bowels; a. affecting the bowels — *Qūlinj, qūlanj, bāw-sū^h; a. qūlinj paidā k. w., qūlinj ke muta'alliq* — *Śul, udāvedanā; a. udarav-edan, janak, śulakar.* [nā^h, pachak jānā^h, bāith jānā^h.
- COL-LAPSE**, *v.* (L. *con, lapsum*) to fall together, to close by falling together — *Pachak-*
- COL-LAPSED**, *p. a.* fallen together, withered — *Pachakā huā^h, bāithā huā^h, chuchakā huā^h, murjhāyā huā^h, sikurā huā^h.* [jhāw^h, sikuran^h.
- COL-LAP'SION**, *n.* falling together or shrinking — *Pachakāw^h, pachak^h, chuchakāw^h, mur-*
- COL-LAR**, *n.* (L. *collum*) something worn round the neck; v. to seize by the collar — *Gulū-band, girebān, tauq; v. gulū-band pakarnā, girebān pakarnā, tauq pakarnā* — *Paṭṭā, mālā, hañsli; v. paṭṭā pakarnā, mālā pakarnā, hañsli pakarnā.* [patto sahit.
- COL'LARED**, *a.* having a collar — *Gulū-band-dār, girebān-dār, tauq-dār* — *Mālāvisishṭ,*
- COL'LAR-BONE**, *n.* the clavicle — *Hāns^h, hañsuā^h* — *Grivāsthī, kaṇṭhāsthī.*
- COL-LATE**, *v.* (L. *con, latum*) to lay together and compare, to place in a benefice — *Ekathā rakh-kur muqābala k., mazhab-dār ke liye de dālnā* — *Dharkar milānā, jāneh-nā, dharmādhyāpak ke nimitta vritti denā.*
- COL-LA'TION**, *n.* comparison, the act of placing in a benefice, a repast — *Muqābala, mazhab-dār ko baḥshish, muq, nāshṭā* — *Upamān, milān, milāw, dharmādhyāpak ke nimitta vritti denā, kalawā, jālpān, kiñchit āhār.*
- COL-LA'TIVE**, *a.* able to confer or bestow — *Baḥshish k. w., de-dālne w^h.* — *Vritti dene w., dharmādhyāpak ko vritti d. w.*
- COL-LA'TOR**, *n.* one who collates — *Muqābala k. w., baḥshish k. w.* — *Milāne w., milā-waiyā, de dālne w., dharmādhyāpak ko vritti d. w.*
- COL-LA'TER-AL**, *a.* (L. *con, latus*) being side by side, not direct, concurrent — *Pahlū-ba-pahlū, barābar-sarābar, ham-pahlū, sidhā nahā^h, bāham, muttaṇṇiq* — *Lagelage, anyonyapārsawasth, prasaṅgik, ānushaṅgik, vakra, sahakāri, sambhūyakari.*
- COL-LA'TER-AL-LY**, *ad.* side by side, indirectly — *Pahlū ba-pahlū, pech se, kināyatan, hilaṭān* — *Lagelage, kait kait, prasaṅgakram se, sidhā nahān.*
- COL-LAUD**, *v.* (L. *con, laus*) to join in praising — *Ta'rif karne meñ sharik honā, milke ta'rif k.* — *Milkar sarāhnā, milkar prasaṅsā k.*
- COLLEAGUE**, *n.* (L. *con, lego*) a partner or associate in office or employment —

- Ham'uhda, ham-mansab, ham-pesha, kām meñ sharik*—Tulyavrittīwāla, tulyavyipāri, ekavishayi, saṅgi, saṅhakāri. [h., sāji k. wā h., milāna wā milna.]
- COL-LEAGUE**, *v.* (L. *con, lego*) to unite with—*Sharik h., rafiq k. yā h.*—Sāthi k. wā h., saṅgi k. wā h.
- COL-LEAGUE SHI**, *n.* partnership—*Shirkat, sharakat, rifāqat*—Sāth, sājhā, saṅg.
- COL-LÉCT**, *v.* (L. *con, lectum*) to gather together, to gain by observation, to infer—*Jam' k. yā h., ek jā k. yā h., daryāft k., istikhraj k., kisi dalil se ma'lūm k.*—Samet-nā, batornā, ekatthā k. wā h., sañchay k., baturnā, anubhav k., samajhnā, anumān k., nikālūā. [thanā.]
- COL-LÉCT**, *n.* a short comprehensive prayer—*Ek mukhtasar du'ā*—*Ek sānkshepiḥ prār-*
- COL-LÉCTED**, *p. a.* gathered, recovered, cool—*Jam', farāham, bā-qarār, bahāl-tab'i-yat, dil-jam', mutahammil, khāmush*—Sañchit, ba'urā, samitā, avyagra, avyast, nirākul, dhairyawān.
- COL-LÉCTED-LY**, *ad.* in one view, coolly—*Ek nazar meñ, ek nigāh meñ, dil-jam' se, khāmushi se, bā-qarār*—*Ek dīshṭi meñ, ek ber dekhne meñ, avyastatā se, dhairya se.*
- COL-LÉCT-NESS**, *n.* state of being collected—*Dil jam', bā-qarārī, khāmoshi, imā', jam' hone ki hālat*—Sañchitabhāv, ekasthatā, rāsibhūtātī, avyastatā, dhairya, avyagratā. [niya, sañcheya, chetavya.]
- COL-LÉCT-IBLE**, *a.* that may be collected—*Qūbil-i-imā', jam' kiye jāne ke laiq*—Chaya-
- COL-LÉC-TION**, *n.* the act of gathering together, contribution, an assemblage, a compilation, deduction, corollary—*Bator^h, jam' k., chandā^h, ijtīmā', majmā', jam'iyat, tālīf, nutija, istillāl*—Sañchay, samet, biharī, bāchh, samuh, vrind, saṅgrah, nigaman, siddhant [Rāsibhūt, sañchit, sangrihit.]
- COL-LÉC-TIVE**, *a.* gathered into one body—*Majmū', jam' kiya gayā, farāham-shuda*—
- COL-LÉC-TIVE-LY**, *ad.* in a body, not singly—*Hayat-i-majmū'i, ek sāth^h, sab milke^h*—Samuh meñ, vrind meñ, apīthakarūp se.
- COL-LÉC-TOR**, *n.* one who collects, a tax-gatherer—*Jam' k. w., jāme^h, muallif, tahsil-dār*—Batorī, batorne w., sañchetī, sañchayī, saṅgrāhāk, karagrāhī, ugañne w.
- COL-LÉC-TOR-SHIP**, *n.* the office of a collector—*Jam' karne-wāle kī 'uhda, muallifi, tahsil-dārī*—Batornewāle kā pad, sañchetā kā pad, saṅgrāhakapad, karagrāh.kapad, ugañnewāle kā pad.
- COL-LEGE**, *n.* (L. *con, lego*) a society of men set apart for learning or religion, a seminary of learning, a house in which collegians reside—*'Ilm yā dīn ki pairavi ke waiste jo jam'iyat muqarrar rakhi hai, dars ki jagah, maktab, madrasa*—Vidyā wā dham ki vridhī ke nimittā niyat sabhā wā janāsamuh, pāthālay, vidyālay, pāthasālā.
- COL-LE-GIAN**, *n.* a member of a college—*Tālib-i-'ilm, tālibu-'ilm, madrase ke muta'alliq shukhs*—Vidyārthī, chhātrā, vidyālayasth.
- COL-LE-GI-ATE**, *a.* containing a college, like a college; *n.* a member of a college—*Madrase-dār, madrase ke muta'alliq, madrase ke mānind; n. tālib-i-'ilm, tālibu-l-'ilm, madrase ke muta'alliq shukhs*—Pāthasālāvisiṣṭ, pāthālayasadrīṣ, vidyālayasambandhī; *n.* chhātrā, vidyārthī, vidyālayasth.
- COL-LET**, *n.* (L. *collum*) the part of a ring in which the stone is set—*Angūthī kī khāna*—Angūthī kī wah bhāg jismeñ nag jarā jātā hai.
- COL-LIDE**, *v.* (L. *con, laedo*) to strike against each other, to dash together—*Āpas meñ takranā yā bhīrnā^h, āpas meñ takkar mārnnā^h.*
- COL-LISION**, *n.* the act of striking together—*Tukkar^h, thokar^h, thes^h, dhakkā^h.*
- COL-LIER**. See under COLAL.
- COL-LIFLOW-ER**. See CAULIFLOWER.
- COL-LI-GATE**, *v.* (L. *con, ligo*) to tie or bind together—*Bāndhnā^h, kasnā^h.*
- COL-LI-GĀ-TION**, *n.* a binding together—*Bāndh^h, chhānd^h, bāndhāv^h, bandhan^h.*
- COL-LI-QUATE**, *v.* (L. *con, liquo*) to melt—*Gholnā^h, ghulnā^h, galānā^h, galnā^h, pighlānā^h, pighalnā^h.*
- COL-LIQUA-BLE**, *a.* easily melted—*Āsāni se ghulne ke qūbil, āsāni se galne ke laiq*—Dravya, galaniya, sugamātā se gal jāne ke yogya.
- COL-LI-QUĀ-TION**, *n.* the act of melting—*Ghulāw^h, galāw^h, pighlāw^h.*
- COL-LIQUA-TIVE**, *a.* melting, dissolving—*Galāne w^h, ghulāne w^h, pighlāne w^h.*
- COL-LIQU-E-FAC-TION**, *n.* a melting together—*Ekatthā galāw^h, ek sāth ghulāw^h.*
- COL-LI-SION**. See under COLLIDE. [rakhnā^h; *a.* ekatthā rakhnā huā^h.
- COL-LO-CATE**, *v.* (L. *con, locus*) to place together; *a.* placed together—*Ekatthā*
- COL-LO-CĀ-TION**, *n.* act of placing together—*Tartīb, ekatthā rakhnāw^h*—Sañsthāpan, eka-trā dharna, sañsthitī. [māns kī dalī, mānsalav.]
- COL-LOP**, *n.* (Gr. *kollops*) a slice of flesh—*Gosht kī pārchā, māns kī tukrā^h*—Botī,
- COL-LO-QUY**, *n.* (L. *con, loquor*) conference, conversation, dialogue—*Guft-gū, zikr-mazkūr, kalima-kalām, sunāl-jawāb*—Bāchhit, vārtālāp, kathopakathan, sambhāshan, pūchhpāchh, prāsnottar.
- COL-LO-QUI-AL**, *a.* relating to conversation—*Guft-gū ke muta'alliq, roz-marre ke muta'alliq*—Sañlāpi, bāchhit kī sambandhī, kathopakathanasambandhī.

- CÖL'LO-QUIST**, **CÖL'LO-CÜ'TOR**, *n.* a speaker in a dialogue—*Suwal-jawāb meñ bāteñ k. w.*—Prasnottar ki rīti se bāchhit k. w.
- CÖL-LUC-TATION**, *n.* (*L. con, luctor*) contest, contrariety, opposition—*Qazīya, tukrār, khilāf, ihtilāf, muqābala, zidul*—*Tāitā, bakherā, jhagrā, v. odh, vaiparitya.*
- CÖL-LÜDE'**, *v.* (*L. con, ludō*) to conspire in a fraud, to act in concert—*Kisī fareb meñ sāzish k., bandish k., sāzish k., ittifāq k.*—*Kisī kapāt meñ guṭ k., kapātanātra k., pratāraṇasāñket k., kisi ke sāth milkar kām k.*
- CÖL-LÜD'ER**, *n.* one who conspires in a fraud—*Kisī fareb meñ sāzish k. w., bandish k. w.*—*Kisī chhal meñ guṭ k. w., kapātanātra k. w., pratāraṇasāñket k. w.*
- CÖL-LÜD'ING**, *n.* trick, deceit—*Dagā-bāzi, fareb, dagā, mākr, hila*—*Chhal, kapāt, pravañchanā.*
- CÖL-LÜ'SION**, *n.* secret agreement for fraud—*Kisī fareb ke liye bandish, kisi dagā bāzi ke wāste sāzish*—*Kisī kapāt ke nimitta guṭ, pratāraṇasāñket, kapātanātra.*
- CÖL-LÜ'SIVE**, *a.* fraudulently concerted—*Sāzish se kiya gayā, bandish se kiya gayā*—*Guṭ se kiya gayā, kapātaprabandh se kiya gayā, kapātanātra wā pratāraṇasāñket se kiya gayā.*
- CÖL-LÜ'SIVE'LY**, *ad.* in a collusive manner—*Bandish karke, sāzish karke*—*Kapāt-aprabandh se, kapātanātra se, pratāraṇasāñket se, milkar chhal karke.*
- CÖL'LY**. See under **COAL**.
- CÖL'O-CYNTH**, **CÖL'O-QUIN'TI DA**, *n.* (*Gr. kolokunthis*) the bitter apple, a kind of gourd, a purgative drug—*Talkh seb, ek gimā kā kuddū, dast-āwar dawā*—*Khattī sev wā sew, kumharā wā lauki kī ek jāti, rechak aushadh.*
- CÖLON**, *n.* (*Gr. kolon*) a point (.), the largest of the intestines—*Ek aisā nishān jaisā yah (.), sab se bari aṅgārī*^h—*Ek aisā chihñ jaisā yah (.), sab se bari ānt.*
- CÖL'ONEL**, **cōr'nel**, (*Fr.*) the commanding officer of a regiment—*Hazāri, sālār, ek paltān kā sab se bārā afsar*—*Ek paltān kā swāmī, ek paltān kā adhipati.*
- CÖL'ONEL'CY**, **CÖL'ONEL'SHIP**, *n.* the rank or commission of a colonel—*Hazāri-garī, sālār-garī, ek paltān ke sab se bārā afsar*—*ahdā*—*Ek paltān ke swāmī kā pad wā adhikār, vyūhapatitwa.* [*kī qatār, silk i sūtūn*—*Stambhasrēṇi, stambhapañkti.*]
- CÖL-ON-NĀDE'**, *n.* (*L. columna*) a range of columns or pillars—*Chihāl-sūtūn, sūtūn*
- CÖL'O-NY**, *n.* (*L. colo*) a body of people drawn from the mother country to inhabit some distant place, the country planted—*Admīyōñ kā guvoh jo apne mulk ko chhor-kar kisī dūr ke dūsrē mulk meñ jākar rahēñ, nuwābād mulk*—*Log jo swadēś ko chhorke dūr pradēś meñ jākar basāñ, desāsākhāsthajan, pradēśavāsī, swadēś atyāgiyōñ se basā huā pradēś, nayā basā huā pradēś, desāntarastharājyasākhā, desāsakhā.*
- CÖL'ÖN'IAL**, *a.* relating to a colony—*Naw-ābād mulk ke mutā'alliq*—*Desāsākhāsambandhī, desāntarastharājyasākhāsambandhī, naye base hue pradēś kā sambandhī, navinavasatisthānavishayak.* [dhi, kisāñōñ kā vishayak.]
- CÖL'ÖN'ICAL**, *a.* relating to husbandmen—*Kishtkārōñ ke mutā'alliq*—*Krishakasambandhī*
- CÖL'O-NIST**, *n.* an inhabitant of a colony—*Naw-ābād mulk kā bishindā*—*Naye base hue pradēś kā nivāsī, desāntaravāsī, desāntarastharājyasākhāvāsī.*
- CÖL'O-NIZE**, *v.* to plant with inhabitants—*Naw-ābād k., ābād k.*—*Basānā.*
- CÖL'O-NIZ'ATION**, **CÖL'O-NIZ'ING**, *n.* the act of planting with inhabitants—*Naw-ābādī, ābād k.*—*Basānā, pradēśavāsān, desāntarādhivāsān.*
- CÖL'O-PHON**, *n.* (*L.*) the conclusion of a book containing the date and place of publication—*Kisī kitāb kā khātima jismēñ us kitāb ke chhapne kī tārīkh aur jagah mundaraj ho*—*Kisī pustak kā ant jismēñ us pothī ke chhapne kā sañvat aur sthān*
- CÖL'O-PHO NY**, *n.* a black resin—*Rāl^h, dhūp^h.* [likhā ho.]
- CÖ LÖ'SHUS**, *n.* (*L.*) a gigantic statue—*But i'āzim*—*Bahut bārī mūrtī, vrihatpratimā.*
- CÖ-LÖ'SSAL**, **CÖL-ÖS-SĒ'AN**, **CÖ-LÖ'SSIC**, *a.* like a colossus, gigantic, huge in size—*Bahut bārī mūrat ke mānind, 'ifrit-sūrat, 'āzim shakl, qaddāwar*—*Bahut bārī mūrtī ke sadris, asambhavamūrti, vrihatkāy, dānavākar, bahut harā.*
- CÖL'OUR**, *n.* (*L. color*) the hue or appearance of bodies to the eye, the tint of the painter, false show, complexion; *pl.* a standard; *v.* to mark with some hue, to palliate, to make plausible, to blush—*Raṅg^h, raṅg-rauṅgān, zāhir numā sūrat, raṅgaṭ^h; pl. nishān, v. raṅgnā^h, khasposh k., khasf k., narm k., zāhir-numā k., sharmānā, shaym khānā*—*Rīg, varṇ, varṇak, lep, dekhāw, jhūthī dekhāw, kapolārāg, rūp; pl. patākā, jhāṇḍā; v. raṅg charṇānā, halkā k., nyūn k., satyasadrīs k., lajānā, lajjit h.*
- CÖL'O-RATE**, *a.* tinged, dyed, coloured—*Raṅgā huā^h, raṅgin.*
- CÖL'O-RĀ'TION**, *n.* the art of colouring—*Raṅg-sāzī*—*Raṅgawāt, raṅgāi.*
- CÖL'O-RIF'IC**, *a.* able to give colour—*Kisī chiz ko raṅg dene ke lāiq, raṅg paidā k. w.*—*Rāgād, varṇad, raṅg d. w.* [Satyabhāsi, sudrīsiya, satyasadrīs.]
- CÖL'OUR-A-BLE**, *a.* specious, plausible—*Zāhir-numā, sūrat-dār, zāhir-dār, numāishī*—*CÖL'OUR-A-BLE, ul.* speciously, plausibly—*Zāhir-numāi se, sūrat-dārī se, zāhir-dārī se*—*Satyabhās se, sudrīyātā se, satyasadrīsātā se.*

- CŌL'OURID**, *a.* streaked, striped, specious—*Raṅgin, raṅga-raṅg, gūn ā gūn, zahir-namā, zahir dār*—*Raṅjit, raṅgā huā, varṇit, nānāvārṇa-ekhūṁhit, satyaśudrīś*
- CŌL'OURING**, *n.* the art of applying colours—*Raṅg-sāz, raṅgini*—*Raṅgawat, raṅgāi.*
- CŌL'OURIST**, *n.* one who excels in colouring—*Raṅg bharne meṁ ustād, jo shukhs raṅgne ke kām men ka nīl ho*—*Raṅjak, chitrakar, raṅg chapkāne meṁ jo kuśāl ho, raṅg bhāne meṁ jo nipuṇ ho.* [hin, pāradāsak, nirmal, swachchha.
- CŌL'OURLESS**, *a.* without colour, transparent—*Be-raṅg, shaffāf, musaffā*—*Avary, varṇa-*
- COL-STAFF**. See COWLSTAFF.
- CŌLT**, *n.* (S) *a.* young horse; *a.* foolish youth; *r.* to frolic, to befool—*Bachherā^b, all-hur^b, chhichhorā^b, v. khelnā^b, atol-kalot k^b, andhlānā^b, thagnā^b, chhalnā^b, dhokhā d^b.*
- CŌLT'ISH**, *a.* like a colt, frisky, wanton—*Bachhere ke mānind, shokh, belihāz, be-gairat, be-zabt*—*Bachhere ke sadriś, alokī, kudakkar, chañchal, dhīth, swechchhāchārī.*
- CŌLT'ISHLY**, *ad.* in the manner of a colt—*Bachhere yā chhichho^e ke mānind*—*Bachha-re wā allhar ke sudriś* [—*Jovanāvasthā ke sukh ki chīh.*
- CŌLTS'TŌOTH**, *n.* love of youthful pleasure—*'Ālam-i-shabāb ke 'aish-o'-ashrat kā shaṅg*
- CŌL'UM-BA-RY**, *n.* (L. *columba*) a dove, a pigeon-house—*Kābuk, kabūtār-khāna*—*Kapoti-gār.*
- CŌL'UM BINE**, *n.* the name of a plant—*Nohāt ki ek qism*—*Paudhe ki ek jāt.*
- CŌLUMN**, *n.* (L. *columna*) a round pillar, any body pressing perpendicularly on its base, a line of figures, a section of a page, a file of troops—*Rukn, satūn satūn yā sūna, pilpāya, shaklōn ki qutār, safhe kā ek zīl, sipāhiyōn ki qutār*—*Golastambh, gol kharubhā, thūnhi, chitron ki pañkti, patārādhapriśhṭh, priśhṭh kā ek khand, sānya-paṅkti, suchivvyāh.*
- CO-LŪM'NAR**, *a.* formed in columns—*Satūnī satūnī yā sitūhi, sitūn-shakti, pilpāye ki sūrat, gol kharubhe ki sūrat*—*Golastambhākār, golastambhākriti.*
- CŌ-LŪRES'**, *n. pl.* (Gr. *kolourai*) two great circles passing through the poles and the equinoctial and solstitial points—*Do bare dāire jo qutbōn meṁ hokar aur nuqta-i-i'tidāl-i-sūbi nuqta-i-i'tidāl-i-kharifi nuqta-i-rāsu l-sartān aur nuqta-i-rāsu l-judi meṁ hokar guzarte hain*—*Āl-hūravritta.*
- CŌMA**, *n.* (Gr.) lethargy, stupor—*Khwāb-ālūdagi, majhūli, be-hoshi, be-hissi*—*Nidrā-ālātā, ghoranidrī, jurātī, indriyastambh, vyānōh, jarimā.*
- CŌM'A-ROSE**, *a.* lethargic drowsy—*Majhūl, khwāb-ālūda, uṅgāsā^b, nindāsā^b, kāhil*—*Nidrātūr, nidrūlu, alsāyā, auṅghāyā.*
- COM-MATE**, *n.* (L. *con. S. maco*) a companion—*Sithi^b, sangī^b.*
- CŌM'ATE**, *a.* (Gr. *komē*) hairy, like hair—*Bāl sā^b, bāl-pur, mūe sā, mūe dār*—*Lom ke sadriś, lomaniyā, lomawān.*
- COMB**, *cōm*, *n.* (S. *comb*) an instrument for the hair, the crest of a cock, the cavities in which bees lodge their honey, a dry measure; *v.* to divide clean and adjust the hair, to lay smooth and strait—*Shā^a, kanghi^b, tāj-i-khuris, makhhiyōn kā shahd-khāna, sūkhī chiz kā paimāna*, *v.* *bāl jhārnā^b, kanghi se sāf k., dhunnā^b, ārasta k.*—*Kāngahī, keśamūjani, kukkutaśūnī, kukkutaśikha, madhukosh, madhumākhi kā chhātā, sūkhī dravya kā parimān*; *v.* *kāngahī k., dhunaknā, saṁvārnā, chiknānā.*
- CŌMB'ER**, *n.* one who combs—*Kanghi k. w^b, dhuniyā^b, behnā^b, sānuārne w^b.*
- CŌMB'LESS**, *a.* without a comb or crest—*Be-choti, be-tāj*—*Churāhin, sikhāhin.*
- CŌMB'MAK-ER**, *n.* one who makes combs—*Kangh-sāz*—*Kāngahī banāne w.*
- CŌM'BAT**, *v.* (L. *con. Fr. battre*) to fight, to oppose; *n.* a contest, a battle, a fight—*Larāi k^b, muqābala k., mukhālafat k.; n. tantā^b, jhagrā^b, larāi^b*—*Jhagrā k., laṛnā, roknā, sāmnā k.*
- CŌM'BAT-ANT**, *n.* one who combats, a champion; *a.* disposed to quarrel—*Larnc w^b, dīn^b, paludwān*; *a.* *jhagrālū^b, larānkā^b*—*Yoddhā, vīr, subhat.*
- COM-BINE'**, *v.* (L. *con. binus*) to join together, to unite, to agree, to coalesce—*Pai-wasta k., milānā^b, paivasta honā, milnā^b*—*Jornā, gāñhna, ek k., jurnā wā jutna, ek honā.*
- COM-BIN'ABLE**, *a.* that may be combined—*Paiwasta kiye jāne ke qābil, milāye jāne ke lāiq, ek hone ke qābil*—*Sandheya, sambhāvyā, joṛe jāne ke yogya, ek hone ke yogya, aviruddh.*
- CŌM-BI-NĀ'TION**, *n.* union, association—*Ittifāq, rifāqat, mel^b, ittisāl*—*Sānyog, yog, san-dhi, sānhati, sānsarg.*
- COM-BIN'ER**, *n.* one that combines—*Milāne w^b, joṛne w^b, jurne w^b, milne w^b.*
- COM-BUST**, *a.* (L. *con. ustum*) applied to a planet when apparently very near the sun—*Āfāq ke nihāyat nazdik kā sāryāra*—*Sūryanikataśtagrah, sūrya ke samip hā grāh.*
- COM-BUS'TIBLE**, *a.* that may be burnt; *n.* a substance that may be burnt—*Bārūt sā, sozandā, ātash-gir*; *n.* *ātash-gir shai, sozandā chiz*—*Dahaniyā, jwālaniyā, sahajajwālaniyā, sighradahaniyā, sighrajwālaniyā*; *n.* *sahajajwālaniyā dravya, sighradahaniyā vastu.*
- COM-BUS'TI-BIL'I-TY**, **COM-BUS'TI-BLE-NESS**, *n.* quality of catching fire, aptness to take

fire—*Sozandagi, ádash-giri, ásári se jal úthne ki khásiyat*—Sahajajwalanīyat, égh-radahaniyat, síghrajwalana ílatwa. [jwalan.]

COM BUSTION, *n.* a burning, conflagration.—*Sozish, sokhtag', julan^h, af khtagi*—Dáh, COM-BUSTIVE, *a.* disposed to take fire—*Atash-gir*—Jwalanasil, dahani *a.*

CÔME, *v.* (*S. cumari*) to draw near, to advance towards, to arrive, to happen; *p. t.* CAME; *p. p.* CÔME—*Áná^h, á jáná^h, áge barhá^h, pakuichná^h, honá^h, á párná^h, parná^h, bátná^h.*

CÔMER, *n.* one who comes—*Áne w^h, pahuáchne w^h, áwanjá^h*

CÔMING, *n.* approach, arrival; *a.* advancing near, ready to come, future—*Ámad, rasid*; *a. nazdik átu huá, áne ko mustá'idil, áyandu, mustaq'il*—*Awái, ágam, upasthiti, upasthán*; *a. áne w, udyat, suprastut, áne ko prastut, ágim, bhavishyat, bhávi.*

CÔME-DY, *n.* (*Gr. komos, odé*) a play representing the lighter actions and passions of mankind—*Sawáng^h, nagl*—*Prahasananátak.*

CO-MÉDI-AN, *n.* an actor of comic parts, a stage-player, a writer of comedies—*Naqqál, naql-báz, khásh^h, ek qism kú bhát*—*Sawáing, vaihák, rángájur, nat, sawáingarachak, prahasananátakarachak.*

CÔMIO, *a.* relating to comedy, raising mirth—*Muta'alliq-i naql, masíhara, zarif*—*Prahasananátakasambandhi, háshar, tháhol, chuhli, háshak, kauruli.*

CÔMICAL, *a.* raising mirth, diverting, droll—*Hansáú^h, díl-bahliú, zarif*—*Hasyot-pidak, manbhiliú, vinodak, háshak, kauruli.*

CÔMICAL-LY, *ad.* in a comical manner—*Naql-bázi se, rasíkharaqi se*—*Hansáú ríti se, kauruli bháv se, chuhulpán se, háshaprakár se.*

CÔMICAL-NESS, *n.* the quality of being comical—*Naql-bázi, masíkharaqi, zaráfut, khush-tab'i*—*Tháholi, chuhul, chuhulpán, kauru, háshatwa.*

CÔME'LY, *a.* (*S. এমন*) graceful, decent—*Kháb-sírat, khush-numá, hásh, jamil*—*Sundar, súlup, rúpawán, súndiya.*

CÔME'LI-NESS, *n.* grace, beauty, dignity—*Kháb-sírat, khush-numá, kien, shán*—*Saundarya, lívanya súpáta, sundarata, sajavat, mayáda, mahatva.*

CÔMES-SÁTION, *n.* (*L. com, côm*) revelry—*Dhím-dhí se ásh-o'-ashrat, dhím ke ásh záqut*—*Ámodapúrvak sambhojan, utsavapúrvak jawn.*

CÔMET, *n.* (*Gr. komé*) a heavenly body with a train of light and eccentric motion—*Dum-dár saiyára, saiyára-i-dum-dár*—*Jháru, báham, dhúnaketu, ketutará.*

CÔMETE-ARY, *a.* relating to a comet—*Dum-dár saiyára ke mut-i'alliq, saiyára-i-dum-dár se nisbat dár*—*Jháru ká sambandhi, báhani kí rasíkhara, dhúnaketusambandhi.*

CÔMET-LIKE, *a.* resembling a comet—*Dum-dár saiyára-numá, saiyára-i-dum-dár ke mánind*—*Jháru ke eadris, báhani ke sadris, dhúnaketu ke eadris.*

CÔMET-ÓG'RA-PHY, *n.* a description of comets—*Báyán-i-dum-dár saiyára, dum-dár saiyára ká bayán*—*Dhúnaketuvarpan, ketuvarman.*

CÔMFIT, *n.* (*L. con, factum*) a dry sweetmeat; *v.* to preserve dry with sugar—*Ek qism kí khushk mithá, lútlá^h, qiláfi, meua, úchki dawa, v. mithái banána^h, chíni se párná^h*—*Ek prakár kí shukh mithái, modak.*

CÔMFIT-URE, *n.* a sweetmeat—*Mithá.*

CÔMFORT, *v.* (*L. con, fortis*) to strengthen, to enliven, to console, to cheer, *n.* support, countenance, consolation—*Qiwat d, zinda óil k, tazallí d, takín d, khátir-dári k, khush k, bashshush k*; *n. taquyat, quwat, madad, phor dár, taslím, tazallí, díl-díhí*—*háshaz d, man porhá k, sauj k, tejawán k, chatak k, dílasí d, áswásan k, dhíraj d, ánand d, pírasana k*; *n. áswásan, dháshas, saháyata, prabodh, dhíraj, sukh, chum, santosh.*

CÔMFORT-A-BLE, *a.* giving or admitting comfort—*Ásída hál, quwat-díh, takín bakhsh, farsh-bakhsh*—*Sukhi, swasth, súlhad, santoshak, ántid, swasthyajanak.*

CÔMFORT-A-BLE-NESS, *n.* estate of comfort—*Ásídap, quwat díh, takín-bakhshí, áram, chái^h*—*Swasthya, súshabti, saukhyá, súl h* [see. anand se, santosh se.]

CÔMFORT-A-BLY, *ad.* in a comfortable manner—*Ásán se, khushi se, chái se*—*Sukh.*

CÔMFORT-ER, *n.* one who administers comfort, the title of the Holy Spirit—*Khátir-nauáz, mun'ín, takín-bakhsh, áram-bakhsh, Rúku-l-quds yá Rúku-lláh ká khítáb*—*Áswásan, santoshad, prabodhak, pavitra átiná ká upan ún.*

CÔMFORT-LESS, *a.* without comfort—*Díl-tang, díl-shikasta, be-kas, be-chúra, be-cháin*—*Níranand, santoshahín, udás* [áram-díh 'aurat—*Áswásan úri, prabodhak úri.*

CÔMFORT-RESS, *n.* a female who comforts—*'Aurat khátir-nauáz, takín-bakhsh 'aurat,* COMIC. See under COMEDY.

CO-MÍTIAL, *a.* (*L. co, illia*) relating to the assemblies of the people of Rome, relating to an order of Presbyterian assemblies—*Rom ke qadím loqón kí majlisín ke muta'alliq, pádríyón ke ek jti, qe kí majlisín ke muta'alliq*—*Rom nagar ke presbíter loqón kí sabháon ká sambandhi, purohitón ke ek víshesh panth kí sabháon ká víshayak.*

CÔMMA, *n.* (*Gr. komma*) a point (,)—*Ek aísá nishán jaisá yeh (,)*—*Ek aísá chíhn jaisá yeh (,)*

COM'MA-TISM, *a.* briefness, conciseness—*Ikhtisār, ijmal, kotāhī*—*Ṣaṅkshiptatā, ṣaṅkshēp, ṣaṅkshipti, alpatwa.*

COM-MAND, *v.* (L. *com, mando*) to govern, to order, to lead as a general; *n.* the right of commanding, order, authority—*Hukūmat k., tahakkum rakhnā, farmānā, hukm d., hukm l.; n-dārī k., sālārī k.; n. sar-dārī, hukūmat, tahakkum, hukm, farmān, farmāish, ikhtigār, iqtidār, maqdār*—*Śāsan k., prabhutwak, ājñā k. wā d., ādes k., senāpatih, senā par ādhipatya k.; n. ādhipatya, adhyakshata, prabhutwa, ājñā, ādes, nides, adhikār, adhikritwa.*

COM-MAN-DANT', *n.* the commanding officer of a place or of a body of forces—*Qal'a-dār, hākim, sar-dār, sālār, tanj-dār*—*Garhī kā ādhipati, kisi sthān kā senānī, senāpati.*

COM-MAND-TO-RY, *a.* having the force of a command—*Hukūmat k. tāqat rakhnē w., sar-dārī ke barābar*—*Ādhipatya kā adhikārī, prabhutwa kī śakti rakhnē w., ādes ke tulya.* [ādeshtā, ādhipati, senānī, senādhyaaksh, senāpati]

COM-MAND'ER, *n.* one who commands, a leader—*Hākim, sar-dār, sipah-sālār*—*Ādesī,*

COM-MAND'ER-Y, *a.* a body of knights, the revenue or residence of a body of knights—*Mumtāz sawārōn kī jam'āt, mumtāz sawārōn ke guruh kī āmadanī yā jā-i-sukūnat*—*Kulīnasādhivag mātāt pratishthit ghūjcharhōn kā samūh, kulīnasādhivag arthāt pratishthit ghūjcharhōn ke samūh* kī pīptī wā nivāsasthān.

COM-MAND'ING, *a.* controlling, powerful—*Zabt k. w., hukūmat k. w., tāyat-war, muqawwī, mazīb*—*Anuśāsan k. w., śaktimān, prālab, balawān.*

COM-MAND'ING-LY, *ad.* in a commanding or powerful manner—*Zabt karne ke taur se, zabt se, tāqat se, zor se*—*Anuśāsanapūrvak, śakti se, bal se.*

COM-MAND'MENT, *n.* a mandate, a precept—*Hukm, imr, farmān, masla, nāsihat, pand*—*Ājñā, ādes, vidhi, nides.*

COM-MAN'DRESS, *n.* a female who commands—*Hukūmat karne-wālī, farmāne-wālī, sar-dārīn, hākimā*—*Adhikāminī, adhishthātī, ādhipatyakāminī.*

COM-MARK, *n.* (S. *meare*) a frontier—*Sar-hadd, hadd*—*Sewānā, sīmā*

COM-MAT'ERIAL, *a.* (L. *com, mater*) consisting of the same matter—*Ham jins, ek hī shai kā banā huā*—*Ekavastu, ekabhāv, ek hī dravya kā banā huā, ekamūrti*

COM-MEAS'U-RABLE, *a.* (L. *com, metior*) reducible to the same measure—*Ham-an-dās, mumkīn l-mayim-alak-hī-naushtarak, ham-ucan*—*Sāpavutia, samapūimān, samamātra, samamān.*

COM-MEM'O-RATE, *v.* (L. *com, memor*) to preserve in memory, to celebrate solemnly—*Yād-gārī rakhnā, tū'īm yā muhabbat ke sāth kisi shakhs yā majore kī yād-gārī k.*—*Smaran rakhnā, sudh banāye rakhi, kisi purush wā karm ke smaranārth parv mānnā, ādar wā prem se kisi ghatanā wā purush ke smaran kā utsav k.*

COM-MEM'O-RATION, *n.* public celebration—*Shādī, yād-gārī, yād-dihī*—*Kisi karm wā purush ke smaranārth utsavācharan*

COM-MEM'O-RATIVE, COM-MEM'O-RAT-ORY, *a.* preserving the memory of—*Yād-gār, yād-gārī bar par rakhnē w., smāran, nddesak, smaran banāye rakhnē w.*

COM-MENCE', *v.* (L. *com, in, itum* ?) to begin, to enter upon, to originate—*Shurū k. yā h., padā k., wujūd pakarnā, wujūd pakarnā, hāth l'gānā, jād k.*—*Ārambh k. wā h., lagnā, hāth dīnā, mālānā, nikālā, utpanna k. wā h.*

COM-MENCE'MENT, *n.* beginning—*Shurū, āgāz, ibtidā*—*Ārambh, prārambh, upakram*

COM-MEND', *v.* (L. *com, mendo*) to represent as worthy, to praise, to commit—*Sifārish k., taqrīb k., ta'rif k., tawfīf k., sipurd k., hauāla k.*—*Prasānsā k., sarāhnā, bai'ā k., samūpnā.*

COM-MEND'ABLE, *a.* worthy of praise, laudable—*Qābil-i-ta'rif, qābil-i-tahsīn, ta'rif ke lāiq, mustahsan*—*Prasānsaniya, kīrtaniya, prasānsā kīyo jāne ke योग्य, stutya.*

COM-MEND'ABLENESS, *n.* the state or quality of being worthy of praise—*Qābīliyat-i-ta'rif*—*Prasānsaniyatwa, kīrtaniyata, stutyatwa*

COM-MEND'ABLY, *ad.* laudably—*Ta'rif k. qābilyat se, tahsīn kī liyāqat se, qābil-i-ta'rif ke*—*Prasānsaniya prakār se, stutya bhāv se.*

COM-MEN-DATION, *n.* praise, eulogy—*Āfrīn, ta'rif, sitāish*—*Prasānsā, stuti, bai'ā.*

COM-MEND'ATORY, *a.* containing praise, holding in commendam, *n.* eulogy—*Pur-tahsīn, ta'rif-āmez, pādri kī ma'ash amānatan rakhnē v.; n. ta'rif, tahsīn, āfrīn*—*Stutimay, prasānsākar, dharmādhyāpakavrittī dharohar ke sadris rakhnē w.; n. prasānsā, stuti, bai'ā*

COM-MEND'ER, *n.* one who commends—*Sanā-khwān, āfrīn k. w., ta'rif k. w., maddāh, sipurd k. w.*—*Sharāhnē w., prasānsak, bai'ā k. w., stāvak, samūpne w.*

COM-MEND'AM, *n.* a benefice held in trust—*Pādri kī ma'ash io kisi shakhs ke pās amānat rakh hai*—*Dharmādhyāpakavrittī jo kisi jan ke hāth mein dharohar ke sadris rakhī hai.*

COM-MEN-DATOR, *n.* one who holds a benefice in commendam—*Wah shakhs jiske pās pādri kī ma'ash sipurd ho*—*Wah jan jiske pās dharmādhyāpakavrittī dharohar ke sadris ho.*

CÔM-MEN-SÂL-I-TY, *n.* (L. *con, mensa*) fellowship at table—*Ek hi mez par khânâ, ek sâth khânâ*^h—*Sahabhajitwa, ek sâth âhar k., ek sâth bhojan, pañtithbhojan, ek pânt meñ bhojan.* [Sahabhajan, ek s'jh bhojan k.]

CÔM-MEN-SÂ-TION, *n.* eating at the same table—*Ek hi mez par khânâ, ek ath khânâ*^h—

CÔM-MEN-SU-RATE, *v.* (L. *con, mensum*) to reduce to some common measure; *a.* reducible to a common measure, equal, proportionable—*Maqsûm-'alai-hi tak ghatânâ, maqsûm-'alai-hi-mushtarak nikalnâ, ham-andâz k., ham-wazn k.; a. mumkinul-maqsûm-'alai-hi-mushtarak, ham-andâz, ham-wazn, barâbar, muvâfîq, ham-andâz hone ke laiq*—*Samaparinâm k., samamân k.; a. samaparinâm, tulya, samamân hone ke yogya.* [hi-mushtarak, ham-andâz, ham-wazn—*Samaparinâm, samamân.*

CÔM-MEN-SU-RABLE, *a.* reducible to some common measure—*Mumkinul-maqsûm-'alai-*
CÔM-MEN-SU-RABLE-NESS, *n.* capacity of being compared with another in measure—*Qâbilîyat-i-maqsûm-'alai-hi-mushtarak, and-ir meñ dâsre ke sâth muqâbalâ kiye jâne ki qâbilîyat*—*Parimân meñ dâsre ke sâth milîye jâne ki yogyatî, samajhânî upatwa.* [mûqdâr se—*Tulya parimân se, samân parimân se.*

CÔM-MEN-SU-RATE-LY *ad.* with equal measure—*Ham-andâzi se, ham-wazni se, barâbar*
CÔM-MEN-SU-RÂ-TION, *n.* reduction to some common measure, proportion—*Maqsûm-'alai-hi-mushtarak kâ nikalnâ, ham-andâzi, ham-wazni, barâbari*—*Samaparinâmâtâ, samatâ, tulyatâ.*

CÔM-MENT, *v.* (L. *con, mense*) to write notes on, to expound, to explain; *n.* annotation, explanation, exposition—*Sharh likhnâ, tashrîhan bayân k., m'ni bayân k., ta'wil qe ta'bîr likhnâ* *n.* *sharh, ta'wil, t'bir*—*Tîkâ likhnâ, tîpanî likhnâ, kholkar samjhanâ, spashî rūp se prakâs k.; n. tîkâ, tîpanî, bhûshya, vyākhyâ*

CÔM-MEN-TA-RY, *n.* an exposition, annotation—*Sharh, tabir, ta'wil*—*Tîkâ, tîpanî, vyākhyâ, bhûshya.* [tikalekhak, bhûshyakar, vyākhyatâ.

CÔM-MEN-TÂ-TOR, *n.* an expositor or annotator—*Sharh, mafassir, mu'abbir*—*Tîkâkâr,*

CÔM-MEN-TER, *n.* an explainer, an annotator—*Sharh, mu'abber, mafassir*—*Tîkâkâr, tikâlekhak, vyākhyatâ, bhûshyakâr* [kalpanik, manasik.]

CÔM-MEN-TÛUS, *a.* invented, imaginary—*Îjâdî, khiyâlî, wahmî*—*Kaljut, kritrim,*

CÔM-MERCE, *n.* (L. *con, merce*) trade, traffic, intercourse, *v.* to traffic, to hold intercourse—*Tijarat, saudâgari, rûh-ravish, râh-rasm, ta'alluq, subhat; v. tjarat k., saudâgari k., râh-rasm rakhnâ, râh-ravish rakhnâ, ta'alluq rakhnâ, 'alâqa rakhnâ*—*Bâñjya, byopâr, vyavahar, lokasamsarg, gamaniguman, lokavyavahar, sañsarg; v. bâñjya k., byopâr k., kray vikray k., sañsarg k. wâ rakhnâ, vyavahar k. wâ rakhnâ.*

CÔM-MER-CIAL, *a.* relating to commerce—*Tijaratî, saudâgari, muta'alliq-i-saudâgari*—*Bâñjyasambandî* [—*Bâñjya ki drishtî se, byopâr ki drishtî se.*

CÔM-MER-CIAL-LY, *ad.* in a commercial view—*Tjarat ki nazir se, saudâgari ki nigâh se*

CÔM-MI-GRÂ-TION, *n.* (L. *con, migrare*) removal of a large body of people from one country to another—*Ek mulk se dâsre mulk ko bahut se logon ke guruh kâ intiqâl*—*Ek des se dâsre des ko bahut se logon kâ gaman.*

CÔM-MI-NÂ-TION, *n.* (L. *con, minor*) a threat, denunciation of punishment—*Dham-kâ, ta'nat*—*Tarjâ, bhartsun, abhiâp.* [sabhartsun, âkâsâk, sâsâp.]

CÔM-MIN-A-TO-RY, *a.* threatening—*Dhankî kâ, dhankî d. w., ta'nat d. w.*—*Satarjan,*

CÔM-MIN'GLE, *v.* (L. *con, S. mergere*) to mix into one mass, to blend, to unite—*Ek meñ milânâ, ek k., chatthâ k.* [k, bukni k.—*Tûk tûk k., chûm k., pîsân k.*

CÔM-MI-NÛ-TE, *v.* (L. *con, minuo*) to break into small parts, to pulverize—*Reza reza*
CÔM-MIN'U-T-ILE, *a.* reducible to powder—*Re-za-za kiye jâne ke qâbil, purze-purze kiye jâne ke laiq, safuf kiye jâne ke laiq*—*Chûrpanîya, khandnîya, chûr hone ke yogya, pîse jâne ke yogya.*

CÔM-MI-NÛ-TION, *n.* the act of breaking into small parts, pulverization, attenuation—*Zorra-zorra k., reza-sazi, patli k.*—*Chûrnatâ, chûmnikaran, mardan, pîsâw, pîsân k., pâr k.* [gam-khwarî k.—*Dayâ k., anukampâ k., mayâ k., karunâ k.*

CÔM-MIS'ER-ATE, *v.* (L. *con, miser*) to pity, to compassionate—*Rahm k., tars khânâ,*

CÔM-MIS'ER-A-BLE, *a.* worthy of compassion—*Qâbil-i-rahm, tarâkhum yâ riqqat ke laiq*—*Karunâ ke yogya, anukampya, dayâpâtra, dayâ ke yogya.* [karunâ.]

CÔM-MIS'ER-Â-TION, *n.* pity, compassion—*Rahm, riqqat, tarâkhum*—*Dayâ, anukampâ,*

CÔM-MIS'ER-A-TIVE, *a.* compassionate—*Sâhib-i-tard, sâhib-i-riqqat, naram-dil, shafiq, rahim*—*Karunâmây, karunâtmak, dayâwant, anukampak.*

CÔM-MIS'ER-A-TIVE-LY, *ad.* out of compassion—*Riqqat se, rahm se, shafuqat se*—*Karunâ-pûrvak, karunâ se, dayâ wâ mayâ se, anukampî se.*

CÔM-MIS'ER-Â-TOR, *n.* one who has compassion—*Mutarahhim, gam-khwar, rahim, sâhib-i-riqqat*—*Karunâtmak, karunâkar, karunâmây*

CÔM-MIT', *v.* (L. *con, mitto*) to intrust, to deposit, to send to prison, to perpetrate, to expose—*Hawala k., sipurd k., qaid-khâne ko bhejnâ, irtikâb k., khatre meñ dâlnâ, balâ meñ dâlnâ*—*Saupnâ, denâ, rakhnâ wâ dharnâ, samarpnâ k., dâlnâ, vandisâlâ ko bhejnâ, kâligâr ko pathavnâ, karnâ, sañsayasth k., bhay meñ dâlnâ*

- COM-MITMENT, COM-MIT'TAL**, *n* the act of committing, imprisonment—*Hawāla, sipurdag, qaid-kāline ko irsāl, irtikāb, qaid, hūb*—*Saunp, kartab, kriyā, acharan, kārāgar ko puṭwū, kāragirapraveś, vandiśālipravesan, kāragirāpreshan.*
- COM-MIT'TEE**, *n* persons selected to examine or manage any matter—*Panchāyat^h, logonki jamā tjo kis kām ke karne ko muqarrar ho*—*Niyuktasabha, kiriyasampidan ke nimitta niyuktasabha, karmasampadikāsabha.*
- COM-MIT'TEE-SHIP**, *n* office of a committee—*Panchāyat kā kām^h*—*Niyuktasabhipad.*
- COM-MIT'TER**, *n* one who commits—*Hawāla k. w, sipurd k w, muratikāb, qaid k. w, qaid-kāline ko bhejne w*—*Saunpne w, kartā, vidhāy, kāragār ko bhejne w, vandi-griha ko puṭbaune w.*
- COM-MIT'TI-BLE**, *a* that may be committed—*Sipurd kiye jāne ke qibil, kiye jāne ke laq, qaid kiye jāne ke qibil, qaid-kāline bhejne jāne ke liq*—*Saunpne jāne ke yogya, kartavya kāragār men praveś kiye jāne ke yogya, vandigriha men dale jāne ke yogya.*
- COM-MIS-SARY**, *n* a delegate, a deputy, an officer in the army who regulates provisions and ammunition—*Nab, wāl, pesh-kār, lashkari sar-angam aur rasad ke dāroge*—*Senā ke bhojanādi aur yuddhasāmagri kā adhyaksh, bhojanā-dhikārī.*
- COM-MIS-SARY-AT**, *n* the body of officers who regulate provisions and ammunition—*Lashkar, sar-angam aur rasad ke dāroge*—*Senā ke bhojanādi aur yuddhasāmagri kā adhyakshagan, bhojanādhiparikālpakasamūh.*
- COM-MIS-SARY-SHIP**, *n* the office of a commissary—*Nāib, niyābat, pesh-kārī, lashkari sar-angam aur rasad ke dār-gar*—*Pratinidhipad, niyogipad, senā ke bhojanādi aur yuddhasāmagri ke adhyaksh kā pad, bhojanādhikāripad.*
- COM-MISSION**, *n* the act of committing, a trust, warrant, charge, mandate, perpetration, a number of persons joined in a trust or office; *v.* to empower, to appoint—*Sipurdagi, irsāl, amān, sanad, dast-ūn, mukhtār-nāma, hawāla, tafīz, amānat, hukm, farmanāsh, irtikāb, kisi kām ke unjam ke liye muqarrar panch; v. ikhtiyār d, qudrat d, sanad d, muqarrar k.*—*Saunp, bhojā, nikshep, nyās pratyayapatra, ājānapatra, adhikār, rūsāh, āgā, ādeś, sanads, karnā, ācharan, kisi kām ke nimitta niyukt janasamūh, kisi kārya ke nimitta niyukt panch; v. adhikār d, śakti wā sāmār-thya d, niyukt k.*
- COM-MISSION-AL, COM-MISSION-ARY**, *a* appointing or appointed by a warrant of authority—*Sanad ya parwāne ke rī se muqarrar k w yā muqarrar kiya gayā*—*Pramāna patra wā ājānapatra ke dwārā niyukt k w wā niyukt kiya gayā.*
- COM-MISSION-ATE**, *v.* to empower—*Ikhtiyār d, qudrat d, sanad d.*—*Adhikār d, śakti wā sāmārthya d, samarth k.*
- COM-MISSION-ER**, *n* one empowered to act—*Amin, multhār-kār, wakīl, gumāshā*—*Niyogi, adhikārīwān, adhikārī, kumunivāh ke nimitta niyukt jan.*
- COM-MISSIONS**, *n* a joint, a seam—*Jor^h, gāth^h, sisan^h, sū^h, sildī^h*
- COM-MIX**, *v* (L. *con, misceo*) to mingle, to blend, to unite into one mass—*Ek mein milānā^h, ek^h k, ekathak^h*
- COM-MIXTION**, *n* mixture, incorporation—*Amēsh, judī judī chizon kā milāw, imtizāj, māl hātāg*—*Mīran, sanjog sānsarg, milāw.*
- COM-MIXTURE**, *n* the act of mingling—*Milāw^h.*
- COM-MODI-OURS**, *a* (L. *con, modus*) convenient, suitable, useful—*Ma'qūl, khūb, mu-wāfaq, munāsib, mafid, fāid-e-hāsh*—*Yathāyogyā, upayukt, upayogi, gunakārī.*
- COM-MODI-OURS-LY**, *ad* conveniently, suitably—*Uśāb se, khīb se, sukhā se^h, munāsabat se, muwāfaqat se*—*Yathāyogyā rup se yathochit prakār se, upayukt bhāv se.*
- COM-MODI-OURS-NESS**, *n* convenience—*Khūbī, āram, muwāfaqat, sukhā^h*—*Yathāyogyā-twa, upayogitā, yuktatā, upayog.*
- COM-MODITY**, *n* interest, advantage, any thing bought and sold, merchandise—*Narf, fūda, koi cheiz jo kharid fūrokh nā, saudā-sulf, jina, sandūgari kā usāb, māl-māl*—*Lābh, arth, pāl, prāpti, koi dravya jo kray vikray ho, bānījyadravya, byopār ki sāmagri.*
- COM-MODUS**, *n* a head-dress—*Orn^h, zarīnī topī ki ek qism*—*Striyon kā mastakābharan.*
- COM-MO-DORE**, *n* (Sp. *comendador*) the commander of a squadron—*Lashkari bahār kā sar-dār, bahārī sūkhāshīr*—*Jāyodhādhyaksh, yuddhanaukādhipati.*
- COM-MOD-U-LATION**, *n* (L. *con, modus*) measure, agreement—*Andaz, mūp^h, ittijāj, muwāfaqat*—*Parimān, mel, anurūpatā.*
- COM-MO-LITION**, *n*. (L. *con, mola*) the act of compressing and grinding—*Dabānā^h, COM-MON*, *a*. (L. *con, munus*) belonging to more than one, general, usual, vulgar, mean; *n* an open public ground; *v.* to share together—*Mushṭarak, 'amm, rūj, murawaj, mustāmal, kam-qudr, adnā, zāl, kamīna; n. maidin, sūr; v. sharik h.*—*Samānya, sādharan, prāyik, vyavahārik, āchārik, laukik, adharn, nich; n. patpar, gochar, sāmānyabhūmī, sādharan kshetra; v. sājhi h.*

- COM'MONS**, *n. pl.* the common people, the lower house of parliament, food at a common table—'A'wamm, 'amm log, *Inglistan men go log rāyat ki taraf se wakīl hote hain unki jamā'at*, 'amm kā khānā, *ek ha mez par khānā*—Sāmānya log, antyavarn ke log, prajapratimdisabha, pañatibhojan, ekapañtibhojan, gapauna
- COM'MON-A BLE**, *a.* held in common—*Mushtarak*—Sajho kī, bahusw mik, sāmānya
- COM'MON-AGE**, *n.* right to a common—*Mushtarak maidan meñ haqq*, 'amm maidan meñ istihqāq—Sāmānyabhumī men adhikār, sadhārā ksheti a meñ adlikar, gocha adlikar.
- COM'MON-AL-TY**, *n.* the common people—'Amm log, 'awamm—Sāmānya log, antyavarn ke log.
- COM'MON-ER**, *n.* one of the common people, a man not noble, a member of the house of commons—'A'wamm ka ek shakhs, 'amm darje kā ek shakhs, *Inglistan men go log rāyat ki taraf se wakīl hote hain unki jamā'at ka ek shakhs*—Antyavarn kā ek jan, antyavarniya, arulīn, prajapratimdisabhasād [bar, bahudhā, badut beī, pberpher
- COM'MON-LY**, *ad.* usually, frequently—*Aksar, besh tar, bārha*—Pray, bobut karke, bār-
- COM'MON-NESS**, *n.* the state or quality of being common—*Kusrat, aksariyat, tudawul, istihqāq*—Sādharanata, samanyatwa, bahulya, puchalan
- COM'MON-COUNCIL**, *n.* the council of a city or corporate town—*Kisi shahr ki 'amm majlis*—Kisi nagar ki sadharanaprajasabha. [dhindhoriqā^h
- COM'MON-CRIER**, *n.* one who gives public notice of things lost or for sale—*Duggi* wh.
- COM'MON-HALL**, *n.* the place where the inhabitants of a town meet—*Kisi shahr ke bakhandon kā majlis-khāna*—Kisi nagar ke mivāsīyon kā sabhālay.
- COM'MON-LAW**, *n.* unwritten law, which has been established by usage—*Rivāj, dastūr, 'amal*—Deskhār, desavyavahār, vyavaharavidhi
- COM'MON-PLACE**, *n.* a memorandum, a common topic; *v.* to reduce to general heads; *a.* ordinary, trite—*Baigaz, safina, yād-dasht*, 'amm mazmūn, 'amm mawzū'. *v.* 'amm jins yā nau' meñ k.; *v.* ray, muraway, 'amm—Samaranarthakalekh, sadharan prasang, sāmānya prakaran; *v.* ek jātīya nirdhāran k., bahusāmānya k., bahuvyapak k.; *a.* sādhanā i, samanya, chalit, prachalit, prasiddha.
- COM'MON-PLACE-BOOK**, *n.* a book in which things to be remembered are ranged under general heads—*Baigaz, safina, yād-dasht bāhi*—Samaranarthakapustak.
- COM'MON-WEAL**, *n.* the public good—'A'wamm ki bhalai, faiz-i-'amm—Prajā kā hit, prajā ki bhalai, sab kā hit
- COM'MON-WEALTH**, *n.* the state, the public, a government in which the supreme power is lodged in the people, a republic—*Saltanat*, 'awamm, *jumhūri saltanat, jumhūr*—Rājya, prajā, prajalok, prajaprabhutwa, prajādhipatyā, prajāpālī rājya.
- COM-MON-WEALTHSMAN**, *n.* one who favours a republican government—*Jumhūr-parast, jumhūr-parwar, dost-i-jumhūr*—Prajaprabhutwawadi, prajāpālī rājya upasak, prajādhipatyasahayak.
- COM-MONIT-IVE**, **COM-MON-IT-TO-RY**, *a.* (*L. con, monitum*) advising, warning—*Salāh dene w., nāsīh, āyāk k. w., khabar dene w.*—Upadeśak, parāmarsak, pratyādeśak, chetane w.
- COM-MO-RANCE**, **COM-MO-RAN-CE**, *n.* (*L. con, moror*) residence, habitation—*Maskan, makān, iqamat, bād-o-bāsh, qiyām, maskanat*—Ghar, vās, mivās.
- COM-MO-RANT**, *a.* dwelling, resident—*Sākin, bāshanda*—Vāsī, mivāsī.
- COM-MO-RIENT**, *a.* (*L. con, moror*) dying at the same time—*Ek hi sātth marne w.*, *ek hi waqt men marne w.*—*Ek hi samay meñ marne w.*
- COM-MOVE**, *v.* (*L. con, moveo*) to put into violent motion, to disturb, to agitate—*Harakat denā, mustarib k., jumbish denā*—Chilānī, hīlānā, asthūr k., vyākul k., dūlānī [jhat, hīlāw, khatbā, halbāl, dūnd, kalāh, ghabrahat.
- COM-MOTION**, *n.* tumult, disturbance—*Haqāna, kasabul, iztirār, holchul*ⁿ—Jhañ-
- COM-MOTION-ER**, *n.* a disturber of peace—*Fitna angez, tajāni, fante-bāz*—Bakheriyā, kshobhakar, kalahakari
- COM-MUNE**, *v.* (*L. con, munus*) to converse, to talk together, to hold intercourse—*Guft-gā k., ham-sukhan h., sarakār rakhnā, rāh-rasm rakhnā, rāh-rasmī h.*—Bāchtit k., sambhāshay k., āwagachchh rakhnā, rit bhānt rakhnā, sānsarg rakhnā.
- COM-MUNI-CABLE**, *a.* that may be communicated, capable of being imparted—*Zāhir hone ke qabūl, fāsh hone ke lāiq, bakhshē jāne ke lāiq*—Batliye jāne ke yogya, sānvadaniy, pratipadaniy, diye jāne ke yogya
- COM-MUNI-CABLE-TY**, **COM-MUNI-CABLE-NESS**, *n.* the quality of being communicable—*Zāhir hone ke qā rāyat, fāsh hone ki liyāqat, bakhshē jāne ki qabūliyat*—Batliye jāne ki yogyatā, sānvadaniyatā, pratipadaniyatwa, diye jāne ki yogyatā.
- COM-MUNI-CANT**, *n.* a partaker of the sacrament of the Lord's Supper—*Hazrat 'Isā ki yād-gārī ke rasmi khāne meñ sharik hone w.*—Isā kī mrityu ke smaranārthak ohojan kā sahabhojī.
- COM-MUNI-CATE**, *v.* to impart, to bestow, to reveal, to deliver, to partake of the sacrament of the Lord's Supper—*Kahnā^h, bakhshnā, zāhir k., denā^h, hazrat 'Isā kī yād-*

guri ke rasmī khāne mein sharik h. — Batlānā, samjhānā, de dālnā, prakās k., bolnā, Isā ki mrityu ke smaranāthak bhojan kā sahabhojī honā.

COM-MŪ-NI-CĀ-TION, *n.* the act of imparting, conference, conversation, intercourse, a common inlet, passage — *Ishā-v-rāz, denā^h, guft-gū, suwāl-jawāb, 'alāqa, ta'alluq, sarokār, rabt, i'ā-rasm, rāstā, guzar-gāh* — Bhed kholnā, vijnāpan, sañvad, sandeśavād, sampradān, pradān, bātehit, sambhāshan, ālap, gamanāgaman, sañsarg, samāgam, āwagachchh, sāmānyadwār, sāmānyapath.

COM-MŪ-NI-CATIVE, *a.* ready to impart, not selfish, not reserved — *Faiyūz, āshnā-mizāj, be-garaz, qair-mahjub, be-hijāb* — Sampradānāsīl, sañvadānāsīl, aswārthadrishṭi, kathanotsuk, ālapi, asāñkooḥi.

COM-MŪ-NI-CATIVE-NESS, *n.* the state or quality of being communicative, readiness to impart — *Faiyāzi, āshnā-mizāj, be-garazi, be-hijābi* — Sampradānāsīlatā, sañvadānāsīlatā, sañvāda-īlatwa, vijnāpakatwa. [w.]

COM-MŪ-NI-CAT-TO-RY, *a.* imparting knowledge — *Im batlāne n.* — Vijnāpak, vidyā d.

COM-MŪ-NION, *n.* intercourse, fellowship, common possession, union in faith and discipline, celebration of the Lord's Supper — *Āmul-raft, āmul-shud, rūh-rasm, 'alāqa, sarokār, unsiyat, uns, ham-sar, suhbat, mushtarak qabza, 'awām ki milkiyat, ham-dini, ham mazhab, dm aur mazhab mein ittifaq, Hazrat 'Isā ka yād-gāri ke khāne-pine ki nishast* — Āwājāhī, āwagachchh, sañsarg, sañgam, ālap, sājhā, mel, milap, sarvasādhārāp adhikār, dharm aur āchārāp mein mel, Isā ki mrityu kā smaranāthak bhojan.

COM-MŪ-NI-TY, *n.* the commonwealth, the body politic, common possession — *Jumhūr, guroh, khalq, khlilat, khāss-o-'amm, 'awām ki milkiyat* — Prajāprabhutwa, prajāpālitarājya, prajalok, prajā, janasamūh, sarvasādhārāp adhikār, sadhāraṇasattwa.

COM-MŪ-TE, *v.* (L. *com, mutō*) to exchange, to bargain for exemption — *Tabdīl k., badal dālnā, muḥādalat h., 'icaz mein h, rikāz ke liye shart yā band-o-bast k.* — Parivartan k., palṭā k., herpher k., chhṭkare wā mukti ke nimitta nyam wā bhugṭān k.

COM-MŪ-TABLE, *a.* that may be exchanged — *Mumkinu-t-tabdīl, muḥādala hone ke lāiq* — Parivartanīya, palte ke yogya. [rivartan, palte, herpher.]

COM-MU-TĀ-TION, *n.* change, alteration — *Tabdīl, adlā-badlī, 'icaz-mu'āwaza* — Vikār, pa- COM-MŪ-TATIVE, *a.* relating to exchange — *Muta'alliq-i-adlā-badlī, 'icaz-mu'āwaze ke muta'alliq* — Herpher wā palte kā sambandhī, parivartanavishayak.

COM-MŪ-TATIVE-LY, *ad.* in the way of exchange — *Adlā-badlī se, 'icaz-mu'āwaze se, muḥādale ki shart se* — Herpher se, palte ki ruti se.

COM-MŪ-TU-AL, *a.* (L. *com, mutuus*) jointly mutual, reciprocal — *Do-tarfī, jānibain, tarfain* — Do orā, paraspar, anyonya.

COMPACT, *n.* (L. *com, pactum*) an agreement, a contract, a league, a union — *Qaul-qa rār, shart, 'uḥd-o-paimān, ittifaq* — Niyam, nirdhārāp, bāchā, hor, sandhi, aikya, ekarā, mel.

COM-PACT, *v.* to join together, to unite closely, to league with; *a.* firm, solid, close, held together — *Milānā^h, gafs k., pur kār k., ittifaq k.; a. mazhūt, munjamid, gafi, kasif, pur, pur-kār, bastā* — Jorūā, ghanā k., gūhā k., saḡhan k., gaḡhin k., gāñṭunā, sandhī k., mel k.; *a.* thos, ghanā, gaḡhā, mvir, aviral, jakarā hua.

COM-PACTED-LY, *ad.* closely — *Gafsi se, pur-kārī se, saḡini se* — Saḡhanatā se, gaḡhepan se, avinalatāpūvak. [poḡhāpan, ghanatwa, gaḡhināī, gaḡhepan.]

COM-PACTED-NESS, *n.* firmness, density — *Gafsi, pur-kārī, bastagi, kasāfat* — Dirḡhatā, COM-PACT-LY, *ad.* closely, densely — *Kasāfat se, gafsi se, pur-kārī se* — Gaḡhināī se, gaḡhepan se, nivirāpūp se, ghanatā se.

COM-PACT-NESS, *n.* firmness, closeness — *Mazhūt, kasāfat, saḡini, gafsi, pur-kārī* — Dirḡhatā, poḡhāpan, nivirātā, ghanatwa, gaḡhinū, gaḡhepan.

COM-PACTURE, *n.* close union, structure — *Jakur-bandī, tarkīb, sākhṭ, bandish* — Gaḡhā-mel, ghanī banawāt, daul. [samās, sañhati.]

COM-PĀ-GĒS, *n.* (L) a system of many parts united — *Murakkab shai* — Samāhār, COM-PĀ-GĒ-NATE, *v.* to set together — *Ekatṭhā bāithānā yā rakhnā^h, milānā^h, jorṇā^h.*

COM-PĀ-GĒ-NĀTION, *n.* union, structure — *Ittifaq, mel^h, tarkīb, sākhṭ* — Sañyog, sañhati, banāwat.

COMPA-NY, *n.* (L. *com, panis*?) persons assembled together, fellowship, a band, a society, a body corporate, subdivision of a regiment; *v.* to associate with — *Majlis, rifā-qat, ikhtilāt, unsiyat, suhbat, ham-rāhī, tājfa, jamā'at, firqa, mardumān ki ijlās jo sar-kār ke hukm se murattab hoti hai aur jiskā iḥtiyār aur iqtidār ek hi hākīm kā sā hotā hai, tuman*; *v.* *ham-rāhī k., suhbat rakhnā* — Sabhā, samāj, saḡgati, sāth, saḡ, sañsarg, samūh, dal, jathā, maḡdālī, pañchāyat, toḡ; *v.* sāthī k., sāthī h., sañsarg k.

COM-PAN-ION, *n.* one who keeps company with another, an associate, a fellow, a mate — *Ham-suhbat, ham-rāhī, ham-dam, ham-nishīn, ham-jalsa, rafiq, sharik, yār-gār* — Sahavartī, sāthī, saḡi, sakḡā, ānuchar.

COM-PAN-ION-ABLE, *a.* social, agreeable — *Āshnā-mizāj, majlis-dost, milansār, har-dil-'azīz,*

- pasandida*—Milāpi, meli, maitreya, tushṭikar, anukūl, santoshak, ramiya, manorah-jak. [kat—Saṅg, saṅg, saṅgati, saṅsarg, sijhā.]
- COM-PAN'ION-SHIP, *n.* company, fellowship—*Suhbat, rifāqat, murāfaqat unsīyat, shira-*
- COM-PARE', *v.* (L. *con, paro*) to estimate one thing by another, to liken; *n.* the state of being compared, similitude—*Muqābala k, tashbih d, mushāba at d; n. muqābala, mushābahat*—Milānā, taulnā, launiyā d, upamā d, tulya k., sadriś k.; *n.* upamā, launiyā, tolan, sadriśya.
- COM-PAR-A-BLE, *a* worthy to be compared—*Munkinut-tashh h, muqābala kiye jāne ke lāiq, muqābil*—Upameya, tulanīya, launiyā kiye jāne ke yogya, tulypakaranayogya
- COM-PAR-A-BLY, *ad.* of equal regard—*Mushābahat k qābilyat se, tashbih diye jāne kī liyāqat se*—Upameyatāpūrvak, tulaniyatwapiūvak.
- COM-PAR-ATES, *n. pl.* two things compared—*Do khiz jiakā muqābala ho*—Do vastu jin-kī paraspār launiyā dī jāy, do padāth jo āpas meñ milāye jāyā.
- COM-PAR-TIVE, *a.* estimated by comparison—*Nisbat se takhmina kiya gayā, muqābale se tajwiz kiya gayā*—Launiyā se atkal kiya gayā, upamā ke dwārā nirmit, sāpekshay, anyāpeksh. [purvak, anyāpekshya, sāpet bhyā.]
- COM-PAR-TIVE-LY, *ad.* by comparison—*Muqābale ke rī se, ba-nisbat, nisbaten*—Upamā-
- COM-PAR'ER, *n.* one who compares—*Muqābala k. w., mushābahat dene w.*—Launiyā d. w., tulanā k. w., upamā d. w., tulya k. w.
- COM-PAR'I-SON, *n.* the act of comparing, a comparative estimate, a simile, inflection of an adjective—*Tushbih, muqābala, nisbat andāza, muqābale ke rī andāz, mushābahat, tamsil, gardān-i-sifat yā tafzīl-i-sifat*—Upamā, upamiti, upamān, utprekshā, upamā ke dwārā nirnay, dīrṣhānt, viśeshanatulyatā, viśeshanatolan.
- COM-PART', *v.* (L. *con, parts*) to divide—*Khāna-khāna k, taqsim k., judā judā k.*—Vibhāg k., nyāyā nyārā k.
- COM-PART, *n.* a member, a division—*Qat'a, hissa*—Vibhāg, khaṇḍ, anś.
- COM-PAR-TITION, *n.* the act of dividing—*Taqsim, hissa-hissa yā khāna-khāna k.*—Vibhig. [chhed, anś, khaṇḍ.]
- COM-PART'MENT, *n.* a division, a separate part—*Hissa, khāna, judā qat'a*—Bhāg, parich-
- COM-PART'NER, *n.* a partaker, a sharer—*Sharik, hissa-dār*—Sājhī, baṭait, anśī, bhigī.
- COM-PASS, *v.* (L. *con, passum*) to encircle, to walk round, to besiege, to obtain; *n.* circle, grasp, reach, space, an instrument by which ships are steered; *pl.* an instrument for drawing circles—*Halqa bāndhnā, ihāta k., gird-āwarī k., muhāsara k., hāsīl k.; n. halya, dāwra, dawra, garda, gardish, girift, rāsīn, was'at, miqdār, quth-numā, qibla-numā; pl. pargār yā parkār*—Gherna, garerna, chhenkna, rūndhnā, pānā, upjān k., lābh k.; *n.* gherā, ghumāw, parवेशan, maṇḍal, pakār, grahap, pahuñch, parimān, vistār, dīnnirupapayautra, samudrapathanirnayayautra, dīnnirnavayantia; *pl.* karkāṭak. [anukampī, karuṇādratā, mayā.]
- COM-PASS'ION, *n.* (L. *con, passum*) pity—*Rahm, tars, riqqat, dard*—Karūṇā, dayā,
- COM-PASS'ION-A-BLE, *a.* deserving of pity—*Riqqat yā tars ke qābil, rahm yā dard ke liiq*—Karūṇāpātra, dayāyogya.
- COM-PASS'ION-ATE, *a.* inclined to pity, merciful; *v.* to pity, to commiserate—*Sāhib-i-dard, sāhib-i-tars, sāhib-i-riqqat, shafiq, mushfīq, mihr bān; v. rahm k, gam-lhwārī k., tars khānā*—Karūṇāmay, anukampak, karuṇāwant, dayālu, kripīlu; *v.* karuṇā k., hamjoli, dekhkar khed k., anukampā k.
- COM-PASS'ION-ATE-LY, *ad.* mercifully, tenderly—*Mihr-bānī se, shafiqat se, narm-dilī se, karīmāna, rahm se, tars yā riqqat se*—Karūṇāpiūvak, kripā se, dayā wā mayā se.
- COM-PASS'ION-ATE-NESS, *n.* the state or quality of being merciful—*Sāhib-i-dardī, sha-fiqat, tars, riqqat*—Karūṇāmayatwa, dayālutā.
- COM-PAT-ERNI-TY, *n.* (L. *con, pater*) relation of a godfather—*Dharam bāp kā nātū*—Dharmapitritwa, dharmapitā kā bhaw.
- COM-PAT'I-BLE, *a.* (L. *con, peto*) consistent with, suitable to, agreeable—*Muwāfiq, munāsib, liiq, qābil*—Aviruddh, yogya, upayukt, anusiri.
- COM-PAT'I-BILI-TY, COM-PAT'I-BLE-NESS, *n.* consistency, suitability, agreement—*Muwā-fiqat, munāsabat, liyāqat, mutābaqat*—Aviruddhatā, yogyatā, upayuktatī, avirodh, anusaritwa.
- COM-PAT'IENT, *a.* (L. *con, patior*) suffering together—*Ham-gam-khwār, dūstre ke sāth taklif bar-dāshī k. w.*—Dūstre ke sāth dukh bhogne w.
- COM-PATRIOT, *n.* (L. *con, patria*) one of the same country; *a.* of the same coun-try—*Ham-watan, watani; a. ham-watan*—Swadesāj, swadesīya, ekadesāvāsī; *a. ekadesīya, swadesāj.*
- COM-PEER', *n.* (L. *con, par*) an equal, a companion; *v.* to be equal with, to mate—*Ham-sar, ham-martaba, ham-darja, rafiq; v. ham-sar h., barābar k. yā h.*—Samāna-padasth, tulyavritti, saṅgi, sāthī; *v. tulya h., tulyapadasth k. wā h.*
- COM-PEL, *v.* (L. *con, pello*) to force—*Jabr k., zor yā zabar-dastī se koi kām karānā, majbūr k.*—Baladwārā karānā, bal se karānā.

- COM-PÊL/LA-BLE, *a.* that may be forced—*Jo majbûr kiya jāy, jisko majbûr kar sakeñ*—*Jis se baladwārā karā sakeñ, jis par bal chal sakai.*
- COM-PÊL/LA-TO-RY, *a.* having power to compel—*Majbûr karne kī tāqat rakhne w., zor yā zabar-dasti se koi kām karāne kī tāqat rakhne w.*—*Bal se koi kām karāne ko samarth.* [*w.*—*Baladwārā koi kām karāne w., bal se karāne w.*]
- COM-PÊL/LER, *n.* one who compels—*Majbûr k. w., zor yā zabar-dasti se koi kām karāne*
- COM-PÊL/SION, *n.* act of compelling, force—*Zor, zabar-dasti, zor-āwari, ziyādātī, zulm, jabr, ta'addī, bid'at*—*Balatkār, bal, pramāth.*
- COM-PÊL/SA-TO-RY, COM-PÊL/SIVE, COM-PÊL/SO-RY, *a.* having power to compel, forcing—*Zulimāna. zabar-dast, saikht, nā-guzār, ja'ri*—*Balatkārī, baladwārā koi kām karāne ko samarth. prabal.* [*dasti se*—*Baladwārā, bal se, balatkār se.*]
- COM-PÊL/SIVE-LY, COM-PÊL/SO-RI-LY, *ad.* by force—*Ja'ran, qahrān, ba-zor, zulm se. zabar-*
- COM-PÊL/LĀTION, *n.* (*L. con, pello*) style or manner of address—*Laqab, khitāb*—*Ābhāshan, āmantran, abhivād, upādhi, sambodhan kī rit.*
- COM-PÊND, COM-PÊN'DI-UM, *n.* (*L. compendium*) an abridgment, a summary—*Ikhtisār, ijmāl, intikhāb, khulāsa*—*Saukshēp. saṅgrah, saṅhār, sir, sārāsaṅgrah.*
- COM-PÊN'DIOUS, *a.* short, abridged, concise—*Mukhtasar, mujmal, muntakhab*—*Saukshipt, saṅgrihit, saukshēpik, avistīrn, parimit.*
- COM-PÊN'DI-ONLY, *ad.* shortly, summarily—*Ikhtisār se, intikhāb se, mukhtasaran, mujmalan*—*Saukshēp se, thoro mēñ, avistīrapūrvak* [*saṅgrah, sār.*]
- COM-PÊN'DIOUS-NESS, *n.* shortness, brevity—*Ikhtisār, ijmāl, intikhāb*—*Saukshēp,*
- COM-PÊN'SATE, *v.* (*L. con, pensum*) to give equal value to, to make amends for—*Ajr yā juzā d., talāfi k., 'iwaz d., badlā k.*—*Paritoshik d., pratiphal d., parisodh k., kshati puri k., nyūnatā puri k.* [*Paritoshik. pratiphal, kshatipūnay, dand.*]
- COM-PÊN-SĀTION, *n.* amends, remuneration—*Jazā, badlā, talāfi, mukāfāt, 'iwaz, ajr*—
- COM-PÊN'SA-TO-RY, *a.* making amends—*Talāfi k. w., juzā d. w., 'iwaz yā ajr d. w.*—*Paritoshik, pratyupakari, kshatipirak*
- COM-PÊTE', *v.* (*L. con, peto*) to strive for the same thing as another, to rival—*Jis shai ke liye dūsrā koshish karne usi ke hāsīl karne ke wāste ap koshish k., kisi chiz ke liye dūsrē ke sāth muqābala k., ham-sarī k., ham-chashni k., barābarī k., riqābat k.*—*Jis vastu ke nimitta dūsrā abhilāshī ho usi ke nimitta ap yatna k., paraspar śreshth hone kī cheshṭā k., hiskā k.*
- COM-PÊTY'TION, *n.* rivalry, contest for superiority—*Ham-sarī, muqābalat, munāza'at, riqābat, muqāwanat, buzurgī ke liye muqābala*—*Hiskāhiskī, paraspar śreshth hone kī cheshṭā, sparddhā, parasparābhībhavechhā, saṅgharsh, śreshṭhātā wā utkriṣṭhātā ke nimitta laī.*
- COM-PÊT'TOR, *n.* a rival, an opponent—*Ham-sar, ham-muqad, ham-matlab, muqābil, mukhālif*—*Ekārtbhābhilāshī, sparddhī, pratisparddhī, pratipaksha, pratirodhī.*
- COM-PÊT'TO-RY, *a.* in competition—*Muqābalat mēñ, riqābat mēñ, muqāwamat mēñ, ham-sarī mēñ*—*Sparddhā mēñ, hiskā mēñ, paraspar śreshth hone kī cheshṭā mēñ, saṅgharsh mēñ, parasparābhībhavechhā mēñ*
- COM-PÊT'TRESS, COM-PÊT'TRIX, *n.* a female who competes—*Jo 'aurat ham-matlab ho, jo 'aurat ham-muqad ho, jo 'aurat muqābalat kare*—*Ekārtbhābhilāshinī. hiskā karne wālī sthī, jo sthī dūsrē kī apekshā śreshth hone kī cheshṭā kare.*
- COM-PÊ-TENT, *a.* suitable, moderate, qualified—*Lāiq, muvājiq, mu'tadil, qābil*—*Yogya, upayukt, mit, parimit, sam, samarth, karmaksham, kāryaksham*
- COM-PÊ-TENCE, COM-PÊ-TEN-CEY, *n.* sufficiency—*Kifāyat, wajh-i-kafāf, āsāda-hālī, farā-gat*—*Samarthyā, yogyatwa, yukṭatā, yatheshṭatā.*
- COM-PÊ-TENTLY, *ad.* adequately, moderately—*Munāsabat se, ba-qadr-i-izārīrat, ba-qadr-i-ihṭiyāj, āndāze se*—*Tulya rūp se, upayukt rūp se, yatheshṭapūrvak, parimit rūp se.*
- COM-PILE', *v.* (*L. con, pila*) to collect from various authors, to compose—*Kitābnī mēñ se intikhāb k., jam' k., tālif k., furūham k., taswīf k.*—*Saṅgrah k., saṅchay k., bāṭornā, likhnā, granth nirmān k.* [*sārāsaṅgrah, saṅhītā, saṅchay, bāṭor, dher, rāsī.*]
- COM-PI-LĀTION, *n.* a collection, an assemblage—*Tālif, muntakhab, najm'a*—*Saṅgrah,*
- COM-PILE-MENT, *n.* the act of heaping up—*Jam' k., farāhom k.*—*Sanchay, bāṭor.*
- COM-PIL'ER, *n.* one who compiles, a collector—*Muallif, jum'ā*—*Saṅgrahakār, saṅchayakārī, saṅchayī.*
- COM-PLĀ-CENT, *a.* (*L. con, placeo*) civil, affable, having a desire to please—*Mulāim, sāhib-i-sulūk, murawwātī, khalīq, khush karne ko mushtāq*—*Śishtāchārī, śisht, suṣīl, ālāpī, tushṭī karne ko ichchhuk.*
- COM-PLĀ-CENCE, COM-PLĀ-CEN-CEY, *n.* pleasure, satisfaction, civility—*Khushi, taskīn, dil-jam'i, khātir-jam'i, razā-mandī, murawwāt, ahlīyat, inshāniyat, khulq*—*Ānand, harsh, prasannatā, hulas, tushṭī, santosh, suṣīlatā, śishtatā.*
- COM-PLA-CÉN'TIAL, *a.* causing pleasure—*Taskīn-bakhsh, farhat-bakhsh*—*Tushṭikar, santoshakar, āmodak, ānandakar.*

- COM-PLA'CENT-LY, *ad.* in a soft or easy manner—*Muláimat se, narmi se, bashsháshí se*—*Komalatá se, midutá se, sishatá se, tushit man se*
- COM-PLA'IN', *v* (L. *con, plango*) to lament, to find fault, to bewail—*Afsos k., shikáyat k., nálísh k., faryád k., nála k.*—*Viláp k., vilápapúrvak apne vishay meñ nivedan k., susok nivedan k., dosh laganá, vivád k., háy háy k. khed k., +of k.*
- COM-PLA'IN'ANT, *n.* one who urges a suit—*Faryádi, gila-guzár, nálísh-mand, nálíshí, mudda'i*—*Vivádárthí, abhiyóktá* [thi, khed k. w]
- COM-PLA'IN'ER, *n.* one who complains—*Sháki, nálíshí*—*Vilápi, háy háy k. w., vivádú-*
- COM-PLA'IN'ING, *n.* expression of sorrow—*Nála, zári*—*Khólapiakás, vilápaprakás.*
- COM-PLA'INT', *n.* lamentation, malady, accusation, information against—*Qam, ham-o-gam, bimári, káhlí, nálísh, shikua, shikáyat*—*Khed, sok, viláp, rog, vyadhí, vivád, abhiyog, uláhná, pašunya.*
- COM-PLA'ISANT', *a.* (L. *con, placeo*) civil, courteous, desirous to please—*Khalíq, sáhl-i-ahláq, khush-ahláq, nek-nihád, khush karne ko mushtág*—*Sabhyá, susil, shisht, priyavád, tushit karne ko ichchhuk.*
- COM-PLA'ISANCY, *n.* civility, courteousness—*Khulq, murawwat, ádam-garí, insáníyat, akhláq*—*Sabhyatá, susílatá, shishtatá, shishtachár*
- COM-PLA'ISANTLY, *ad.* civilly, politely—*Khulq se, ahliyat se, insáníyat se, murawwat se, muláimat se*—*Sabhyatá se, susílatá se, shishtatá se, shishtachár se*
- COM-PLA'NATE, COM-PLANE', *v* (L. *con, planus*) to make level—*Chavras k., lará-bar k., chiknáná^h*—*Sam wá samán k.*
- COM-PLE-MENT, *n.* (L. *con, pleo*) the full number or quantity, perfection—*Púri (i' dád, purá nigdád, kamál yá tamámí*—*Parisañkhya, puripúrvak, purisañkhya, sampurn parman, sampurnatá, purti.* [sampurn k. w]
- COM-PLÉ-MENT'AL, *a.* filling up, completing—*Púrá k. w, kamál yá tamám k. w*—*Púrvak,*
- COM-PLÉTE', *v* (L. *con, pléto*) to fill to perfect, to finish: *a.* full, perfect, finished, ended—*Púrá k., kamál k. kamíl k. tamám k., anjám ko pakhuncháná, a purá^h, kamíl, khatm, ákhír, sar-ámad*—*Sampurn k., sampanna k., siddh k., samápt k., o. sampurn, sampanna, siddh, sansiddh, samápt* [se, sampannabhav se siddh rup se, nipat]
- COM-PLÉT'ELY, *ad.* fully, perfectly—*Sar á sar, tamám se, tamám-o-kamál*—*Sampurn rup*
- COM-PLÉT'EMENT, *n.* the act of completing—*Kamál k., kamíl k., purat^h, tamámí*—*Sampurnakatap, siddh*
- COM-PLÉT'ENESS, *n.* state of being complete—*Tamámí, kamál, takmíl, intihá, ikhtitám*—*Sampurnatá, sampurnatá, purti, sansiddhí, samápti*
- COM-PLÉTION, *n.* fulfilment, perfect state—*Kamál, takmíl, tamámí, ikhtitám*—*Sampurn, sádhán, sampádan, nirvāh, siddhí, sansiddhí, samápti, misbpatti, puripák*
- COM-PLÉTIVE, *a.* making complete, filling—*Kamíl k. w, tamám k. w, purá k. w*—*Samápak, sampápak, sádhak, púnak, puripúrvak.*
- COM-PLÉTO'RY, *a.* fulfilling, accomplishing—*Púrá k. w, anjám ko pakhuncháné w, tamám-o-kamíl k. w*—*Paripúrvak, púrvak, samápak, sampápak, sádhak, siddh k. w, nibérne w.*
- COM'PLEX, *a* (L. *con, plexum*) of many parts, not simple, intricate, *n.* collection—*Murakkab, pech-dar-pech, pechida; n. ijmá', majma'*—*Sañkarikrit, misrit, sámásuk, asaral, uljhá; n. samub, bator.*
- COM-PLÉX'ED-NESS, *n.* compound state—*Murakkab hálát*—*Misritavasthá, sañkiranadá*
- COM-PLÉX'ION, *n.* involution, colour of the skin, temperament of the body—*Pech, badan ká rang, nozāj*—*Uljheá, uljhaw, varn, saritavarn, prakriti, dehaswabháv, sarirabháv.*
- COM-PLÉX'ION-AL, *a.* pertaining to complexion—*Badan ke rang ke muta'alliq, mizāj se nisbat-dár*—*Dehaswabhávasambandhi, prakrit, sarirabhávavishayak, saritavarnavishayak.* [dehaswabháv se]
- COM-PLÉX'ION-AL-LY, *ad.* by complexion—*Badani rang se, mizāj se*—*Saritavarn se,*
- COM-PLÉX'ION-AL-RY, *a.* relating to complexion—*Badani rang ke muta'alliq, mizāj ke muta'alliq*—*Saritavarnsambandhi, dehabhávavishayak, prakritisambandhi.*
- COM-PLÉX'IONED, *a.* having a complexion—*Rang-dár, mizāj-dár*—*Varnayukt, savarn, prakritivishit.* [—*Sañkar, misritavasthá, misratá, sañkirnatá, uljhaw.*]
- COM-PLÉX'ITY, COM-PLÉX-NESS, *n.* state of being complex—*Murakkab hálát, pechidagi*
- COM-PLÉX-LY, *ad.* in a complex manner—*Murakkab taur se, pech se*—*Sañkar se, misratá se, lapet se, uljhaw se.*
- COM-PLÉX'URN, *n.* involution, complication—*Pech, uljhaw^h*—*Lapet, uljherá.*
- COM-PLI'ANCE. See under COMPLY.
- COM-PLI-CATE, *v.* (L. *con, plico*) to entangle, to involve; *a.* compounded of many parts—*Lapetrná^h, uljháná^h, phasáná^h, pháundná^h*. *a.* *murakkab, pechida*—*a.* *Misrit, sañkirn, asaral*
- COM-PLI-CATE-LY, *ad.* in a complicated manner—*Pechida taur se, pechidagi se, murak-lab hálát se*—*Lapet se, uljhaw se, uljheá se, sañkar se, misratápúrvak*

COM-PLI-CATE-NESS, *n.* the state or quality of being complicated—*Pechāda hālat, uljhī hālat, murakkab hālat*—Uljhāw, uljherā, mīratā, saṅkai.

COM-PLI-CĀ'TION, *n.* a mixture of many things, intricacy—*Murakkab, pechādagi, pech*—Saṅkar, mīratā, lapet, uljhāw.

COM-PLI-MENTH, *n.* (*L. con, pleo*) an act or expression of civility; *v.* to flatter, to praise, to congratulate—*Mudārāt, mudārā, salām*; *v. khush-āmād k., zāhir-dāri k., ta'rif k., mubarak-bād d., mubarak-bādi d.*—Śishtīchār, mānokti, sāntwokti, namas-kār; *v. lallopatto k. mithyā prasaṅsā k., stuti k., sarālnā, bhāi k., dhanyavād k., jayjaykār manānā. takallufāna*—Stutisūchak, śishtatāprakāśak, stutimay, priyavādī.

COM-PLI-MEN'TAL, *a.* implying compliments—*Ta'rif-namā, salām-namā, tumalluqāna*.

COM-PLI-MEN'TAL-LY, *ad.* by way of civility—*Takrīm-tawāzu' se, akhlāq se, insāniyat se*—Śishtatā se, suśilatā se, āwbhāw se, śishtīchār se.

COM-PLI-MEN'TA-RY, *a.* expressive of compliment—*Tamalluqāna, takallufāna, ta'rif-āmez, salāmī*—Stutinay, sāntwavād, priyavādī.

COM-PLINE, *n.* (*L. con, pleo*) the last act of worship at night which completes the service of the day—*'Ishā, shām ki namāz*—Śānjh kī pūjā, rātripūjā.

COM-PLOT, *n.* (*L. con, S. plihtan*?) a conspiracy, a confederacy in crime—*Bandish, gunāh meṁ sāzish*—Gut, kuparāmārs, kūtasāhsarg, aparādh meṁ gut wā ekārā.

COM-PLŌT', *v.* to form a plot, to conspire—*Sāzi h k., bandish h.*—Gut k, kumantrapānā k, kūtasāhsarg k, buri riti se ekārā k. [Innī bāt kī ekārā.]

COM-PLŌT'MENT, *n.* a conspiracy—*Bandish, sāzish*—Gut, kūtasāhsarg, kuparāmārs, COM-PLŌT'TER, *n.* a conspirator—*Bandishi, mansūbe meṁ sharik, ham-sāzishi, bad-andeshi*—Kūtasāhsargī, kūtasāhit, pāpasāhit, kumantrapakārak, kumantrapā meṁ rahne w.

COM-PLY', *v.* (*L. con, pleo*) to yield to, to accord with, to suit with—*Rāzi jā razā-mand h., tābī' h., qabūl k., muwāfiq h.*—Sammat h. dabnā, māmū, angikār k., upayukt h., mūlnā, samān h. [kar sake, jo chāp sake dab sake wā nay sake.]

COM-PLI'A-BLE, *a.* that can bend or yield—*Jo qabūl kar sake, jo jhuk sake*—Jo swikār

COM-PLI'ANÇE, *n.* the act of yielding, submission, compliance, pertonance—*Razā-mandī, istirāz, marzi, tābī'-dāri, khulq, insāniyat, khush-karne kā shauq, adā, ijāz, an-jām*—Sammati, anumati, swikār, amroddh, anuvitti, suśilatā, śishtatā, tashit karno kī icchebhā, kriyā, nibeṛā, saṁsiddhi.

COM-PLI'ANT, *a.* yielding, bending, civil—*Qabūl k. w., mulāim, jhukne w., dabtāb, khaliq, khush-akhlāq, sāduh-i-khulq*—Anurodhī, swikār k. w., māme w., chāpū, chāpne w., vinayī, śisht, suśil, sabhya.

COM-PLI'ER, *n.* one who complics—*Rāzi h. w., qabūl k. w., jhukne w.*—Angikār k. w., swikār k. w., māme w., chāpne w., dabne w.

COM-PŌN'ENT, *a.* (*L. con, pono*) forming a compound; *n.* an elementary part of a compound body—*Murakkab banāne w.* *n. juz, furd, kisi murakkab kā juz*—Saṅkara-rachak, saṅkarasādhak; *n.* saṅkarāvayav, saṅkaraṅs, saṅkar kā ek khaṇḍ.

COM-PŌN'EN-CY, *n.* mixture, combination—*Ame-ish, utisāl, paicvastagi*—Milāw, sam-melan, mīraṇ.

COM-PŌRT', *v.* (*L. con, porto*) to agree, to suit, to bear; *n.* behaviour, conduct—*Muwāfiq h. jā k., mutābiq k. jā h., bar-dāsh k., rawish chalnā*; *n. rāh-rawish, waz', atwār, rawish, tariqa*—Yogya k. wā h., upayukt k. wā h., sahnā, chalan chalnā, ācharaṇ k.; *n. ācharaṇ, chāl chalan, vyavahār.*

COM-PŌRT'A-BLE, *a.* suitable, consistent—*Muwāfiq, munāsib*—Yogya, upayukt, aviruddh.

COM-PŌRT'MENT, *n.* behaviour, demeanour—*Rāh-rawish, waz', rawish, tariqa, atwār*—

Ācharaṇ, vyavahār, chāl chalan.

COM-PŌSE', *v.* (*L. con, positum*) to put together, to form a compound, to write as an author, to calm, to adjust, to settle—*Tartib d., murattab k., murakkab banānā, tasmiṁ k., inshā k., taskīn d., zabt k., durust k., islāh d., raf' k., tasiya k., munqati k.*—Ekatra dharna, saṁsthāpan k., ekatra k., ek meṁ milānā, saṅkar k., granth rachnā, granth banānā, dhīraj d., thānbnā, sudbārnā, thikthāk k., saṁwārnā, niptānā, miṭānā, niwārnā. [Sānt, dhīr, gambhīr, sthīr, nirudvigna.]

COM-PŌSED', *p. a.* calm, serious, sedate—*Salim-tab', sanjda, mustaqill, bā-qarār*—

COM-PŌS'ED-LY, *ad.* calmly, seriously, sedately—*Salim-tab'ī se, sanjdagī se, istiqāl se, bā-qarār*—Dhīr rūp se, gambhīratāpūrvak, sthīratā se, nirudvignatā se.

COM-PŌS'ED-NESS, *n.* calmness, sedateness—*Salim-tab'ī, sanjdagī, istiqāl, qarār*—Sāntatā, sānti, nirakulātā, nirudvignatā.

COM-PŌS'ER, *n.* one who composes—*Muscannif, inshā-pardāz, taskīn-bākhsh, qarār d. w.*—Granthakār, virachak, rachak, sānt k. w., dhīraj d. w.

COM-PŌS'TRE, *a.* applied to the last of the five orders of columns because its capital is composed out of those of the other orders—*'Ilm-i-mī mārī meṁ sitūm-bandī kī ākhiri jā'nī pānchvīn waz' jo qadīm chār waz'ōn se milkar bantī hai*—Grihādinirmāṇasīlp meṁ stambh banāne kī antya arthāt pānchvīn rīti jo prācīn chār aur ritoṁ se milkar bantī hai.

COM-PO-SITION, *n.* the act of composing, a mixture, a written work, adjustment, compact, agreement—*Murakkab k.* tarkīb, āmezish, tasnif, inshā, usūb, tartīb, 'ahd-o-paimān, musālahā, ittifāq, band-o-bast, qaul-qarār—Sandhi, sahyog, sañsthāpan, milāw, rachanā, grantharachanā, granthi, sanādhan, sandhan, nishpatti, sañsthiti, niyam, hor, vaohan, mel. [thāne w.]

COM-POSTER, *n.* one who sets types—*Chhāpe ke hurūf baithāne w.*—Mudrākshar bai-

COM-POST, *n.* a mixture, manure: *r.* to manure, to enrich with soil—*Amczish, khād^b:* *v.* *khād dālnā^b, khād ki tarkīb k.*—Milāw, pāns; *v.* pāns dālnā, bhūmi ko pāns dālkār sabal k.

COM-POSURE, *n.* the act of composing, settlement, sedateness, calmness—*Tarkīb, usūb, āmezish, musālahā, milāw^b, tasfiya, qarār, āhistaqī, dil-jam'ⁱ, salimū-talā'i, tahammul, huan-wārī, itimān*—Rachanā, nirmān, banāwat, sahyog, milāw, sandhan, chukti, niptārā, śanti, sthiratā, nirakulatā.

COM-PO-TATION, *n.* (1. *con, potō*) the act of drinking together—*Suhbat meñ ki mai-khurī, bazm ki pyālu-bāzī*—Ek sañg madyapān k., ekatra madyapān, sapiti, sam-piti.

COM-PO-TATOR, *n.* one who drinks with another—*Dūsre ke sāth mai-khurī k. w.* dūsre ke sāth pyālu-bāzī k. w.—Dūsre ke sāth pine w. sahapāyī.

COM-POUND, *v.* (1. *con, pono*) to mingle, to combine, to unite, to adjust—*Malhlūt k., murakkab k., milānā^b, tarkīb k., musālahā k., banānā^b, band-o-bast k.*—Samamīsan k., ek k., ekatra k., sañkar k., jomā, niptārā k., mīṭnā, bhūgtānā, chukānā, sandhan k.

COM-POUND, *a.* formed out of many ingredients, not simple: *n.* a mass of many ingredients—*Murakkab, mamzūj, malhlūt, a.* *n.* *murakkab shai, tarkīb, āmezish, zkhilāt*—Mīsīt, ekatrikrit, sahyukt; *n.* milāw, mīśintadravya, yog.

COM-POUNDER, *n.* one who compounds—*Milāne w^b, murakkab k. w., dawā-sāz*—Sañkar k. w., mīśranakārī, sandhinalartā, aushadh banāne w.

COM-PRECATION, *n.* (1. *con, precor*) supplication, public prayer—*Istid'ā, du'ā, namāz jo bahut se log ekathā hokar puchē*—Pārthanā, āradhanā, Īśwaraprārthanā jo anek log milkar karen.

COM-PRE-HEND, *v.* (1. *con, prehendo*) to include, to contain, to understand—*Mushtamil k. yā h., shāmil k., mutazammīn k. yā h., samajhnā^b*—Dhāraṇ k., antargat k., sanāvishṭ k., bījṇā, bodh k.

COM-PRE-HEN-SIBLE, *a.* intelligible, conceivable, that may be comprised—*Qābilū-t-fahm, munkinū-t-fahm, qābil-i-idrak, mushtamil hone ke qābil, jo mutazammīn hone yā kiye-jāne ke lāq ho*—Bodhaniyā, manoganya, avadharapiya, samajhe jāne ke yogya, grahaniyā, grāhya. [yatā, manoganyatā, dhigamyatā.]

COM-PRE-HEN-SIBLENESS, *n.* intelligibility—*Qābilū-t-fahmī, qābil-i-idrākī*—Bodhani-

COM-PRE-HEN-SIBLY, *ad.* significantly—*Bā-mā'nī, mā'nī ke sāth*—Sārth, arthasahit.

COM-PRE-HENSION, *n.* the act or quality of comprehending, capacity, a summary—*Shumūl, mutazammīn k. yā h., samajh^b, 'aql, ilah, zūmī tāqat, ikhtisār, khulāsa*—Grahān, paigrah, sanāves, vjāpti, bījṇ, bodh, avadhāraṇ, medhā, buddhi, mati, matisakti, sañkshēp, sañgrah.

COM-PRE-HENSIVE, *a.* comprising much—*Gunjāishi, bahut mushtamil, ziyāda mutazammīn k. w., qābilū-t-lafz-kasirū-t-mā'nī*—Bahugrah, bahugrahi, bahwarthī, bahumarmī.

COM-PRE-HENSIVELY, *ad.* with great extent—*Bari kushātagi se, bari rūs'at se*—Bare vistār se, bare phalāw se, bari lambāi chauṛāi se

COM-PRE-HENSIVENESS, *n.* the quality of including much in narrow compass—*Thorē meñ bahut mushtamil karne ki khāsiyat, gunjāishi khāsiyat, qābilū-t-lafz-kasirū-t-mā'nī hone ki khāsiyat*—Bahugrahitā, vyāpakatwa, bahwarthitwa, bahumarmatwa.

COM-PRES-BY-TERIAL, *a.* (1. *con, Gr presbus*) relating to the presbyterian form of ministration—*Kātrin ke wachab yā tā'līm ke mutā'alliq*—Kālvīm-tasambandhi.

COM-PRESS, *v.* (1. *con, pressum*) to press together, to condense, to embrace—*Dabānā^b, dābnā^b, gajhīn k^b, ghanā k^b, samctnā^b, god meñ lenā^b, chhātī se lagānā^b, galē meñ līptānā^b.*

COM-PRESS, *n.* a bolster of soft linen cloth—*Gulgul gaddī^b, gulgul lorh^b*

COM-PRESS-IBLE, *a.* that may be compressed—*Samete jāne ke lāq, ghanā kiye jāne ke lāq, dabne ke lāq*—Samete jāne ke yogya, sañharaniyā, dabanhar.

COM-PRES-SIBILI-TY, *n.* the quality of being compressible—*Dabne ki qābiliyat, simatne ki khāsiyat*—Dabne ki yogyatā, simatne ki śakti, sañharaniyatā, sampiraniyatwa.

COM-PRESSION, *n.* the act of compressing—*Dabān^b, samet^b, dabānā^b, sametnā^b.*

COM-PRESSIVE, *a.* having power to compress—*Dabāne ki tāqat rakhne w., sametne ki tāqat rakhne w.*—Dabāne ko samarth, sametne ko samarth.

COM-PRESSURE, *n.* act of pressing together—*Dubāw^b, samet^b, dabānā^b, sametnā^b.*

COM-PRISE, *v.* (Fr. *compris*) to include—*Mushtamil h. yā k., mutazammīn h. yā k., lānā^b, dālnā^b*—Dhāraṇ k., antargat k., samāvishṭ k.

- COM-PRISAL, *n.* the act of including—*Shumāl, dukhāl*—(Grahāṇ, dhāraṇ, samāveś.
 COM-PRO-BATE, *v.* (*L. con, probo*) to agree with, to concur in testimony—*Mutafiq h, tasdiq k, subūt qā dalīl ki pushti k*—*Sammāt h, pramāṇi k, kisi pramāṇ ko pusht k.* [—*Milā huā pramāṇ, sapamāṇ, pramāṇikarāṇ, sākshītā.*
 COM-PRO-BATION, *n.* joint proof, attestation—*Ham-dalīl, milā huā subūt, tasdiq, shuhādāt.*
 COM-PRO-MISE, *n.* (*L. con, pro, missum*) an agreement in which concessions are made on each side, *v.* to adjust a dispute by mutual concessions—*Musālahā, bāham raf-i-dād, bāham raf-i-sharr, sūh;* *v. musālahā k, bāham raf-i-dād k, bāham raf-i-sharr k, sūh k.*—*Āpas meṇ milkar niptā, ubhay paksh ke milne se jo niptārā ho; v. āpas meṇ milkar niptā, ubhay paksh ke kuchh kuchh chhor dene se āpas meṇ niptā.*
 COM-PRO MIT, *v.* to pledge, to promise—*Zabān d., qawl l., iqrār k*—*Vachan d., bāt hārnā, pratijhā k.* [*Ham-sāba, ham zīl*—*Ekapradeśasthi, ekapradeśiya.*
 COM-PRO-VINCIAL, *n.* (*L. con, pro, rinco*) one belonging to the same province—*COMPT.* See COUNT.
 COMPTROL. See CONTROL.
 COM-PUNCTION. See under COMPEL.
 COM-PUNCTION, *n.* (*L. con, punctum*) a picking, remorse, contrition—*Chubhānā^b, tawssaf, nadāmat, tauba*—*Kochā, gāṇā, pāchhātāwā, pāchhātip, santāp, anuśok.*
 COM-PUNCTORIOUS, *a* repentant, sorrowful—*Mutawssif, pashemān, mustaqfir*—*Pāchhātāpī, anutāpī, anuśochak, santāpī.*
 COM-PUR-GATION, *n.* (*L. con, purgo*) the act of establishing one man's veracity by the testimony of another—*Apni hurmat ke nasile se dūre ke nek lināt sābit k, dūre kirāst bāzi par gawāh d.*—*Ek ke pramāṇ se dūre ki satya-ilatā kā pramāṇikarāṇ, ek ki sākshītā se dūre ki satya-ilatā ko pramāṇ k.*
 COM-PUR-GATOR, *n.* one who bears testimony to the credibility of another—*Dūre ki rāst-bāzi par gawāh d. w.*—*Dūre ki satya-ilatā par pramāṇ d. w. wāsākhī h w.*
 COM-PUTE, *v.* (*L. con, putō*) to reckon, to calculate, to number, to count—*Shumār k, hisāb k, jumla-bandī k, ginti k^b*—*Ginnā, gāṇānā k, parisaṅkhyā k, saṅkhyā k.*
 COM-PUTABLE, *a.* that may be computed—*Shumār hone ke qābil, shumār-pāz, qā-bil-i-tī-dād*—*Gāṇāniya, saṅkhyeya, ginnē jine ke yogya.*
 COM-PUTATION, *n.* the act of reckoning—*Ginti^b, tī-dād*—*Gāṇān, gāṇānā, saṅkhyān.*
 COM-PUTIST, COM-PUTIST, *n.* a reckoner—*Muhāsib, hisāb dān, hisāb k w.*—*Gāṇak, ginnē w, ginti k. w, saṅkhyatā* [*rafīq*—*Sābāchar, bandhīn, mitra.*
 COM-RADE, COM-RADF, *n.* (*L. camera*) a companion, an associate—*Nāth^b, sangī^b, yār,*
 CON, *v.* (*S. conan*) to commit to memory, to fix in the mind—*Yād k, dīl-nishūn k, zihā nishūn k.*—*(Khokhna, abhyās k.*
 CON-CAM'E-RATE, *v.* (*L. con, camera*) to arch over, to vault, to lay a concave over—*Mihirāb banānā, qubba qā gumbaz banānā.*—*Torān banānā, torānākār mīrnān k.*
 CON-CAM'E-RATION, *n.* an arch, a vault—*Mihirāb, qubba, gumbaz*—*Torān, khorākāsh.*
 CON-CATE-NATE, *v.* (*L. con, catena*) to link together, to unite in a successive order—*Musālat qā salsila-band k., zanjira band k.*—*Sikarī ki kariyōn ke sadiis jomā, sakarī ki kariyōn ke kram ke sadiis milānā.*
 CON-CATE-NATION, *n.* a series of links—*Salsila-bandī, zanjira bandī, lar-bandī, tasalsul qā salsila*—*Sikarī ki kariyōn ke kram ke sadiis joi, srīnkhalatā, srenī, paṅkti, malā.*
 CON-CAVE, *a.* (*L. con, carus*) hollow, opposed to convex; *n.* a hollow, a cavity—*Khālī, chhīchhā^b, mugaraaf, qausi;* *n. khālī jagah, qār, jaut*—*Khokhlā, khokhlā, putākar, gaganākār, gaganakriti.* *n. khokhlā, khokhlā, polī jagah, garbā, garbanā.*
 CON-CAVITY, *n.* hollowness, internal surface—*Jarf, khulā, polā-pan^b, kisi gumbaz ki andarīni sūh*—*Khokhlapan, khokhlāpan, gaganākārvastu ke bhutārī bhāg kā akār, gaganākāratwa* [*kone kū^b.*
 CON-CAVOUS, *a* hollow without angles—*Polā aur linā kone kā^b, khokhlā aur binā*
 CON-CAVOUSLY, *ad* with hollowness—*Khokhlē pan se^b, polā se^b, pole-pan se^b.*
 CON-CAVO CON-VEX, *a* concave on one side and convex on the other—*Ek taraf qausi aur dūsrī taraf gumbazī*—*Ek or gaganākār aur dūsrī or golaprishthakriti, ardhachandrārūp.* [*k. lukānā, ot k, dhānpnā.*
 CON-CEAL, *v.* (*L. con, celo*) to hide—*Makhfi rakhnā, chhipānā^b, poshida k.*—*Gupt*
 CON-CEAL-ABLE, *a* that may be concealed—*Makhfi rakhe jāne ke lūg, poshida kiye jāne ke qābil, chhipāye jāne ke lūg, pinhān qā khufya kiye jāne ke qābil*—*Gopaniya, gopya, pāchchhādāniya, lukaye jāne ke yogya.*
 CON-CEAL-ED-LY, *ad* so as not to be detected—*Aisā ki jismēn ūir na ho sake, poshidagi se*—*Aisā ki jismēn khul na sake, aisā rita se ki jismēn prakāshit na ho sake, gupta-rūp se.* [*k. w., goptā, lukāne w.*
 CON-CEALER, *n.* one who conceals—*Makhfi rakhne w., pardā-posh, chhipāne w.^b*—*(Gupt*
 CON-CEALING, *n.* a hiding, a keeping close—*Rū-poshī, poshidagi, chhipāw^b, ikhājā*—*Gopān, lukāw.*

CON-CEAL'MENT, *n.* a hiding, a hiding-place—*Ikhfá, rú-poshi, chhipaw^b, jáe-rú-poshi*
—Gopan, lukáw, lukne kí jagah, chhipne kí jagah.

CON-CEDE', *v.* (*L. con, cedo*) to yield, to admit as true, to grant, to allow—*Harála k., qabúl k., musallam rakhná, jái- rakhná, ravá rakhná*—Deqálná, mán lená, swikár k., angikár k.

CON-CESS'ION, *n.* act of yielding, a grant—*Harála, qabúl, murhamat, 'ináyat, ri'áyat*
—Dená, dán, tyág, swikár, angikár, kshamá, sampradán, pradán.

CON-CESS'IVE, *a.* implying concession—*Harála-numá, qabúl-numá, murhamat-záhir k. w., 'ináyat-záhir k. w.*—Dánaprakásák, tyágaprakásák, swikáraprakásák, kshamápra-kásák.

CON-CESS'IVE'LY, *ad.* by way of concession—*Harála ke rú se, qabúl ke rú se, 'ináyat ke rú se, murhamat ke taur se*—Kshamá se, dán kí rítí se, swikáraprávak, tyág kí bháút.

CON-CEIVE', *v.* (*L. con, capio*) to form in the mind, to imagine, to comprehend, to think, to become pregnant—*Tajríz k., khyál k., samajhna^b, qiyás k., hámila h., hámil lená*—Vichárána, sochua, bújhna, bújh k., kalpana k., bhavána k., aṭhal k., anubhav k., pet se h., pet rahna, garbhadhávan k., garbhavati h.

CON-CEIV'ABLE, *a.* that may be conceived—*Qábíl-i idrák, mutasawwar, mumkin-i-fahm*
—Manogamya, bodhagamya, dhigamya samjhe jáne ke yogya, soche jáne ke yogya.

CON-CEIV'ABLY, *ad.* in a conceivable manner—*Mumkin-i-fahm se, samjhe jáne ke taur se*—Manogamyaatí se, dhigamyaatíprvak, samjhe jáne kí rítí se.

CON-CEIV'ER, *n.* one who conceives—*Hámila, samjhne w^b, mudrik, qiyás k. w.*—Gar-bhádhrmí, bújhne w., bodh k. w.

CON-CEIV'ING, *n.* apprehension—*Samajh^b, khyál, fahm*—Bújh, vichár, soch.

CON-CEIT', *n.* a thought, notion, pleasant fancy, self flattering opinion; *v.* to form a notion, to think, to fancy—*Khyál, qiyás, latifa, lakar^b, khud-parastí, pindár, kibr*; *v. khyál k., qiyás k., tasawwur k.*—Kalpaná, bhavána, dhyán, chintá, tanáúg, smay, áṭop, darp, ahamnati; *v. chintá k., kalpaná k., bhavána k., sochná.*

CON-CEIT'ED, *a.* having a high opinion of self—*Khud-i-rá, khud-pasand, khud-bín, khud-parast*—Ahañkárí, atnábhímání, gauvit, darpi, sátop.

CON-CEIT'ED-LY, *ad.* with foolish vanity—*Takabbur se, gurúr se, khud-parastí se, pin-dár se, khud-pasandí se*—Átmabhímán se, ahañkár se, darp se, áṭop se.

CON-CEIT'EDNESS, *n.* fondness of self, pride—*Khud-parastí, pindár, khud-pasandí, ta-kabbur*—Átmabhímánatá, ahañkárítwa, maúti, abhímánatá, gauv.

CON-CEIT'FUL, *n.* a vessel, a receiver—*Khána, ghar^b, jagah^b, bartan^b, bāsan^b*—Ádhár, pátra, bhíjan, ásráy, petí.

CON-CEIT'FUL-BLE, *a.* that may be conceived—*Qábíl-i idrák, qaribul-i-fahm, mumkin-i-fahm*
—Manogamya, bodhagamya, dhigamya, bodhya.

CON-CEIT'ION, *n.* the act of conceiving, notion, image in the mind, purpose, thought—*Hamal, khyál, qiyás, iráda, idrák*—Pet se k., garbhádhan, garbhagahan, anubhav, kalpaná, vasaná, bhavána, soch, dhyán

CON-CEIT'IVE, *a.* capable of conceiving—*Hámila hone ke láig, khyál karne ke láig*—Garbhádhan ko samarh, garbhagahan ke yogya, samajhne ke yogya.

CON-CEIT'Y, *n.* (*L. con, cunctum*) harmony—*Samá, ham-áwáz, musáfaqat*—Ekatál, ekatán, ekalay, mel, avirodh, ekatá, anusarítá.

CON-CEIT'FUL, *a.* completely harmonious—*Ham áhang, khush-áwáz, ham-naqma, pur-samá, musáfiq, yaksán*—Samaswar, ekatál, ekalay, aviruddha, anusári

CON-CEIT'FUL, *a.* harmonious, accordant—*Pur-samá, ham-áwáz, ham-naqma, musáfiq, yaksán*—Samaswar, ekalay, ekatál, aviruddha.

CON-CEIT'ULATE, *v.* (*L. con, centrum*) to drive to a common centre, to bring into a narrow compass—*Ham-markaz k. jum' k., ekatthal^b, samatná^b, kisi chíz ko thori wus-at meñ k.*—Ek kendra meñ k., ekágra k., ekatra k., batorná, alp sthán meñ k.

CON-CEIT'RATION, *n.* act of concentrating—*Ham-markaz k., samatná^b, thori wus-at meñ k.*—Ekatra k., ek kendra meñ k., ekágratá, alp sthán meñ k.

CON-CEIT'RE, *v.* to tend to a common centre—*Ham-markaz h., ek hí markaz kí taraf rújí h.*—Ek hí kendra kí or jhukná. [dra, samánakendra, sádhárapakendra.

CON-CEIT'RIC. CON-CEIT'RE-CAL, *a.* having a common centre—*Ham-markaz*—Ekaken-CON-CEIT'ION. See under CONCEIVE.

CON-CEIT'ERN, *v.* (*L. con, cerno*) to belong to, to affect, to interest, to make uneasy; *n.* business, affair, interest, anxiety—*'Alága rakhná, mutá'allig h., sarokár rakhná, asar k., dil khíchná, garaz-mand h., dil-gír k., fikr-mand k., andesha-mand k.; n. mu-'amala, sarokár, ká-ó-bár, 'alága, garaz, dil lagáw, fikr, andesha, gam*—Sambandh rakhná, phal utpanna k., nivišt k., man harná wá khíchná, bhávit k., ndvigna k., vyagra k., chintit k.; *n.* kárya, vishay, prayojan, vyápar, arth, abhisandhan, spríhá, anurág, lagáw, chintá, khatká, ndveg, vyagratá.

CON-CEIT'ERN-LY, *ad.* with affection or interest—*Ba-garaz, ba-lihá, dil-lagáw se*—Spríhá-prvak, anurág se, man lagáw se.

- CON-CERN'ING, *prep* relating to, regarding—*Nisbat meñ, dar-báb, wáste, bábat meñ—Sambandhi, vishay meñ, vishayak, prati*
- CON-CERN'MENT, *n.* business, interest, moment—*Sarokár, kár o-bár, 'alíqa, dil-lagáw, guraz, zarúrat—Kámikáj, kárya, vyápár, man lagáw, anurág, sprihá, gaurav, gurutwa, prabháv.*
- CON-CERT, *v.* (L. *con, certo*) to settle, to contrive, to adjust, to consult—*Ek sáth band-o-bast k., bandish k., tadhír k., munásiba k., durust k., sijil k., mustahat k., mash-uarat k.—Ek sáth milkar mishpatí k., milkar thahráná, upáy k., cheshtá k., udyog k., thik k., mantaná k., paámáis k., milke viehár k.*
- CON-CERT, *n.* agreement, accordance, harmony, a musical entertainment—*Ittífaq, mu-wáfáqat, munásabat, ham-údzá, samá, táifá, rág-rang^h—Mel, ekatá, avirodh, anusár, anurupatá, sádrisya, ekatál, ekatún, samaswar, gáná bajáná.*
- CON-CERT, *n.* (It) a piece of music composed for a concert—*Git yá báje ki kitáb, gáne yá bajáne ke báb meñ inshá—Sañgítavidyásambandhi rachana [bakherá, tantá.*
- CON-CERT-A-TION *n.* strife, contention—*Qa'íqa, munagasha, nizá', muná'at—Jhagrá,*
- CON-CES-SION. See under CONCEDE.
- CON-CH, *n.* (L. *concha*) a shell—*Sañkh^h, konpá^h—Sañkh.*
- CON-CHOL'OGY, *n.* the science of shells—*'Um-i-saikh—Sañkhavidyá, sañkhasástra.*
- CON-CIL'IT-AR. See under COUNCIL.
- CON-CIL'IT-ATE, *v.* (L. *concilio*) to win, to gain, to reconcile—*Gírvidá k., hásil k., muráfiq k., sulh karáná, phir báham dost banáná, mel karáná^h—Mohit k., moh lená, árúdhana k., amuráyt k., pána, apuná, apna kar lená, phir ek karáná, phir matit karáná, phir mitra banáná, miláp kuáná.*
- CON-CIL'IT-A-TION, *n.* act of conciliating—*Muhabbat qadr yá mihr-báni hásil k., razá-mandi, phir se báham dost banáná, tasfiya, sulh, phir se muráfáqat karáná—Anu-grah moyáti wá sneh kí prápti, prasanna k., wádhán, prasadan, anuranjan, miláp, miláná, phir se mitra banáná.*
- CON-CIL'IT-ATOR, *n.* one who makes peace—*Muhabbat qadr yá mihr-báni hásil k. w., rázi k. w., sulh-sáz, tasfiya k. w., phir se báham dost banáne w.—Prasanna k. w., priti ádat wá dayá páne w., anuranjak, árúdhak, samthanakutá, mel karáne w., miláp karáne w.*
- CON-CIL'IT-ATORY, *a.* tending to conciliate—*Muhabbat qadr yá mihr-báni hásil karne ko rujú yá ráqib, rázi karne ko rujú, sulh karne ko rujú, mel karáne ko máil k. w.—Anuranjak, árúdhak, hindlayagráhi, miláp karáne w., mel karáne w.*
- CON-CIN'NOUS, *a.* (L. *concinuus*) becoming, pleasant, agreeable, suitable—*Muzaiyab, zeb-úwar, fíash-muná, dil-pasand, khátir pa-ór, munásib, muráfíq—Yatháyogya, man-abháwan, manohar, manoranjak, priya, yogya, upayukt*
- CON-CIN'SI-TY, *n.* fitness, neatness—*Liyáqat, munásabat, qábiliyat, fíahb-tari—Yog-yatá, upayuktatá, sufidaratwa, suthárápan, uttarnatá.*
- CON-CI-O-NA-TO-RY, *a.* (L. *concilio*) used in discourses to public assemblies—*Wa'z yá 'amm majlis meñ jo bayán hotá hai us meñ musta'mal—Dharmopades meñ wá sá-dharm sabhá meñ jo vákyágrabandh hotá hai us meñ kám áne w.*
- CON-CISE, *a.* (L. *con, casus*) brief, short—*Mukhtasar, tang, kotáh, mujmal—Sañk-shipt, chumbak, sañhrit, avistín. [avistírnatápurvak, alp meñ.*
- CON-CISE'LY, *ad* briefly, shortly—*Ikhtisár se, thore meñ^h, qissa-kotáh—Sañkshap se.*
- CON-CISE'NESS, *n.* brevity, shortness—*Ikhtisar, íjmál, kotáhi, tangi—Sañkshap, avistírnatá, sañkshiptatá, sañhriti*
- CON-CISION, *n.* a cutting off—*Kát^h, tarásh—Kataran, chhedan.*
- CON-CI-TA'TION, *n.* (L. *con, cito*) the act of stirring up or putting in motion—*Uk-sáná^h, jambish d.—Uthápan, uttejan, dolání chalaná.*
- CON-CLAM-MÁ'TION, *n.* (L. *con, clamo*) an outcry or shout of many together—*Bahv-teron kí ekatthá chilláhat yá janyagkár^h.*
- CON-CLAVE, *n.* (L. *con, clavis*) an assembly of cardinals, a close assembly—*Romí firqe ke musáraníyon ke mujtahidón kí majlis, poshida majlis—Rom nagar kí dharmá-dhupatí-sabhá, gúrhásabha, gúrhásamáj, guptasamáj*
- CON-CLUDE, *v.* (L. *con, claudo*) to shut, to comprehend, to decide, to end, to infer—*Band k., mushtamíl k. yá h., mutazammín k. yá h., tajwíz k., tasfiya k., tamám k., khatm k., ákhir k., natíja nikálná—Topná, mündná, antargat k., nirnay k., nischit k., thabáná, samápt k., sampúr k., anumán k., nigaman k.*
- CON-CLU'DEN-CY, *n.* logical deduction—*Natíja—Anumiti, nigaman.*
- CON-CLU'DENT, *a.* bringing to a close, decisive—*Khatm k. w., ímám k. w., anjám ko pahuncháne w., qat'i, qátí—Samápt k. w., purá k. w., nischit, sunischit, mishpat-tikarak, nirpáyak.*
- CON-CLU'DER, *n.* one who concludes—*Band k. w., mushtamíl k. w. yá h. w., tajwíz k. w., inisál k. w., tamám k. w., natíja nikálné w.—Topne w., mündne w., antargat k. w., nirpáyak, thahráne w., samápt k. w., anumán k. w., nigaman nikálné w.*

CON-CRÉS'CENCE, *n.* the act of growing by union of particles—*Ajazon ke ekaṭṭhā milne se injinād*—Kanoñ ke ekatra milne se jamāw.

CON-CU-BINE, *n.* (L. *con, cubo*) a woman who cohabits with a man without being married—*Maukhūda, rakhetḥ, uḥariḥ, harām*—Upapatni, upastri, suratin.

CON-CU-BI-NAGE, *n.* the act or state of living as man and wife without being married—*Maukhūḥiyat, suraitin-parāḥ, uḥari parāḥ*—Upastriśevā, upastriḡaman, upapatni-sambhog.

CON-CUL-CATE, *v.* (L. *con, calco*) to tread or trample under foot—*Ravādnāḥ*.

CON-CU-PIS-CENCE, *n.* (L. *con, cupio*) irregular desire, lust, carnal appetite—*Shahwat, masti, nafsāniyat*—Kām, kāmāgni, ratāṭhitwa.

CON-CU-PIS-CENT, *a.* libidinous, lecherous—*Shahwat-parast, shakwatī, mast, tamāsh-bīn*—Kāmi, kāmuk, ratārthi, sampat.

CON-CU-PIS-CE BLE, *a.* impelling or inclining to carnal pleasure—*Shahwat ki taraf māst k. w. tamāsh-bini ki taraf rujū k. w.*—Kāmāgni uttejak, kāmāgnivardhak.

CON-CUR, *v.* (L. *con, curro*) to meet in one point, to agree, to contribute with joint power—*Ek mugṭ meñ milnā, mutṭaḡig h., muraḡig h., qabūl k., ek dūl h., bāham milkar madad k.*—*Ek vindu men milnā, ekatra sangam k., sammatta h., ekachutta h., swikār k., ekatra milke sahay k., ek saug milke kām k.*

CON-CUR-RENCE, CON-CUR-REN-CY, *n.* union, agreement, combination, assistance—*Itihād, ittifaq, muwāfaqat, tauāḡig, ikhtilāf, salsila, sar rishṭa, himāḡat, madad*—Mel, sammān, sammat, swikār, yog, sānsarg, sahāti, sṭhiyātī.

CON-CUR-RENT, *a.* acting in conjunction, concomitant; *n.* a joint cause, equal claim—*Mutṭaḡig, mutṭahid, musalsal, lāḡiq, ham basta, parvasta*; *n.* *mushtamil, abah, milā hua sabab, ham-dāwa, musāri dānā*—*Sahakāi, dūre ke sath milkar kām k. w., sāḡi, anushāḡi, sahyukt, n. anushāḡi kāran, sahyukt kāran, tulyādhi-kā*

CON-CUR-RENT-IA, *ad.* with concurrence—*Ba ittifaq, muwāfaqat se, itihād se*—Sam-

CON-CUSSION, *n.* (L. *con, quassum*) the act of shaking, agitation, a shock—*Jumbish, tanzāl, harchat, takkarḥ*—*Hilāw, dūlāw, dhakkā*

CON-DEMN, con-dēm', *v.* (L. *con, damno*) to pronounce guilty, to doom to punishment, to censure, to blame—*Taqir-āw k., gūnah ḡar thakrānā, saḡā lā fatwa d., shakāyat k., shikwa k., ḡulak, radl k., ilzām d., malāmat k., had-nām k.*—*Doshī k., aparādhi thahiri, dāp d., nindā k., nikamānā thahiri nā, nikāl dūhā, dokhū, kalāḡi k.*

CON-DEMN-ABLE, *a.* blamable, culpable—*Taqir nār kiyē jāne ke lāḡiq, gūnah-ḡar thak rāḡe jāne ke qābil, saḡā jāne ke lāḡiq, taqir-āw, wājibu-taqir, mulum*—*Dandaniya, mundaniya, aparādhi, dushya*

CON-DEMN-ATION, *n.* sentence of punishment—*Saḡā lā hukm, fatwā*—*Dandājñā*

CON-DEMN-AT-ORY, *a.* implying condemnation—*Fatwā āwā, fatwā-mazmūn, saḡā lā hukm-āw*—*Dandavādī, dāpājñā-prakāśak*

CON-DEMN-ER, *n.* a blamer, a censurer—*Ilzām d. w., ḡila-ḡizār, 'aib-ḡo, shakī*—*Nindak*

CON-DENSE', *v.* (L. *con, densus*) to make or grow more dense, *a.* thick, close—*ḡāḡhā k. ḡā h., kasif k. ḡā h., munjamid h. ḡā h., sangiñ h. ḡā k.; a. munjamid, kasif, ḡāḡhā*—*Jamānā wā jam jānā, ḡhanā k. wā h., ḡajhin k. wā h.; a. thakkā, jamā hua, ḡhanā, ḡajhin, aviral*

CON-DEN-SABLE, *a.* that may be condensed—*Sangiñ kiyē jāne ke qābil, munjamid kiyē jāne ke lāḡiq, kasif kiyē jāne ke qābil*—*Jamayc jāne ke yogya, ḡhanā kiyē jāne ke yogya, ḡhanikarāniya*

CON-DEN-SATE, *v.* to make or grow thicker, *a.* made thick, compressed—*Munjamid k. ḡā h., sangiñ k. ḡā h., kasif k. ḡā h.* *a. munjamid kiya ḡayā, kasif kiya ḡayā, sametā ḡayā, thore vistar men kiya ḡayā*—*Jamānā wā jam jānā, ḡarhā k. wā h., ḡhanā k. wā h.; a. ḡuhā kiya ḡuyā, ḡhanikar, ḡhanā kiya ḡayā, thore vistar men kiya ḡayā*

CON-DEN-SATION, *n.* act of making more dense—*Taksif, jamāḡatḥ, jamāwḥ*—*ḡhanā k. wā h., ḡarhā k. wā h., ḡhanikarān*

CON-DEN-SER, *n.* one that condenses—*Munjamid k. w. hawā ko munjamid k. uālī ḡā kasif k. wālī kal*—*Jamāne w. vāy ko ḡhanā karne wālī kal*

CON-DESCEND', *v.* (L. *con, de, scando*) to descend from the privileges of superior rank or dignity, to stoop, to yield—*Apne martabē kā kḡiyāl nā karke apne khurdōn ke sath, aisi farotani se pesh ānā, jo insif ḡā vāḡyā ke rū se wājib nā ho, farotani se nikurnā, dabnāḥ, qābil k., tāḡiḥ*—*Apne gaurav pad wā mān kā vichār nā karke apne se chhoṭōn ke sath aisi sishṭāchar karnā jo nyāya wā lokayvādh-jāni tīti se katavya nā ho, anugrah se jhuknā, swikār k., vasibhūt h., adhīn h.*

CON-DESCEND-ENCE, *n.* a voluntary yielding—*Az-khud apne khurd se dab-jānā*—*Jān-būḡharh apne mau se apnā gaurav tyāḡ karke apne se chhoṭe ke sath namrata k*

CON-DESCEND-ING, *a.* yielding to inferior, courteous, obliging; *n.* act of voluntary humiliation—*Khurdōn se faro-tani ke sath pesh āne w., sāḡib-kḡhut, kḡhāḡiq, khush-akhḡāḡ, amum l-shān, sāḡib-i-munawwat*; *n.* *Khurdōn se az-khud farotani nā inli-ār*

—Gaurav chhorkar apne se chhoton ke sathi atyant shishtachar k. w. shishtachari, shist, upakari, patipakari; n. gaurav wa man chhorkar apne se chhoton ke sathi namatacharan. [Shishtachar se, vinay sahiti, namatapurvak.

CON-DE SC'EN-DING-LY, *ad.* courteously—*Khush akhlai se, khush se, garib-nawaz se*—
CON-DE SC'EN-SION, *n.* descent from superiority—*Khandon ke sathi rasi jarotani jo insaf ya riwai ke ru se uajib na ho, inkisar*—Apne chhoton ke sathi asa shishtachar jo kisi riti se nehit na ho, gauravatyag, namati.

CON-DE SC'EN-SIVI, *a.* courteous, not naughty—*Khatig, garib-nawaz, khush-akhlai, nek-nihad, jaro-tan, khak-nishin*—Shishtachari, susil, namta, vinayi

CON-DIGN', *con-din', a.* (L. *con, dignus*) deserved, merited, suitable—*Sazá-wár, mustajib, láig, munasib, lázim, rájib*—Yatharthi, upayukt, yogya, nehit.

CON-DIG'NI-TY, *n.* merit, desert—*Sazá-wári, liyaqat*—Upayuktata, yogyatá.

CON-DIGN'LY, *ad.* according to merit—*Sazá-wári ke mutábiqu, liyaqat ke mutábiqu*—Yathayogya, yogyatá ke anusar.

CON-DIMENT, *n.* (L. *condio*) seasoning, sauce, any thing used to give relish—*Masála^h, chashni, achár^h*—Sálan, vyanjan, chatni.

CON-DITE', *v.* to pickle, to preserve—*Masála dh., chashni-dár k., achár dálná^h, murabba rakhná*—Achár banána, págná, guambá rakhná. [achár^h.

CON-DITEMENT, *n.* a composition of conserves—*Gul-gand, murabba, gurambá^h*,
CON-DITION, *n.* (L. *con, datem*) quality, state, temper, rank, stipulation, terms of contract; *v.* to make terms, to stipulate—*Wazf, khasiyat, kaifiyat, hálat, 'alam, wa', mizá, tabáat, sirisht, kho, khaslat, darja, mustaba, 'ahd-o-paimán, shart, shoráit*; *v. shart badná ya buyána, shart k., 'ahd-o-paimán k.*—Gup, avasthá, dasá, gat, sthiti, prakriti, bhav, pad, áspad, saúket, hor, nyam, pan, niyamavákya; *v. niyamavákya k., pratigñá k., hor k., nyam k.*

CON-DITION-AL, *a.* containing or depending on conditions, not absolute—*Sharti, mash-rút*—Hor sambandhi, niyamasambandhi, pananischt, niyamuk, sapatanbandhi

CON-DITION-AL-ITY, *ad.* with certain limitations—*Bar shart*—Niyamavákyapurvak, hor

CON-DITIONED, *p. a.* having a certain state or qualities—*Wazf dár, khasiyat dár, kisi hálat mein rakhná gayá*—Sthit.

CON-DOLE', *v.* (L. *con, dolere*) to lament with others—*Mátam-pursi k., gam-khawári k.*—Aur ke dukh mein sók wá khed k., dúse ke sathi sók wá viláp k., samatuhkhi h., dúse ke sathi sanasók k.

CON-DOLEMENT, *n.* sorrow with others—*Mátam-pursi, gam-khawári, tá'ziyat*—Dúse ke dukh mein sók k., sanasókakarani, aur ke sathi sók wá viláp

CON-DOL'ENCE, *n.* grief for another's sorrow—*Tá'ziyat, mátam-pursi, gam-khawári*—Aur ke dukh mein sók, dúse ke dukh mein sók wá sókasúchak vyavahár, sahasók.

CON-DOL'ING, *n.* expression of condolence—*Mátam-pursi*—Dúse ke dukh mein sóka prakás, sahasók. [j, ámurzish—Aparádhkashamá, kshamá.

CON-DON-ATION, *n.* (L. *con, dono*) a pardoning, a forgiving—*'Afá, dar-guzar, mu'a-*

CON-DU'CE', *v.* (L. *con, ducere*) to lead or tend, to contribute, to serve—*Áge jáná ya mail k., madad k., taqat d., qurwat d., pushi d., munad d.*—*Áge chalná wá jhukná wá dhalná, amkul wá sahakári h., sahári d., upakár k., saháyatá k.*

CON-DUCEMENT, *n.* a leading to, tendency—*Dang^h, mail, mailán*—Pahunch, jhukáw, dhaláw.

CON-DUCE'NT, *a.* tending to, contributing—*Máil, munidd, mu'áwin*—Jhuká huá, dhalá huá, saháyak, upakári. [huá, saháyak, upakári

CON-DUCE'BLE, *a.* tending to, promoting—*Máil, munidd, mu'áwin*—Jhuká huá, dhalá

CON-DUCE'BLE-NESS, *n.* quality of conducing—*Máil hone ki khasiyat pushi deat ki khasiyat, mu'áwinat, madad karne ki khasiyat*—Dhalne ká dharm, jhukne ká gun, upakár karne ká gun, saháyatá karne ká gun. [kar, saháyak, upayuk, prayojak.

CON-DUCE'VE, *a.* that may forward or promote—*Mu'áwin, madad gar, munidd*—Upa-

CON-DUCE'VE-NESS, *n.* quality of conducing—*Mu'áwinat, 'ánat, pushi d., madad karne ki khasiyat*—Prayojakatá, upayikatwa, sanpádatatwa, saháyatá.

CON-DUCT, *n.* management, guidance, command, convoy, behaviour—*Ijrá, madár, tad-bir, anjam, kár rawái, ihtimán, rah-numái, sar-dári, lashkar-kashi, fauj-kashi, badriga, atwár, rawish, tariqa, wa'*—Nirváh, path dikhána, adbhikar, sanapatya, senádhipa

titwa, parichar, path ká rakshak, ácharan, áchar, charitra, vyavahár.

CON-DUC'ER, *v.* to lead, to direct, to manage—*Le-janá^h, rah-numái k., ráh-dikhláná, sar-dári k., lashkar-kashi k., hukm-ráni k., kár-rawái k., ihtimám k., rawán k.*—Le chalná, pahunchána, le áná, path dikhána, márg dikhána, sainapatya k., nirváb k., chalaná.

CON-DUC'ER-TIONS, *a.* employed for wages—*Ájura-dár, mazdúr*—Thike ká, bháre ká.

CON-DUC'ER, *n.* a leader, a chief, a director—*Rah-numái, rah bar, peshwa, pesh ran, sar-*

- dār, sipah-sālār, ihtimānchī, kār-par-dāz*—Pathadarśal, path dikhāne w., agwā, vāhak, adhishtātā, nāyak, mukhiya, pradhān nirvāhak, chālāne w., saumpādak.
- CON-DUC'TRESS, *n.* a woman that directs—*Peshrau'aurat, ihtimānchin, kār-par-dāzin*—Aragāmīni, nirvāhikā, nāyikā. [nālī.]
- CONDUIT, cūn'dit, *n.* a water-pipe, a canal—*Nahr, āb-raz*—Nal, pranālī, pranālā, nālā.
- CONE, *n.* (Gr. *konos*) a solid body circular at the base and ending in a point, the fruit of the fir-tree—*Gāv-dum, makhrūt, makhrūt-i-mustadīra, deo-dārū kā phal*—Gopuchchhākriti, sānku, śundākār vastu, devadārūphal.
- CON'IC, CON'I-CAL, *a.* having the form of a cone—*Gāv-dumī, makhrūtī*—Sānku-sambandhī, gopuchchhākār, śundākār.
- CON'I-CAL-LY, *ad.* in the form of a cone—*Gāv-dum kī sūrat, makhrūtī daut se*—Śundākār se, gopuchchhākār se. [vidyā.]
- CON'ICS, *n. pl.* the doctrine of conic sections—'*Ilm-i-tarāsh i-makhrūt*—Sānku-chhinna-
- CON-NIFER-OUS, *a.* bearing cones—*Gāv-dum paidā k. w., makhrūtī phal paidā k. w.*—Śundākārāphalaprada, sānku-phalawān, śundākārāphalawān. [puchchhākār mūrti.]
- CON'SŌIN, *n.* a figure like a cone—*Makhrūtī yā gāv-dumī shaklī*—Śundākār mūrti, go-
- CÓNEY. See CONY.
- CON-FAB'U-LATE, *v.* (L. *con, fabulor*) to talk familiarly together, to chat, to prattle—*Be-takullufāna bāham guft-gū k., baknā^h, jāp hānkā^h*—Āpas meñ mitravat bāt-chit k., barbaṇānā, gap māi nā
- CON-FAB'U-L'ATION, *n.* familiar talk—*Be-takullufāna guft-gū*—Mitravat pralāp, mitra ke sachi bātchit, vīstān-bhakathā, kathopakathan, ālāp.
- CON-FAB'U-LA-TO-RY, *a.* belonging to talk—*Be-takullufāna guft-gū ke muta'alliq, guft-gū k.*—Mitravat pralāp sambandhī, ālāpī, kathopakathanasambandhī.
- CON-FAR-RE-Ā'TION, *n.* (L. *con, far*) the solemnizing of marriage by eating bread together—*Bāham roti khāne se nikāh k.*—Ekattāṭhā rotī khāne se vivāh k.
- CON-FECT', *v.* (L. *con, factum*) to make up into sweetmeats, to preserve with sugar—*Mithāī banānā^h, murabba banānā, pāgnā^h*.
- CON-FECT, *n.* a sweetmeat—*Mithāī^h, murabba*.
- CON-FECT'ION, *n.* a sweetmeat, a mixture—*Mithāī^h, murabba, milāw^h*.
- CON-FECT'ION-ARY, *n.* one who makes sweetmeats, a preparation of sweetmeats—*Hal-vāī, mithāī w^h, murabba, mithāī^h*.
- CON-FECT'ION-ER, *n.* one who makes or sells sweetmeats—*Halvāī, mithāī w^h*.
- CON-FECT'ORY, *a.* relating to sweetmeats—*Mithāī ke muta'alliq, murabba ke muta'alliq*—Mithāī kī sambandhī.
- CON-FIT, CON-FITURE, *n.* a sweetmeat—*Mithāī^h, murabba*.
- CON-FED'ER-ATE, *v.* (L. *con, foedus*) to join in a league; *a.* united in a league; *n.* one united in league, an ally—*Ham-shart k., ham'uld k., muttāfiq hokar saizish k., ham-salāh k. ; a. muttāhid, mushārīk ; n. mu'āhid, rafīq, shariq*—Sandhī k., parāmārś karke ekarā k. ; *a.* sandhit, ekare meñ milā huā ; *n.* sandhit jan, sandhi meñ milā huā jan, paraspāropakārī, sāngī, sāthī, sājhi.
- CON-FED'ER-A-CY, *n.* a league, federal compact—*Ittihād, ittīfāq, bandish, 'ahd-o-paimān, qaul-qarār*—Mel, sandhi, sānghatān, ekarā.
- CON-FED'ER-Ā'TION, *n.* league, alliance—*Ittihād, bandish, 'ahd-o-paimān, rafāqat, qaul-qarār, muvāfuqat*—Mel, sandhi, paraspāropakārīarthak sandhi, milāp, banāw, sandhān.
- CON-FER', *v.* (L. *con, fero*) to discourse, to consult, to compare, to give, to bestow—*Guft-gū k., mashwara k., khalwat k., muqābuli k., nisbat d., milānā^h, bakhshnā, marhamat k., 'ināyat k., atā k.*—Sambhashan k., bātchit k., parāmārś k., mantrāṇā k., milāke jānchnā, laggā lagākār jānchnā, denā, dān k.
- CON-FER-ENCE, *n.* formal discourse, an appointed meeting for debate, comparison—*Guft-gū, suwāl jawab, muzākara, mukālama, muhāse ke liye muqarrar jamāw yā mulāqat, muqābuli, tashbīh*—Bātchit, kathopakathan, mantrāṇā wā bātchit ke ni-mitta sunīschit sabhā wā jamāwra, launiyā, upamān, milān.
- CON-FER-ER, *n.* one who confers—*Guft-gū k. w., mashwara k. w., bakhshnc w., muqā-bala karke dekhne bhānnc w.*—Bātchit k. w., mantrāṇā wā parāmārś k. w., dātā, denc w., milākār jānchnē w., laggā lagāne w.
- CON-FER-ENCE, *n.* comparison, exanunation—*Muqābala, tashbīh, āz-mārsh, tajwiz, parākā^h*—Upamiti, milān, upamān, jānch, parīkshā.
- CON-FESS', *v.* (L. *con, fassum*) to acknowledge a crime, to avow, to grant—*Qasur iqrār k., iqrār k., qabūl k., qabūlnā, taslīm k.*—Aparādḥ mā' lenā, kahnā, batlānā, prakāś k., swikār k., āngikār k.
- CON-FES'SED-LY, *ad.* avowedly, indisputably—*Muqarrar, yaqīnān, qat'an, la-kalām, be-shubha, be-shakk*—Prakāś se, swikār pūrvak, nirvivād, nīschit rūp se
- CON-FES'SION, *n.* acknowledgment, avowal—*Iqrār, qabūl, 'itirāf, iḥār*—Swikār, āngi-kār, prakāśan, piatpatti, batāw, kahā.

- CON-FES'SION-AL, *n.* the place where a priest hears the confession of a penitent—*Wah jagah jahān pādri kisi tanba-gar yā mustagfir ke gunāh ká iqrár suntā hai—Wah sthān jahān dharmopadesak kisi anutāpi jān ke aparādhi ká prakāsan wá vivarap suntā hai, pāpavivaran sunnewāle ācharya kī kuti.* [dhi.]
- CON-FES'SION-ARY, *a.* belonging to confession—*Iqrār ke muttā'alliq—*Swikārasamban-
- CON-FES'SION-IST, *n.* one who professes his faith—*Apne dīn aur mazhab ká iqrār k. w., apnā dīn mānne w.—*Swadharmaprakāsak, swadharmānuyayi.
- CON-FES-SOR, *n.* one who professes his faith in the face of danger, a priest who hears confessions—*Khatar-nāk muqām mein apne dīn par qāim rahne-wālā, shahid, jis pūr ke pās gunāh qabūl karē—*Dukh mein bhī swadharm mānne w., vipat mein bhī swadharm ká ācharan k. w., swadharmārth dukhhabhāgi, pāpaswikārasrotā, wah ācharya jiske pās aparādhi apnā aparādhi swikār karai, doshasvaganaguru.
- CON-FEST, *a.* acknowledged, open, known—*Qabūl kiya gayā, iqrār kiya gayā, mashhūr, fāsh, malūm—*Swikrit, āngikrit, mānā huā, pratyaksh, khulā, vidit, jānā huā
- CON-FE-TENT, *n.* one who confesses his faults—*Apnā gunāh qabūlne w., apne gunāh ká iqrār k. w.—*Apne dosh ko kah d. w., apnā aparādhi swikār k. w.
- CON-FIDE, *v.* (L. *con, fido*) to trust—*Itibār k., itimād k.—*Pratyay k., viśwās k., bharosā k., bharosā k. rahna.
- CON-FI-DANT', CON-FI-DANTE', *n.* one trusted with secrets, a confidential friend—*Rūz-dār, ham-rāz, pardā-dār, mutamad dost, dost-i-jāni—*Viśwāsijan, rahasyajan, raha syapātra, ekāntamitra, viśwāsī mitra, rahasyamitra.
- CON-FI-DENCE, *n.* firm belief, trust, boldness—*Itiqād, yaqīn, toyaqqun, itibār, itimād, khātir-jam'i, be-bāki, dilērī—*Bharosā, viśwās, pratyay, dhithā, pragalbhatā.
- CON-FI-DENT, *a.* fully assured, positive, trusting, bold; *n.* one trusted with secrets—*Mu'taqid, khud-pasand, yaqīn jānne w., mustaqidd, shakk be-bāk; n. rūz-dār, ham-rāz—*Sunischlit, dirh, pratyayi, pratyay k. w. [dhithā, pragalbi, midhatak; *n.* rahasyajan, rahasyamitra.
- CON-FI-DENTIAL, *a.* trusty, faithful, private—*Mutamad, mutadaiyin, wafā-dār, imān-dār, poshida, mahfi—*Viśwāsapātra, viśwās-yogya, viśwāsya, gupt, gurih, rahasya.
- CON-FI-DENT-LY, *ad.* without doubt or fear—*Be-shakk, be-shubha, be-andeshā, be-khauf—*Nihandeh, niśśānk, nidar, nirbhay. [k. w., pratyay k. w., bharosā rakhne w.]
- CON-FID-ER, *n.* one who confides—*Itibār k. w., itimād k. w., bharosā k. w.—*Viśwās
- CON-FIG-URE, *v.* (L. *con, figura*) to form, to dispose into a certain shape—*Shakl d., sūrat-shakl d.—*Banānā, sākār k., garhnā, ākār d.
- CON-FIG-U-RATE, *v.* to show like the aspects of the planets towards each other—*Saiyārōn ki haiyat ke mānzūr zākīr k., saiyārōn ki sūrat jaisi ek dūre ki nisbat rakhtī hai us tarah se zākīr k.—*Grahasthiti ke sadris dikhlanā.
- CON-FIG-U-RATION, *n.* form, aspect of the planets—*Sūrat, shakl, tarkib, saiyārōn ki haiyat yā sūrat—*Ākār, banāwat, ākriti, grahasthithi, grahōn ki awastha.
- CON-FINE, *n.* (L. *con, finis*) a limit, a boundary, a boundary; *v.* to border upon—*Sar-hadd, kināra, intikā, hadd; v. hadd laqna, ihātū laqna—*Simā, bār, siwānā, sewān; *v.* simā laqna, dūre meure honā, siwāne se siwānā chhū jānā.
- CON-FINE, *v.* to limit, to shut up, to restrain—*Mahdūd k., hadd bāndhnā, band k., qaid k., zabt k.—*Simā bāndhnā, dānrā bāndhnā, mūd d., atkānā, kārāgar mein dāl d., rokna, dabānā. [chhedaniya, jiski simā ho sake.]
- CON-FIN-A-BLE, *a.* that may be limited—*Mahdūd kiye jāne ke laiq—*Parineya, parich-
- CON-FINE-LESS, *a.* boundless, unlimited—*Be hadd, be-intikā, gur-mutanāhi—*Anant, ap-pir, niravadhi. [atkāw, pratibandhan, rodh, nirodh, sānyam.]
- CON-FINE-MENT, *n.* imprisonment, restraint—*Qaid, asiri, habs, zabt, rok—*Bāndhna,
- CON-FIN-ER, *n.* a borderer, a restrainer—*Sar-hadd ká rahne w., mahdūd k. w., zabt k. w., rokne w.—*Simā ká nivāsi, siwānē ká rahne w., atkānē w., nirodhak, niyāmak.
- CON-FIRM, *v.* (L. *con, firmus*) to make firm, to fix, to establish, to ratify, to admit fully into Christian communion—*Mazbūt k., qāim k., muqarrar k., tahqiq k., sabit k., tasdiq k., bar-qarār rakhnā, ba-dastūr rakhnā, ba-hāl rakhnā, manzūr k., Isāi mazhab mein ba-khūbi dākhil k.—*Dirh k., sthir k., sthāpan k., thahrānā, satya k., pramāṇī k., Isāi dharm mein pravritta k.
- CON-FIRM-A-BLE, *a.* that may be confirmed—*Muqarrar hone ke laiq, qābil-i-subūt, dalil-pazīr, qāim kiye jāne ke laiq, tahqiq kiye jāne ke qābil, tasdiq kiye jāne ke qābil, man-zūr kiye jāne ke laiq—*Dirh kiye jāne ke yogya, sthir kiye jāne ke yogya, pramāṇī kiye jāne ke yogya.
- CON-FIR-MATION, *n.* the act of establishing, convincing testimony, an ecclesiastical rite—*Tahqiq, ta'ayyun, tahqiq, itihkām, muqarrari, subūt, dalil, dalālat, Isāi mazhab kī ek rasm—*Dirh k., sthir k., sāstanba, pramāṇī k., dirhokti, dirhapa-mān, Isāi dharm mein pravartan, Isāi dharm kī ek riti.
- CON-FIR-MATOR, *n.* one that confirms—*Mazbūt k. w., qāim k. w., muqarrar k. w., tahqiq k. w., sabit k. w., tasdiq k. w., bar-qarār yā ba-dastūr rakhne w., manzūr k. w., Isāi*

mazhab men ba-khābī dākhil k. w. — Dirīh k. w., sthāpan k. w., satya k. w., pramānī k. w., Isāi dharm men pravritta k. w.

CON FIRM'A-TO-RY, *a.* that serves to confirm — *Mazbūt k. w., sābit k. w., bar qarār yā ba-dastūr rakane w.* — Pramānī k. w., dirīh k. w., dirīh pramān d. w.

CON FIRM'ED-NESS, *a.* state of being confirmed — *Ma-būt kiye jāne ki hālat, ba-dastūr yā bar qarār rakkhe jāne ki hālat, manzūr tahqīq yā tasdiq kiye jāne ki hālat* — Dirīh-kritavasthā, pramānikritavasthā, satyakritavasthā

CON FIRM'ER, *n.* one that confirms — *Ma-būt k. w., tahqīq k. w., gāim k. w., muqarrar k. w., bar qarār ba-dastūr yā ba-hāl rakkhe w., tasdiq k. w., sābit k. w.* — Dirīh k. w., pramānī k. w., sthīr k. w., dirīhpramānādātā.

CON FIRM'ING LY, *ad.* with confirmation — *Isbāt se, subūt se, tahayyūq se, istiqlāl se, mazbūt se, dalīl yā dalālat se* — Dirīh karne se, sañstambh se, pramānikaran se, dirīhpramānādān se

CON FISC'ATE, *v.* (L. *con, fiscus*) to forfeit to the public treasury; *a.* forfeited — *Zabt k. baitu-l-māl men dālānā, a zabt, baitu-l-māl men dālānā gayā* — Dand ki riti se koi vitta chhinkar rājādūh k., rājādūh lagā lenā; *a.* dand ki riti se chhinkar rājādūh kiya gayā. [dakhāl — Dand ki riti se chhinkar rājādūh k.]

CON FIS-CĀ'TION, *a.* the act of forfeiting to the public treasury — *Zabt, baitu-l-māl men*

CON FIS-CĀ-TOR, *n.* one who confiscates — *Zabt k. w., baitu-l-māl men dālne w., zābit* — Dand ki riti se chhinkar rājādūh k. w. [chhinkar rājādūh k. w.]

CON FIS-CĀ-TO-RY, *a.* consigning to forfeiture — *Zabt men dālne w.* — Dand ki riti se CONFIT' — See under CONFECT.

CONFITENT — See under CONFESS [nā^h.

CONFIX', *v.* (L. *con, fixum*) to fix down — *Logunā^h, jarnā^h, atkānā^h, gārū^h, bāndh-*

CONFIX'URE, *n.* the act of fastening — *Bāndh^h, bandhan^h, garāw^h, jarāw^h, atkāw^h.*

CONFLA'GRANT, *a.* (L. *con, flagro*) burning together, involved in a common flame — *Ham so^h, ek sāth jalne w^h.* — Ektra wā ek sāth balne w., mahāgni men parā jnā.

CONFLA-GRATION, *n.* a general fire — *Atash zalagī, 'amma shu'ta, lūkrāw^h, ugrāw^h* — Dah, dāh, jwāl, mahāgni, dāwānāl, palayāgni. [Bahut bājōn ko ek hī sāth bajānā^h.

CONFLATION, *n.* (L. *con, flatum*) the act of blowing many instruments together —

CONFLICT', *v.* (L. *con, flectum*) to strive — *Mugābala k., qaziya k.* — Larnā, jhagarnā.

CONFLICT, *n.* collision, contest, struggle — *Kharakasha, jang, mugābala, qaziya* — Tāntā, yuddha, larāi, jhagā, sāngi on, kalah.

CONFLUENCE, *n.* (L. *con, fluo*) the junction of several streams, a concourse — *Sangam^h, nadiyōn kā sangam^h, milā^h, bhīp^h* [jne w^h

CONFLU-ENT, *a.* flowing together, meeting — *Ek sāth chalne yā bahne w^h, ek sāth mil-*

CONFLUX, *n.* union of several currents, crowd — *Kai ek nadiyōn kā sangam yā milnā^h, milā^h, bhīp^h*

CONFLUX-ILET'Y, *n.* the tendency of fluids to run together — *Saiyāl yā raqīq chizōi ki baham miltar bahne k. raghat* — Dravachayā ki ekaṣṭhā miltar balne ki pravritti.

CON-FORM', *v.* (L. *con, formā*) to make like, to comply with; *a.* made like, similar — *Ham shakl k., muvāfīq k., muvāfīq h., qabūl k., rāzi h.*; *a.* muvāfīq kiya gayā, muvāfīq, mānind — *Ek dāul k., amurūp k., sadris k., swikār k., mānā, mān lenā, a.* amurūp kiya gayā, sadris kiya gayā, sadris, swikār, mānā.

CON FORM'A BLE, *a.* having the same form, agreeable, suitable, consistent, compliant — *Ham-shakl yakīn, mutābiq, munāsib kāq, muvāfīq, halim, mutāim, garīb, formān-bar-dār* — Amurūp, amūsārī, yogya, yukt, aviruddh, aviparit, sāngat, anuvarti, anurodhi, anuvartī, vīnartī [Amūsārī, amurūp se, yathavat

CON FORM'A BLY, *ad.* agreeably, suitably — *Bar hukm, ba-mūfīq, mutābaq, muvāfīq* —

CON FOR-MĀTION, *n.* the act of conforming, the form of things as relating to each other, structure — *Muvāfaqat, mutābaqat, tarkīb, sūrat, bunāwāt^h* — Sadris k., amurūpatā, sañsthān, sañskār, rūp, ākriti.

CON FORM'ER, *n.* one who conforms — *Mutābaqat k. w., muvāfaqat k. w., qabūl k. w.* — Sadris h. w., amūsārī, swikār k. w., sammat h. w.

CON-FORM'IST, *n.* one who conforms, one who complies with the worship of the established church — *Mutābaqat k. w., muvāfaqat k. w., muqarrar rit rasam ko qabūl-o-manzūr k. w., Inglistān ke muqarrar dīn ko mānne w.* — Sadris h. w., amūsārī, mānne w., nīyatadharmānūsārī, hīglāndiyānīyatadharmānūsārī.

CON-FORM'ITY, *n.* resemblance, consistency — *Mushābahat, mutābaqat, muvāfaqat* — Sadrisatā, sādisiyya, anurūpatā, yogyātā, upayuktatā, avirōdh.

CON-FÖÜND', *v.* (L. *con, fundo*) to mingle, to perplex, to stunify, to destroy — *Math-lūt k., ahtar k., sar-gardān k., mustarīb k., pashemān k., be-harāss k., parashōn k., gārat k., pāe-māl k.* — Milnā, mīrit k., vyākul k., ghabrā d., hādīyānā, hakkābakā k., sudh budh bar lenā, achet k., nasht k., satyānas k.

CON-FÖÜND'ED, *a.* hateful, enormous — *Makrūh, cabān, nā-garāb, ashudd, saḥkt, shādīd* — Ghupārha, mand, buā, kutsit, aparimit, atmānd.

- CON-*ÖÜND*-*TD-LY*, *ad* shamefully, enormously—*Makrūhāna*, *be-sharmī se*, *zabūnī se*, *ba-shiddat*—*Nilajjātā se*, *kutsit rūp se*, *nindit rūp se*, *nīpat*, *atyant*
- CON-*PÖÜND*-*ED-NESS*, *n.* the state of being confounded—*Makhlūti*, *abtarī*, *sar-gardānī* *citrāb*, *pashenānī*, *be-havāssī*, *pareshānī*, *pāc-mālī*—*Misritāvasthā*, *vyākulātā*, *ghab* *rāhaṭ*, *achetātā*, *satyanāstī*, *nās*
- CON-*PÖÜND*-*ER*, *n.* one who confounds—*Makhlūt k. w.*, *abtar k. w.*, *sar-gardān k. w.* *mu-tarib k. w.*, *pashenān k. w.*, *be-havāss k. w.*, *pareshān k. w.*, *gārat k. u.*, *pāc māl k. w.*—*Milāne w.*, *misrit k. w.*, *vyākul k. w.*, *ghabrā d. w.*, *sūthi budh haṭ lene w.*, *achet k. w.*, *nasht k. w.*, *satyanās k. w.*
- CON-*FRA*-*TER*-*NĪ-TY*, *n.* (*L. con. frater*) a religious brotherhood, a brotherhood—*Machabī firqa*, *bīrādure*—*Dharmasambandhī jathā*, *dhammasambandhī saṅhati wā samāj*, *bhāṣpan*
- CON-*FRI*-*ER*, *n.* one of the same religious order—*Ek hī mazhabī firqa kā shakhs*—*Ek hī dharmasambandhī jathe samāj wā saṅhati kā jan*. [*ragorāḥ*, *ghassāḥ*]
- CON-*FRI*-*CATION*, *n.* (*L. con. frico*) a rubbing against, friction—*Ghisāw*, *ragar*
- CON-*FRONT*, *v.* (*L. con. frons*) to stand face to face, to oppose, to compare—*Tā bar-rū k.*, *dū-ba-dū k.*, *ekār-chashm k.*, *muwājaha k.*, *maṣābala k.*, *ek chi. ko dūsrī se milānī*—*Sāmne k.*, *sammukh k.*, *āmne sāmne khaṛā k.*, *lagga lagānā*, *lamīyā d.*, *upamā d.*, *ek vastu ko dūsrī ke sāth milākar jānehnā* [*sāmna*, *milān*, *upamā*]
- CON-*FRON*-*TATION*, *n.* act of confronting—*Muṣābala*—*Sammukhā sammukhī*, *āmna*
- CON-*FÜSE*, *v.* (*L. con. fusum*) to mix, to perplex, to disorder, to perplex—*Makhlūt k.*, *pareshān k.*, *mushawwash k.*, *mu-tarib k.*, *dar-ham bar-ham k.*, *abtar k.*, *sharmānā*, *sharmānda k.*—*Milānā*, *misrit k.*, *vyākul k.*, *ghabrā d.*, *gaṭbaṣānā*, *uljhānā*, *lajjit k.*, *lajwānā*
- CON-*FÜSH*-*ED*, *p. a.* mixed, perplexed, abashed—*Makhlūt*, *hairān*, *pareshān*, *mu-tarib*, *dar-ham bar-ham*, *abtar*, *sharmānda*, *sharmānda*—*Misrit*, *nīla hūṭ*, *akulāyā*, *vyākul*, *ghabrāyā*, *gaṭbaṣāyā*, *uljhāpūljhā*, *lajyā*, *lajjit*
- CON-*FÜSH*-*ED*-*LY*, *ad.* indistinctly, not clearly—*Tazab-un se*, *nā khlulāsai se*, *nā safāi se*—*Aspasat rūp se*, *gholmāl se*, *gaṭbaṣ*, *avyakt rūp se*
- CON-*FÜSH*-*ED-NESS*, *n.* want of distinctness—*Tazab-un*, *nā safāi*, *nā khlulāsai*—*Aspasitāṭā*, *avyaktātā*, *gaṭbaṣātā*, *gholmālājhā*
- CON-*FÜ*-*SION*, *n.* irregular mixture, tumult, disorder, overthrow, astonishment—*Abtarī makhlūtāgi yā āme-ish*, *ganṭā*, *bulwāḥ*, *shor o shorish*, *intishār*, *bar hamī*, *bar-bādī*, *shakast*, *pāc-mālī*, *hairānī*, *pareshānī*, *hairāt*—*Gaṭbaṣ*, *mulaw*, *sūkai*, *khiṭhī*, *andhei*, *gabāṭ*, *raulī*, *harbaṭ*, *parājay*, *paṭābhav*, *vmās*, *vyākulātā*, *vyastātā*, *vyagratā*, *vismay*
- CON-*FÜTE*, *v.* (*L. con. futo*) to convict of error, to prove to be wrong, to disprove—*Qāit k.*, *bātīl k.*, *galat sāhit k.*, *radd k.*, *tā jowāb k.*, *kāt dālmūḥ*—*Harāmā*, *pachhānī*, *mutāṭai k.*, *asuddha thahānā*, *jhuthānī*, *khaṇḍan k.*, *kāṭnā*, *apamānī k.*
- CON-*FÜ*-*TABLE*, *a.* that may be disproved—*Bātīl yā radd kī jāne ke lāgi*, *galat sāhit hone ke qābil*—*Khaṇḍanīyā*, *mrakarānīyā*, *jhuthāye jāne ke yogya*, *asuddhā thahāye jāne ke yogya*
- CON-*FÜ*-*TANT*, CON-*FÜ*-*TER*, *n.* one who confutes—*Bātīl k. w.*, *radd k. w.*, *qāit k. w.*, *mordād k. w.*—*Khaṇḍan k. w.*, *mrakarān k. w.*, *asuddha thahāne w.*, *kāṭne w.*, *jhuthāne w.* [*mrakarān jhuthāw*]
- CON-*FÜ*-*TATION*, *n.* the act of confuting—*Bullān*, *ibtāl*, *irād*—*Khaṇḍan*, *vākya-khaṇḍan*
- CON-*FÜ*-*TMENT*, *n.* disproof—*Radd*, *ibtāl*, *bullān*—*Khaṇḍan*, *jhuthāw*
- CON-*GE*, *n.* (*F.*) act of reverence, bow, courtesy, leave, farewell; *r* to take leave—*Kormish*, *salām*, *bandagī*, *taʿzim*, *tarāzu*, *rakhsat*, *widāʿ yā uadāʿ*, *v. rakhsat lenā yā k*—*Pravati*, *prāṇam*, *prāṇipāt*, *āvabhagāt*, *śala*, *anujnā*, *anumati*, *bidāʿ*; *r. bidā h.*, *chhutā lenā*
- CON-*GE*-*D'E*-*LIRE*, *n.* the sovereign's permission to a dean and chapter to choose a bishop—*Bayā pādri māqarrar kurne kī bātshāhī parwānagī*—*Pradhān* *dharmādhyaksh* *myukt karne kī rajājñā*
- CON-*GEAL*, *n.* (*L. con. gelo*) to change from a fluid to a solid state, to congeal—*Munjamūd k. yā h.*, *bastā k. yā h.*, *jamānāḥ*, *jam jānāḥ*—*Thakkā k.*, *thakkā ho jānā*, *bāndhnā*, *bāndh jānā* [*yogyā*, *thakkā ho jāne ke yogya*]
- CON-*GEAL*-*ABLE*, *a.* that may be congealed—*Munjamūd hone ke lāgi*—*Jan jāne ke*
- CON-*GEAL*-*MENT*, *n.* mass formed by congealing—*Injīmād*, *munjamūd hone se jo anbhār ban*—*Jamāwat*, *thakkā*, *jam jāne se jo pind wā rāṭī ban*. [*ūthī*]
- CON-*GEAL*-*TION*, *n.* the act or state of congealing—*Bastagī*, *injīmād*—*Jamāwat*, *thakkā*
- CON-*GE*-*NER*, *n.* (*L. con. genus*) one of the same origin or kind—*Ham-jins*, *ham-asl*, *ham-jism*—*Sajāti*, *savargi*, *samānājātiyā* [*sajātiwā*, *jātisamatī*]
- CON-*GEN*-*ER*-*A-CY*, *n.* similarity of origin—*Ham-jinsiyat*, *ham-asliyat*—*Samānājātītā*
- CON-*GEN*-*ER*-*OUS*, *a.* of the same kind—*Ham-jins*, *ek-jins*—*Sajāti*, *samānājātiyā*, *sama-bhāv*, *samādhanmā*, *ekajāti*

- CON-GĒN'LR OUS-NESS, *n.* similarity of origin—*Ham-jinsiyat, ham-asliyat ek-jinsiyat*—*Bhāvacamatā, samānajatīwa, sajātīwa*
- CON-GĒ'NI AL, *a.* of the same nature, kindred—*Ham-jins, ham-zāt, muwāfiq, ham-rang*—*Sadharmā, akbhāv, samānābhāv, sijāti, samānajatīya.*
- CON-GĒ-NI-ĀL'I-TY, *n.* state of being congenial—*Ham-jinsiyat, ek-jinsiyat*—*Samānāsīlātā, sajātīwa, sadharmakatwa, ekajātīwa.* [jāt, samakāla].
- CON GĒN'ITE, CON-GĒN'I-TAL, *a.* of the same birth—*Ham-paidā, ham-zād*—*Sahaj, saha-*
- CON'GER, *n.* (Gr. *gongros*) the sea-eel—*Samundar ki hām machhli*—*Samudravayāl.*
- CON-GĒST', *v.* (L. *con, g stum*) to heap up—*Ambār k., dher lagūnā*—*Rāsi k., puñj k., dheri laginā, tūl k., batornā.*
- CON GĒST'ION, *n.* a collection of matter—*Jomāw^h, dher^h, tāl^h.* [chhoti vastuon ki rāsi.
- CON-GĒ'RI-ES, *n.* a mass of small bodies—*Chhoti chhoti chizon kā dher yā tūda*—*Chhoti*
- CON'GI-A-RY, *n.* (L. *congiarium*) a gift to the Roman people or soldiers—*Rom ke logon yā sipāhiyon ko ek bakhsish*—*Rom ke nivāsiyon wā yoddhuon ko ek dān wā paritoshik.*
- CON-GLĀ'CI-ATE, *v.* (L. *con, glacies*) to turn to ice, to freeze—*Yakh jamnā, yakh h., manjamid h.*—*Saghanatushār jamnā, saghan tushār bannā, jamnā, jam jānā.*
- CON-GLĀ'CI-ĀTION, *n.* a freezing, congelation—*Injimād, yakh kā banāw, jamāw^h*—*Bandhāw, thakkā jamāw, jamawat.*
- CON-GL'ŌBE', *v.* (L. *con, globus*) to gather into a ball, to collect into a round mass—*Goliyānā^h, gole sā banānā yā bannā^h.*
- CON'GLŌ-BYTE, *v.* to gather into a hard firm ball; a gathered into a hard firm ball—*Guthlānā^h, goliyānā^h, kare gole sā banānā yā bannā^h; a. kare gole sā banā huā^h, guthlāyā huā^h.*
- CON-GLŌ-BĀ'TION, *n.* collection into a ball—*Gole sā bannā^h, golī sā bannā^h.*
- CON-GLŌB'U-LATE, *v.* to gather into a small mass—*Ek chhoti goli sā bannā^h.*
- CON-GLŌM'ER-ATE, *v.* (L. *con, glomus*) to gather into a ball; a. gathered into a ball—*Goliyānā^h, golā yā goli banānā; a. goliyāyā huā^h, goli sā banā huā^h.*
- CON-GLŌM-ER-ĀTION, *n.* collection into a ball—*Goliyānā^h, golā yā goli sā bannā^h.*
- CON-GLŪ'TI-NATE, *v.* (L. *con, gluten*) to glue together; a. joined together—*Lāse se jorñā^h, jur-jānā^h, jutānā^h, jut jānā; a. jorā huā^h, jutā huā^h, jurā huā^h.*
- CON-GLŪ-TI-NĀ'TION, *n.* a gluing together—*Lāse se jorñā^h, jor^h, jutaw^h.*
- CON-GLŪ'TI-NĀ-TOR, *n.* one that glues together—*Lāse se jorne w^h, jutāne w^h.*
- CON-GRĀ'T'U-LATE, *v.* (L. *con, gratulor*) to wish joy to, to compliment on any happy event—*Mubārak-bād kahnā, mubārak-bādi d., tahnīyat k.*—*Jayjaykār manānā, sahānand k., sahānandokti k., sahānandakathan k., dhanyavād k.*
- CON-GRĀ'T-U-LĀ'TION, *n.* an expression of joy—*Mubārak-bādi, tahnīyat, mubārakī*—*Badhāi, badhāwā, abhinandan, abhivandan, sahānandokti, sahānandakathan, jayjaykār, dhanyavād.*
- CON-GRĀ'T'U-LĀ-TOR, *n.* one who congratulates—*Mubārak-bād kahne w., mubārak-bādi d. w., tahnīyat k. w.*—*Jayjaykār manāne w., sahānand k. w., sahānandokti k. w., sahānandakathan k. w., badhāi k. w., dhanyavād k. w.*
- CON-GRĀ'T'U-LA-TORY, *a.* expressing joy—*Tahnīyat-āmez, mubārakī-mazmūn, mubārak-jādi zāhir k. w.*—*Sahānandasūchak, sahānandaprikāśak, māngulavādi.*
- CON'GRE-GATE, *v.* (L. *con, grex*) to assemble, to meet, to collect together; a. collected, compact—*Jam^h k. yā h., ekatthā k. yā h., a. jam^h kiya gayā, jam^h huā, basta, manjamid, sangūn*—*Batornā, baturnā, ekatra k. wā h., samūh k. wā h.; a. ekatribhūt, samūhabhūt, batūā huā, ghanā, thos, jamā huā.*
- CON-GRE-GĀ'TION, *n.* an assembly, a collection—*Jam'iyat, jamā'at, majlis, gurohi, bātor^h, jīmā*—*Sabbā, sanāj, samūh, samāgam, sanāhay, samuday, samāhār.*
- CON-GRE-GĀ'TION-AL, *a.* pertaining to a congregation, public, general—*Jam'iyat majlis gurohi yā jīmā ke mutā'allig, 'amm, 'amum*—*Sabbasambandhi, sāmājik, sarvasambandhi, panch kā, sāmānā, bahusāmānya.*
- CON'GRESS, *n.* (L. *con, gressum*) a meeting, an assembly, the legislature of the United States—*Jamā'at, majlis, Amerika ki muttāfiq saltanatōn ki sarkār ki qānūn banāne-wālī majlis*—*Sabbā, samāgun, samāj, Amerika ke sandhit rājyon ki vyavasthāra-chakasabbā.*
- CON-GRE'S'SIVE, *a.* meeting, coming together—*Milne wāle^h, ekatthā h. wāle yā ānc-wāle^h.* [ruddha, samānjas, yukt, sadris, milne w.
- CON'GRU-ENT, *a.* (L. *congruo*) agreeing—*Muwāfiq, mutābiq, mutāfiq*—*Thik, avir-*
- CON'GRU-ENCE, CON'GRU-EN-CEY, *n.* agreement—*Munāsabat, murāfaqat, mutābaqat, sazā-wāri*—*Mel, aikya, sādiisiya, yogyatā, yuktatā, sāngatatwa.*
- CON-GRŪ'I-TY, *n.* agreeableness, consistency—*Muwāfaqat, itīfiq, munāsabat*—*Yogyatā, yuktatā, sadrisatā sāngatya.*
- CON'GRU-OUS, *a.* agreeable to, consistent—*Muwāfiq, mutābiq, ham-wār, munāsib*—*Tchit, yogya, yukt, sadris, sāngat, aviruddha, sambhāvya.*

CŌN'GRU-OUS LY, *ad.* suitably, consistently—*Mutábāqat se, ham-wári se, muwáfaqat se, munásabat se*—Yogyatá se, upayuktatá se, saṅgat rūp se, aviruddhatá se.

CŌN'IC. See under CONE.

CON-JECTURE, *v.* (L. *con, jectum*) to guess; *n.* guess, imperfect knowledge—*Qiyás k., andāza k., khiyāl k.* ; *n.* *qiyás, andāza, khiyāl, taklīmno. gumān*—*Aṭkal k., anubhav k., anumán k.* ; *n.* *aṭkal, anumán, anubhav, adhūrā bodh.*

CON-JECTOR, *n.* one who guesses—*Andāza k. w., khiyāl k. w., qiyás k. w., aṭkal-báz*—*Aṭkal k. w., anubhav k. w.*

CON-JECTU-RAL, *a.* done or said by guess—*Khiyāli, qiyāsi, gumāni*—*Aṭkali, anumānik.*

CON-JECTU-RAL'ITY, *n.* the state or quality of being conjectural—*Khiyāli-pan, qiyāsi-pan, gumāniyat*—*Aṭkalipanā, anumānikatā.*

CON-JECTU-RAL-LY, *ad.* by guess—*Khiyāl se, qiyás se, andāze se*—*Aṭkal se, anubhav se.*

CON-JECTU-RER, *n.* one who guesses—*Aṭkal-báz, andāza k. w., qiyás k. w.*—*Aṭkal k. w., anubhav k. w.* [lag-jānā^h.

CON-JOIN', *v.* (L. *con, jungo*) to unite—*Milānā^h, milnā^h, jorñā^h, jurnā^h, lagānā^h,*

CON-JOINT', *a.* united, connected—*Mulhaq, paiwasta*—*Saṇyukt, sandhit, milā huā.*

CON-JOINT'LY, *ad.* in union, together—*Bi-l-ittifāq, bi-l-ishtirāk, bāham*—*Milkar, milke, ek sāth.* [saṇślish, saṇgat

CON-JUNCT', *a.* united, concurrent—*ʾʾulhaq, paiwasta, maqrāʾ, muttāʾiq*—*Saṇyukt,*

CON-JUNCTION, *n.* union, a connecting word—*Ittisāl, paiwand, wasl, inzimān, iqtirān, qirān, ʾatf, hurf-i-atf*—*Mel, milāw, lagāw, jor, samlandh, saṇyog, samuchhay, samuchchayabodhak sabd.* [Yaugik, sāngatik, anushaṅgi, milāne w., jorne w.

CON-JUNCTIVE, *a.* uniting, connecting—*Wast k. w., paiwasta k. w., mulhaq k. w.*—

CON-JUNCTIVE-LY, *ad.* in union—*Bi-l-ittifāq, bi-l-ishtirāk*—*Milkar, milke, ek sāth.*

CON-JUNCT'LY, *ad.* together, in union—*Bāham, bi-l-ittifāq, bi-l-ishtirāk*—*Ek sāth, milkar, milke.* [sūkshin samay, avasar.

CON-JUNCTURE, *n.* union, a critical time—*Ittifāq, mel^h, ʾain waqt, gaur^h*—*Saṇyog, yog,*

CON-JU-GATE, *v.* (L. *con, jugum*) to unite, to inflect verbs; *n.* a word agreeing in derivation with another word—*Milānā^h, tasrif k., gardānā^h* ; *n.* *sarfi yā gardāni lafz, ham-asl lafz, ham-jins lafz*—*Jornā, saṇyukt k., rūpākhyā k.* ; *n.* *sahamulak sabd, samānajatīy sabd, samotpannasabd*

CŌN-JU-GATION, *n.* a couple, a pair, the form of inflecting verbs, union, assemblage—*Juft, jorā^h, jor^h, gardān, tasrif, ittisāl, paiwand, wasl, ijtimā^h, majma^h*—*Yugm, yugal, rūpākhyā, rūpakān, saṇyog, samāhar, samūl.*

CŌN-JU-GAL, *a.* belonging to marriage—*Zawj, byāh ke muta'alliq*—*Vivāhavishayak, vivāhasambandhi, vaivāhik.* [iti se, vaivāhik prakār se.

CŌN-JU-GAL-LY, *ad.* matrimonially—*Zawj taur se, byāh ke taur se*—*Vivāhasambandhi*

CON-JURE', *v.* (L. *con, juro*) to summon in a sacred name, to enjoin solemnly—*Kisi pāk nām ko karkhar talab k., qasam dilūkār kahnā yā tākid k.*—*Kisi pavitra nām-ochchāraṇ ke dwārā bolānā, sapath khilūkār kahnā wā ādes k.*

CŌN-JURE, *v.* to practise charms—*Jādū k., sihr k., afsūn k.*—*Tonā k., totkā wā tatkā k., jhārphūnk k., chhūchhā k.*

CŌN-JU-RATION, *n.* the act of conjuring—*Jādū gari, sihr kārī, sāhiri, kisi pāk nām ko karkhar talab k., qasam ke rū se tākid*—*Tonā, tonhū, totkā wā tatkā, jhārphūnk, chhūchhā, kisi pavitra nāmochchāraṇ ke dwārā bulāhat, sapath ke dwārā ādes.*

CŌN-JUR-ER, *n.* an enchanter, a juggler—*Jādū-gar, afsūn-gar, sāhir, sihr-kār*—*Tonhā, jhārphūnk k. w., totkā k. w., indrajālik.* [—Sapathapūrvak ādes.

CON-JUREMENT, *n.* solemn injunction—*Qasam ke rū se tākid, sanjidayi ke sāth tākid*

CON-NAS'CENCE, *n.* (L. *con, nascor*) birth of two or more at the same time—*Ham-zādagi, ek waqt meṇ do yā ziyāde kā paidā h.*—*Sahajatwa, samakāl meṇ jamma, eka-kālotpatti, samakālotpatti*

CŌN-NATE, *a.* born with another—*Ham-zād, ham-paidā, ek hi waqt meṇ dūsre ke sāth paidā huā*—*Sahaj, sahajāt, samakālij, ekakālotpanna.*

CON-NAT'U-RAL, *a.* connected by nature—*Ham-zāt, ham-sifat, ham-tabʾat*—*Ekabhāv, ekaswabhāv, swabbhāvaj, sahaj.* [ekaswabbhavatā, sahajatā.

CON-NAT-U-RAL'ITY, *n.* union by nature—*Ham-jinsiyat, ham-sifatīyat*—*Ekabhāvatwa,*

CON-NAT'U-RAL-IZE, *v.* to connect by nature—*Ham-zāt k., ham-sifat k., ham-jins k.*—*Ekaswabbhāv k., ekabhāv k., swabbhāvaj k., sahaj k.*

CON-NAT'U-RAL-LY, *ad.* by nature, originally—*Ham-jinsiyat se, ham-sifatīyat se, bi-l-asālāt, asliyat se, apni khāsiyat se*—*Ekabhāvatwa se, ekaswabbhāvatā se, sahajatwa se, nijadharmapūrvak.*

CON-NAT'U-RAL-NESS, *n.* natural union—*Zāti ittisāl yā paiwand, aslī wast yā ittifāq, ham-jinsiyat*—*Swābhāvik mel, ekaswabbhāvatā, sahajatwa*

CON-NECT', *v.* (L. *con,necto*) to join, to unite, to fasten together—*Wast k., paiwand k., milānā^h, bāndhnā^h, wasl h., milnā^h, bāndhnā^h*—*Japnā, lagānā, yukt k., saṇyog k., gāṭhnā, jupnā, lagnā, yukt h., gāṭhnā.*

- CON-JUNCTIVE, *a.* joining, *n.* a conjunction—*Paivand gá vasl k w.*, *miláne w^b.*, *n.* 'aff, *harj-i-af*—Joiner *w.*, *yukt k. w.*, *sambandhak*, *ānuṣṭaṅgik*; *n.* *samuchchay*, *samuchchayabodhakasabd*. [*meñ, sāth, ek sāth, milkar milke*]
- CON-JUNCTIVE-LY, *ad.* in conjunction, jointly—*Bi-l itijāy*, *bi-l-iskhirāk*, *mel mēh^b*—*Yog*
- CON-JUN, *v.* to join or link together—*Mulhaq k.*, *paivasta k.*, *paivastad k.*, *vasl k.*—*Milānā, jōrnā, sātnā, sañyukt k.*, *gāñthmā*.
- CON-JUNCTION, *n.* union, junction, relation—*Paivastagi, ittiṣāl, tarassul, paivand*, 'alā-qā, 'al'allay, *nisbat, jinsiyat, vāsta, rubt, sarokār, rishta, rishta-dār*—*Mel, jor, yog, sañyog, saṅgam, sāngat, anway, nātā, bhāichārā, sambandh, sampark, bāndhav, bandhu, sambandhi, gotait, bhāi*.
- CON-JUNCTIVE, *a.* having power to connect—*Paivand gá vasl karne ki tāqat rakhne w.*, *paivasta k. w.*—*Sambandhak, ānuṣṭaṅgik, milāne w.*, *jōrne w.*
- CON-NIVE, *v.* (*L. con, nivo*) to wink at, to close the eyes upon a fault—*Igmāz k.*, *chashm-poshi k.*, 'aib-poshi *k.*—*Āñkh mūndnā, dekhkar bhī na dekhnā, āñkh chipānā, kisi ke dosh ko dekhke bhī na dekhnā, matiyānā, wā mahtiyānā*.
- CON-NIVANCE, *n.* voluntary blindness—*Igmāz, chashm-poshi, jāt bājhkar chashm-poshi*—*Jān bājhke āñkh chipānā, matiyāhat wā mahtiyāhat*.
- CON-NIVEN, *v.* to pretend ignorance—*Qesdi chashm-poshi, jānkar na jānnā^b*—*Matiyāhat wā mahtiyāhat, jān bājhkar sun khūñhā*.
- CON-NIVENT, *a.* forbearing to see—*Igmāz-d st, chashm-poshi-parast, āñkh chipāne w^b*.—*Āñkh mūndne w.*, *dekhkar bhī na dekhne w.*, *matiyāne wā mahtiyāne w.*
- CON-NIVER, *n.* one who connives—*Chashm-poshi k. w.*, 'aib-poshi *k. w.*, *igmā. k. w.*—*Āñkh chipāne w.*, *dekhkar bhī na dekhne w.*, *mahtiyāne wā mahtiyāne w.*
- CON-NOIS-SEUR, *n.* (*Fr*) a judge, a critic—*Āllāma, bīnā, naktā-dān, bārū bīn, mukta-choñ*—*Vijnā, paikshak, paikhiyā, paikhī, gupadoshapāikshak*.
- CON-NOTE, *v.* (*L. con, noto*) to betoken—*Dalālat k.*—*Jat unā, batlānā*
- CON-NO TATE, *v.* to imply, to infer—*Dalālat k.*, *natija nikālānā, tajvīz k.*—*Saviṣe dabo dhan k.*, *jatānā, batlānā wā batlānā, nigamān nikālānā, amunān k.*
- CON-NO-TATION, *n.* implication, inference—*Dalālat gā unā, natija*—*Saviṣeshabodhan, amunā wā nigamān*. [*ke mutā'alliq, nikāhi*—*Vivahatsambandhi, vaivāhik*]
- CON-NUTRIAL, *a.* (*L. con, nutro*) pertaining to marriage, matrimonial—*Zauj, byāh*
- CON-NUMER-ATION, *n.* (*L. con, numerus*) a reckoning together—*Ham-shumārī, ek sāth hisāb k.*—*Ek sāth ginti k.*, *sahas-sākhya-karāy*.
- CON-NOID. See under CONE
- CON-QUER, *v.* (*L. con, quero*) to gain by conquest, to overcome, to subdue—*Fath se hāsil k.*, *fath k.*, *galba k.*, *sar k.*, *dast-burd k.*, *gālib k.*, *tashkir k.*, *shikast d.*, *mughlb k.*, *furo k.*, *abt k.*, 'amal *k.*—*Jitnī, hārū, dabanā, jay k.*, *pañāy k.*
- CON-QUER-A-BLE, *a.* that may be conquered—*Sar hone ke qābil, fath kiye jāne ke lāq, munimul-fath*—*Jayā, jayāmy, jayā, damaniyā, parādhavaniyā, jetāyā*.
- CON-QUER-OR, *n.* one who conquers—*Fath-mand, qālib, fath-nasib, muzaffar, zafar-gāb, firo mand*—*Jetā, vijāyī, jayī, jitne w.* [*stī, jayī stī*]
- CON-QUER-ESS, *n.* a female who conquers—*Fath-mand'arrat, zafar-gāb'arrat*—*Vijayī*
- CON-QUEST, *n.* the act of conquering, victory, that which is conquered—*Fath, zafar, tashkur, maffiha shai*—*Jayān, vijāyān, vasikarāy, jay, vijay, jit, jiti hūi vastu, vāsi-krit wā parādhut vastu*
- CON-SAN-GUINEOUS, *a.* (*L. con, sanguis*) of the same blood, near of kin—*Ham zāt, ham khān, qarib, gaganā, khwesh*—*Ek lohū, ekapind, sagotā, sagubhi, ekavakt, ekavānsābit, antarang* [*itādī, sagarbhātwa, ekasāñitā*]
- CON-SAN-GUIN'ITY, *n.* relation by blood—*Ham-zāti, khweshī, qarābat, gaganāye*—*Sago*
- CON-SCIENCE, *n.* (*L. con, scio*) the faculty of knowing right from wrong—*Bur-bhale ki samājh^b, haqq aur nā haqq ki tamiz ki quwwat, zamir, quwwat i tamiz, u-ack-a-bad*—*Doshadoshajyūn, bitāhit kā jūn, antahkaran, antahsūjyā*.
- CON-SCI-ENTIOUS, *a.* regulated by conscience—*Imān-dār, diḡānat-dār, haqq shīnās, sāf bātūn, sūna sāf, āgāh del*—*Suddhantahkaran, suddhamati, suddhātma, nyāyachān, dhamasāil*.
- CON-SCI-ENTIOUS-LY, *ad.* according to the direction of conscience—*Imān dārī se, sāf bātūnī se, sūna-safāī se, haqq-shīnāsī se*—*Suddhāntahkaranapūrvak, suddhamati se, suddhamān se, suddhātma se, antahkaranasuddhi se*.
- CON-SCI-ENTIOUS-NESS, *n.* tenderness of conscience, exactness of justice—*Diḡānat dārī, imān-dārī, haqq shīnāsī*—*Matsuddhatwa, antahkarnasuddhi, nyāyachānātwa*
- CON-SCION-A-BLE, *a.* reasonable, just—*Ma'qūl, rāst-bāz, wājib munsif, munāsib*—*Yathānyāyā, nyāyā, yathārth, thik, sachchā, khawā*.
- CON-SCION-A-BLY, *ad.* reasonably, justly—*Ma'qūlī se, wājibī se, insāf se*—*Yathānyāyā se, yathochit, yathārth, dharmānusū, dharmapūrvak*.
- CON-SCIOUS, *a.* knowing one's own thoughts and actions, knowing by mental perception—*Apne khyālāt aur kār se wāqif, khul khabar-dār, khabar-dār, muttālī^b, wā-*

qif—Apne anubhav aur kritakārya kā jānne w., satark, subodh, sachetan, jānne w., jāni.

CŌN'SCIOUS-LY, *ad.* with knowledge of one's own thoughts and actions—*Apne khyā-lūt aur kār ki vāqifiyat se, waqūf se, khud-khabar dāri se, khud-āgāhi se*—Apne anubhav aur kritakārya ke jān se, antarjān se, jñānapūrvak, jān bujhkar.

CŌN'SCIOUS-NESS, *n.* the perception of what passes in one's own mind—*Jo apne zūn meñ guzartā ho uski vāqifiyat, khud-āgāhi*—Jo apne man meñ ho rahā ho uskā jñān. antarbodh, antaschaitanya.

CŌN'SCRIPT, *a.* (L. *con, scriptum*) enrolled; *n.* one enrolled for the army—*Navish-ta*; *n.* *nayā sipāhi*—Likhit, likhā huā; *n.* navayoddhā.

CŌN-SCRIPT, *n.* an enrolling or registering—*Nām likhāi*.

CŌN'SE-CRATE, *v.* (L. *con, sacer*) to make sacred, to appropriate to a sacred use, to dedicate; *a.* sacred, devoted, dedicated—*Mugaddas k., pāk k., kisi pāk kām ke liye makhsūs k., niyāz k., fidā k., nazr k.; a. pāk, mugaddas, makhsūs kiyā gayā, niyāz kiyā gayā, fidā kiyā gayā, nazr kiyā gayā*—Pavitra k., punit k., saṅskār k., pratish-thā k., arpan k., samarpan k., saṅkalp k., charhāna, utsarg k.; *a.* pratishthit, supratishthit, pavitrakār, arpit, dharmārthasamarpit, abhishikt, viniyojit, charhāyā gayā, utsarg kiyā gayā.

CŌN'SE-CRĀTION, *n.* the act of consecrating—*Makhsūsiyat, fidā, niyāz, pāk k., mugad-das k., kisi pāk kām ke liye makhsūsiyat*—Saṅskār, pratishthā, supratishthā, abhi-mantran, abhishek, utsarg, saṅkalp.

CŌN'SE-CRĀTOR, *n.* one who consecrates—*Mugaddas k. w., pāk k. w., kisi pāk kām ke liye makhsūs k. w., niyāz k. w., fidā k. w.*—Pavitrakārī, saṅskartā, pratishthāpak, abhishechak, abhimantran k. w., saṅkalp k. w.

CŌN'SE-CRĀ-TO-RY, *a.* making sacred—*Pāk k. w., mugaddas k. w., fidā k. w., niyāz k. w.*—Abhimantranakārī, pavitrakārī, abhishechak, saṅskartā, pratishthāpak.

CŌN'SEC-TA-RY, *a.* (L. *con, sector*) following, consequent; *n.* deduction—*Muntaj, muta'āqib*; *n.* *natija*—Anuyāyī, anusārī, ānushaṅgik; *n.* anushaṅg, nigaman.

CŌN'SE-QU-TIVE, *a.* (L. *con, sequitur*) following in train, successive, consequential—*Mutasalsal, muta'āqib khālfī, mutawātir, muntaj*—Kramāgat, kramānusārī, ānukra-mik, yathākram, parampar, kramānuyāyī, ānushaṅgik.

CŌN'SE-QU-TION, *n.* a train of consequences, succession—*Natijon kā silsila, natijon kā tasalsul, lawātūr, tasalsul*—Prayuktisēpi, anumānakram, nigamanamālā, sēpi, pa-ramparā.

CŌN'SE-QU-TIVE-LY, *ad.* in succession—*Tasalsul se, pai-dar-pai, ba-silsila, ba-lawātūr*—Kramānusār se, yathākram, anukram se.

CŌN-SENT, *n.* (L. *con, sentio*) agreement to something proposed; *v.* to be of the same mind, to agree, to yield—*Rāzā-mandi, qabūl, manzūrī, ittifāq*; *n.* *muttafiq h., rāzā d., qabūl k., rāzī h., manzūr k.*—Sammatī, sammat, anumati, anujñā, swikār, grabah; *v.* sammat h., ek man h., ek jī h., mānnā, swikār k., aṅgikār k., anumati d., anujñā d. [sammatī, anumati, swikār, grabah, anujñā.]

CŌN-SEN'SION, *n.* agreement, accord—*Ittifāq, rāzā-mandi, rāzā, marz, qabūl*—Mol.

CŌN-SEN-TĀ'NE-OUS, *a.* agreeable to, accordant—*Mutābiq, muwāfiq*—Anuyāyī, anusārī, yogya, anurūp, aviruddh, sāngat.

CŌN-SEN-TĀ'NE-OUS-LY, *ad.* agreeably, consistently, suitably—*Mutābiq, muwāfiq, mutā-buqat se, muwāfaqat se, munāsabat se*—Anusār se, anurūpatā se, sādrīsyā se, yogyatā-pūrvak, aviruddhatāpūrvak, upayuktatā se.

CŌN-SENT'ER, *n.* one who consents—*Muttafiq shakhs, ek dil yā ek rāe kā shakhs, rāzā-mand h. w., rāzī h. w., qabūl k. w.*—Mānne w., sammat h. w., ek chitta h. w., swikār k. w.

CŌN-SEN-TIENT, *a.* agreeing in opinion—*Ek rāe, ek dil, muttafiq-rāe*—Sammat, ekamat, ekachitta.

CŌN'SE-QUENCE, *n.* (L. *con, sequor*) that which follows, an effect, an inference, importance, influence—*Mā-hasal, hāsil, natija, istidlāl, qadr, wazn, itibār, mu-zāiqā, asar, tāsir*—Anushaṅg, prayukti, phal, nigawan, apavāh, yukti, gaurav, gurutā, prabhāv.

CŌN'SE-QUENT, *a.* following as an effect or inference; *n.* an effect, an inference—*Mun-taj, muakhkhar, muta'āqib*; *n.* *natija, hāsil*—Prayukt, ānushaṅgik; *n.* phal, pra-yukti, nigaman.

CŌN'SE-QUENTIAL, *a.* following as the effect, important, conceited, pompous—*Muntaj, muta'āqib, waznī, qadr kā, khud-bīn, mayrūr, numāishi, 'ālī-shān*—Prayukt, ānushaṅgik, guru, paramaprabhāv, bahuprabhāv, dambhī, darpī, dimbhī, thāthī, dāmbhik. [phal dwārā, anushaṅgapūrvak.]

CŌN'SE-QUENTIAL-LY, *ad.* by consequence—*Ba-natija, natije se*—Prayukti se, phal se.

CŌN'SE-QUENT-LY, *ad.* by necessary connexion—*Lihāzā, ba-natija, zaruratan, bi-z-zarūr, khwāl-ma-khwāl, is wāste*—Is nimitta, is hetu se, iske anusār. [anusārītā.]

CŌN'SE-QUENT-NESS, *n.* regular connexion—*Silsila, tasalsul*—Pūrvāparasambandh,

CON-SÉR'TION, *n.* (L. *con, sertum*) junction, adaptation — *Itisál, paivand, vasl, munásib k., muwáfiq k.* — Yog, sahyog, jor, mel, yukt k.

CON-SÉR'VE', *v.* (L. *con, serro*) to preserve without loss, to candy fruit; *n.* a sweet-meat — *Mahfúz rakhná, murabba banána; n. mīlhāñ, gul-gand, murabba* — Yatn se dhar rakhná, rakhshá k., hani se bachána, págná. [Sairakshak, surakshak, pálak.

CON-SÉR'VANT, *a.* that preserves or continues — *Mahfúz rakhne w., hafiz, hifázat-gar* — CON-SER-VÁ'TION, *n.* the act of preserving — *Hifázat, muháfazat, nigah-báni* — Sairakshá, sairakshap, kshayaniváran, rakshá. [shak, pálak.

CON-SÉR'VA-TIVE, *a.* having power to preserve — *Hifázat-gar, hafiz* — Sairakshak, surakshak — CON-SER-VÁ'TOR, *n.* one who preserves — *Hafiz, muhafiz, hifázat-gar* — Sairakshak, rakshak, pálak. [— Rakshásthán, vastuon ko rakshá men dharne ká sthán.

CON-SÉR'VA-TO-RY, *n.* a place for preserving — *Chizon ko hifázat men rakhne ki jagah*

CON-SÉR'VEH, *n.* one who conserves — *Halrái, mīhái banáne w., murabba banáne w., achár dharne w.*

CON-SID'ER, *v.* (L. *considero*) to think upon with care, to ponder, to study — *Ba-ikhtiyát gaur k., khauz k., fikr k., taammul k., mutála'a k., tovlhá^h, dekhná^h* — Dhyán k., sochiná, vichárná, nirupná, vivechaná k., chintá k., samikshá k.

CON-SID'ER-A-BLE, *a.* worthy of consideration, respectable, important, more than a little — *Qábil-i-liház, gaur ke láiq, rá-dár, nur-ud, sháhib-i-tibár, 'azim, buzurg, qadr ká, wazn, kam nahín, ziyáda* — Vichárapniya, chintaniya, ádariya, mánya, bhári, guru, bahuprabháv, paramaprabháv, analp, laghu nahín, thorá nahín, praehur.

CON-SID'ER-A-BLE-NESS, *n.* importance — *Qadr, wazn, asar, tásir* — Gaurav, gurutá, prabháv. [Vichárapniya pariman men, bahut, analp, guru bháv se.

CON-SID'ER-A-BLY, *ad.* in a considerable degree — *Liház ke qábil misdár men, ziyáda* — CON-SID'ER-ATE, *a.* thoughtful, prudent, quiet — *Mutaammil, dúr-andesh, 'aqibat-andesh, halim, salim* — Chintápar, vichárasil, vichárawán, parinámadarási, dúradarási, matimán, fáant, dhír.

CON-SID'ER-ATE-LY, *ad.* calmly, prudently — *Ilm se, taammul se, dúr-andeshi se, 'aqibat-andeshi se* — Sáutipurvák, dhiratá se, parinámadrishití se, vichár se.

CON-SID'ER-Á'TION, *n.* the act of considering, prudence, contemplation, importance, compensation, motive of action, reason — *Gaur, khauz, khiyál, dúr-andeshi, 'aqibat-andeshi, liház, muláhará, wazn, riyat, rá-dári, i'tibár, 'icaz, jazá, qjr, bá'is, sabab* — Chintá, vichár, parinámadrishití, dúradrishití, dhyán, chintá, gaurav, gurutá, prabháv, páritoshik, hetu, nimitta, kárap.

CON-SID'ER-A-TIVE, *a.* taking into consideration — *Liház k. w., gaur k. w.* — Chintá k. w., vichár k. w. [mutaammil shakhs — Chintá k. w., vichár k. w., sochne w.

CON-SID'ER-A-TOR, *n.* one given to consideration — *Gaur k. w., khauz k. w., fikr-mand,*

CON-SID'ER-ER, *n.* one who considers — *Khiyál k. w., qiyás k. w., gaur k. w., khauz k. w.* — Sochne w., vivechak, chintápar, dhyán k. w., dhyánapar, vichárák, chintak.

CON-SID'ER-ING, *n.* hesitation, doubt — *Pas-o-pesh, hais-bais, shubha, shakk* — Ágá pichhá, ágpáchh, dubdhá, sandeh, sahsay. [dhyán se, man lagákar.

CON-SID'ER-ING-LY, *ad.* with consideration — *Ba-gaur, ba-liház* — Chintá se, vichárapurvák,

CON-SIGN', con-sin', *v.* (L. *con, signo*) to give to another, to transfer, to commit — *Hawála k., muntaqal k., tafwiz k., dústre ke zimma k., supurd k.* — Dústre ko dená, de qlálná, sauñpná. [Samarpan, sauñpná, sauñp.

CON-SIG-NÁ'TION, *n.* the act of consigning — *Hawála, tafwiz, supurdagi, amánat* —

CON-SIGN'MENT, *n.* the act of consigning, the writing by which any thing is consigned — *Hawála, tafwiz, supurdagi, supurd, amánat, supurd-námu* — Samarpan, sauñp, samarpanapatra, chálánapatra.

CON-SIG-NI-FI-CÁ'TION, *n.* (L. *con, signum, facio*) similar signification — *Ham-ma'ni, ham-mudda'a, ham-mutlab* — Tulyarth, sadrisarth.

CON-SIM'I-LAR, *a.* (L. *con, similis*) having a common resemblance — *Ham-mushábih, ham-muráfiq, mushábih, muwáfiq* — Sahasadrish, ek sarikhá, sadris, tulya, samán.

CON-SI-MÍ-L-ITY, *n.* resemblance — *Mushábahat, muwáfaqat* — Sádrisiya, anurupatá.

CON-SIST', *v.* (L. *con, sisto*) to continue fixed, to be comprised, to be composed, to agree — *Qáim rakhná, bar-qarár rakhná, maujud h., mazrúf h., makhliq h., murakkab h., mujassam h., muwáfiq h., mutá'iq h.* — Thaharná, tishthaná, ráhná, antargat h., banná, anukúl h., aviruddh h., saugat h.

CON-SIS'TENCE, CON-SIS'TEN-CY, *n.* natural state of bodies, degree of density, substance, agreement with itself — *Hasti, tal'i hálut, bastagi, injmád, kasáfat, sangini, qiyám, istihlám, muwáfaqat, tawáfuq, mutábáqat, munásabat* — Stbhti, swabhávik avasthá, gati, dáśá, ghanatá, aviralatá, gajhinatá, sthairyá, tikáw, anusáritwa, avirodh, anurúpya.

CON-SIS'TENT, *n.* firm, not fluid, uniform — *Qáim, munjamid, kasif, basta, mutábiqu, muwáfiq, sis-gár, munásib* — Stbur, achapai, thos, ghaná, drith, aviruddh, aviparit, saugat, jogyá.

CON-SIS'TENT-LY, *ad.* without contradiction — *Mutabaqat se, lá-kalám, be-takháluf, be-khí-láf* — *Aviruddh, saṅgatarúp se.*

CON-SIS'TO-RY, *n.* (*L. con, sisto*) a spiritual court, an assembly — *Machabí 'adálat, díní 'adálat, majlis, jamá'at* — *Dharmasambandhí kachahri, dharmadhyakshasabhá, dharmadhyakshasamáj, sabhá, samáj.*

CON-SIS-TÓ'RÍ-AL, *a.* relating to a consistory — *Machabí 'adálat ke mutá'alliq, majlis ke mutá'alliq* — *Dharmasambandhí kachahri vishayak, dharmadhyakshasamáj sambandhí, purohitasamájavishayak, sabhāvishayak*

CON-SIS-TÓ'RÍ-AN, *a.* relating to an order of presbyterian assemblies — *Machabí ijlās ke mutá'alliq, Kálvinpanthiyon ki majlis ke mutá'alliq* — *Purohitasamáj sambandhí, Kálvinpanthiyon ki sabhá ká vishayak.*

CON-SÓ'CÍ-ATE, *n.* (*L. con, socius*) a partner, an accomplice: *r.* to unite — *Ham-ráh, sharik, rafiq*; *v. miláná^h, milná^h, mil-jul rahná^h* — *Sáthi, sāṅgi, sājhí.*

CON-SÓ'CÍ-TÍON, *n.* alliance, union — *Ittífaq, rafúqat, suhbat, jamáwá^h* — *Saṅyog, yog, saṅgam, saṅsarg, saṅg, saṅgati.*

CON-SÓ'LE', *v.* (*L. con, soler*) to comfort — *Taskin d., tasallí d., khátir-jam'i d.* — *Dhí-raj d., sahará d., dilásá d., man ko bodh d., prabodh d., dhárhás d.*

CON-SÓ'L'A-BLE, *a.* admitting comfort — *Dilásá-parir, tasallí-gír hone ke qábil, khátir-jam' hone ke láiq* — *Sántwaniya, áśwásaníya, prabodhaniya, santoshaniya*

CON-SÓ'L'TÍON, *n.* comfort, alleviation — *Tasallí, taskin, khátir-jam'i* — *Dhárhas, dilásá, prabodh, dhíraj, áśwásan.* [sak, sántwawád, dilásá d. w., dhárhás d. w.]

CON-SÓ-LÁ'TOR, *n.* one who comforts — *Taskin-bakhsh, tasallí-bakhsh* — *Prabodhak, áśwá-*

CON-SÓ'L'A-TO-RY, *a.* tending to comfort — *Gam-tarásh tasallíyána, taskin-bakhsh, áram-bakhsh, áram-dih* — *Sántwad, santoshak, áśwasak, sókápaláarak.*

CON-SÓ'L'ER, *n.* one who gives comfort — *Tasallí-bakhsh, taskin-bakhsh* — *Áśwasak, prabodhak, sántwawád, dilásá d. w.*

CON-SÓ'L'I-DATE, *v.* (*L. con, solidus*) to make or grow solid, to form into a compact body, to unite; *a.* formed into a compact body, fixed — *Sakht k. yá h., mun-jamid k. yá h., basta k. yá h., miláná^h*; *a. munjamid, basta, sakht* — *Thos k. wá h., ghaná k. wá h., jamáná wá jam jána, thakká k. wá h., kará k. wá h., gajhin k. wá h., ek k., saṅyukt k., jorá, jor d.;* *a. thos, ghaná, thakká, kará.*

CON-SÓ'L'I-DÁ'TION, *n.* the act of consolidating — *Bastagi, injmád* — *Jamáwat, ghaná k. wá h., thos k. wá h., ghanikaran.*

CON'SO-NANT, *a.* (*L. con, sono*) agreeable, consistant; *n.* a letter which cannot be sounded by itself — *Muwáfiq, mutábíq, munásib, láiq, sá-gár*; *n. harf-i-sahih* — *Anu^e sári, yogya, yukt, upayukt, sadris, anugun, aviruddh, aviparit, saṅgat; n. vyanjan, hal.*

CON'SO-NANCE, CON'SO-NAN-CY, *n.* agreement of sound, consistency, concord — *Ham-rág, ham-sur, ham-áhangí, dam-sázi, samá, sur yá áwáz ká mel, muwáfaqat, munásabat, ittífaq, mel* — *Swaramel, surmel, ekatá, ektán, sur ki aikyatá, aviruddhatá, aviparitatá, saṅgatatwa, aviruddh, anusarítá, ánurúpya, aikya, ekatá.*

CON'SO-NANT-LY, *ad.* consistently, agreeably — *Muwáfaqat se, mutábíqat se, munásabat se, ha-míjib, mutábíq* — *Aviruddhatá se, aviparitatá se, saṅgat rúp se, anusár, ánurúp.*

CON'SÓ-PÍTE, *v.* (*L. con, sopio*) to lull asleep, to calm; *a.* calmed, quieted — *Soláná^h, níná láná^h, lorí d.^h*; *a. soláyá^h, thandhá kiya gayá^h.*

CON-SÓ-PÍ-TÍON, *n.* a lulling asleep — *Soláná^h, níná láná^h.*

CON'SORT, *n.* (*L. con, sors*) a companion, a partner, a wife or husband — *Ham-sur, ham-dam, rafiq, yár, sharik, jorú yá khasam* — *Sáthi, sāṅgi, sājhí, saḥavási, saḥavartí, patní, badhu, bhárya, patí, bhartá, bhatár.*

CON-SÓRT', *v.* to associate, to join — *Suhbat k., ham dam h., rafiq h. yá k., byáh k.^h, miláná^h, milná^h* — *Sáth k., sáthi men lená, saṅg k., saṅgi bananá, viváh k., saṅsarg k., yog k.* [kat. sáth^h — *Saṅsarg, saṅgam, saṅg, saṅyog, sājhá.*

CON'SORT-SHIP, *n.* fellowship, partnership — *Suhbat, rafúqat, ham-sári, ham-damí, shir-*

CON-SPIC'U-OUS, *a.* (*L. con, specio*) obvious to the sight, distinguished, eminent — *Záhir, 'alániya, áshkár, mumtáz, mairúf, azhar, namúd, mashhúr* — *Pratyaksh, suprakás, spashat, khulá, ubhá, pratishthit, dípyamán, dedípyamán, utkrishh, pramukh, visishh, prasiddh, námi, ujágar.*

CON-SPI-CÚ'T-IV, *n.* obviousness, brightness — *Zuhár, saráhat, taurih, raushni, safú, táb-dári, jalwa* — *Pratyakshatwa, spashatá. ujalá, chamkáhat, dípti.*

CON-SPI'CÚ-OUS-LY, *ad.* obviously, eminently — *Záhiran, nám-dári se, sarihan yá saráhatan* — *Pratyaksh, vyaktarúp se, spashh bháv se.*

CON-SPI'CÚ-OUS-NESS, *n.* exposure to the view, obviousness, eminence — *Áshkárá-pan, zuhár, mumtázi, nám-dári, nám-wari, buzurgí* — *Pratyakshatwa, prakásatwa, spashatá vyaktatwa, prakrishhatwa, visishhatá, vikhyáti, prasiddhi.*

CON-SPI'RE', *v.* (*L. con, spiro*) to concert a crime, to plot, to contrive, to concur — *Kisi gunáh ki bandsh bándhná, bad suláh ki sázish k., mansaba k., maslahat k., tadbír*

k., mustafiq h., ham-saláh h., ek-rác h., ek díl h — Kapataprabandh k., dushtakarmasádhán ke nimitta sahsarg k., mantraná k., paramáras k., guṭ k., yatn k., upáy k., kalpaná k., vicáraná, sammat h., ek chitta h.

CON-SPÍR'A-CY, *n.* a plot, a combination — *Kisi burc kám ke karne ke liye kai-ek yá bahut logon ki zázish, bandish, ittifáq* — Dushtakarmasampádan ke nimitta bahut janon ká sahsarg, kapataprabandh, kumantraná, guṭ, ekará, eká, saṅghát, mel.

CON-SPÍR'ANT, *a.* plotting, conspiring — *Bad-kár ke liye bahut log milkar zázish k.-wále, bandish k.-wále* — Dushtakarmasampádan ke nimitta bahut jan milke kumantraná k. wále, kapataprabandh k. wále, guṭ k. wále.

CON-SPÍR'ATION, *n.* agreement to an end — *Kisi murád ke liye ittifáq* — Kisi abhipráy ke nimitta sammati wá ekavákyatá, guṭ, ekará.

CON-SPÍR'A-TOR, *n.* one engaged in a plot — *Bad-andesh shakhs, muftid, bad-saláhi, bági, bandishí* — Guṭ k. w., kapataprabandh meñ sahsargi, kumantraná meñ sáthi, dushtakarmasádhán ke nimitta kumantraná k. w.

CON-SPÍR'ER, *n.* one who conspires — *Muftid, bági, bandishí, zázishí, bad-saláhi* — Guṭ k. w., kapataprabandh meñ sahsargi, dushtakarm ke nimitta kapataprabandh k. w.

CON-SPÍR'ING-LY, *ad.* by conspiracy — *Bad-zázish, bad-bandish, bandish se, bad-saláh se* — Guṭ se, kapataprabandh se, kumantraná se. [thakká h^b, gárhá-pan^b.

CON-SPÍR'SÁTION, *n.* (L. *con, spissus*) the act of thickening, thickness — *Garháb^b, bádsháhi* 'uhda-dár, kotwál, tháne-dár, mirdahá, chauki-dár — Rájá ká ek adhikári,

rájapurush, dandapáni, dandadhár, gorait, chaprási.

CON-STA-BLESHIP, *n.* the office of a constable — *Ek bádsháhi 'uhda-dár ká 'uhda, kotwáli, tháne-dári, mirdahé ká kám, chauki-dári* — Rájá ke adhikári ká pad, dandadharapad, goraití.

CON-STA-BLE-WICK, *n.* district of a constable — *Kotwál tháne-dár yá mirdahé ká 'aláqa* — Dandadhár wá gorait ká adhikár.

CON-STÁBU-LARY, *a.* pertaining to constables — *Kotwál tháne-dár aur chauki-dáron ke muta'alliq* — Dandapánisambandhi, dandadharavishayak.

CONSTANT, *a.* (L. *con, sto.*) firm, fixed, unchanging, steady, certain — *Sábit, mustahkam, mustaqim, sábit-qadám, qáim-mizáj, qarári* — Sthir, stháyí, átal, achal, diríh, sthiramati, dhír, vyavasthít, níyat, sthirachitta.

CON-STAN-CY, *n.* firmness, lasting affection — *Subút, istiqrár, ustuwári, mazbúti, qarár, qiyám, istihkám, istiqlá, sábit-qadám, wafá-dári, wafá-parastí* — Sthiratá, dhíratwa, diríhatá, sañsthití, vyavasthít, dhírabhaktí, dhírabhaktitwa.

CON-STANT-LY, *ad.* perpetually, firmly — *Hár-dám, 'ala-d-dawám, bar-qarár* — Nitya, niraantar, sadá, sarwadá, sthíratápurvak, diríhatá se.

CON-STEL'ARATE, *v.* (L. *con, stella*) to shine with united radiance, to unite in splendour — *Báham tez-raushan h., milkar tabán h., ekatthá tez-raushan yá tabán k.* — Ek sáth milke chamakná, ekatra dedipyamán h., ekatra dedipyamán k., bahut se dedipyamán padárthon ki prabhá ko ek meñ milá d.

CON-STEL'ARATION, *n.* a cluster of fixed stars, an assemblage of excellencies — *Burj, akhtar, tára-mandal^b, majma-i-raushní, majma-i-khúbiyán* — Tárágan, tárarási, tárá-smúh, pratápsamúh, díptisamúh, prabhágan.

CON-STER-NATION, (L. *con, sterno*) amazement, surprise, terror — *Hairat, hairáni, sar-gardáni, ta'ajjub, iztiráb, hawl, khauf* — Vyákulatwa, ákulatwa, ákulatá, ghabráhat, vismay, chamatkár, ásharya, bhay, sañká, dar, trás.

CON-STI-PATE, *v.* (L. *con, stipo*) to thicken, to condense, to stop up, to make costive — *Gás k., nunjamid k., band k., ráh rokhar band k., qabz k.* — Gárhá k., jamáná, thakká k., path rūndhná, árna, avarodh k., koshtabaddh k., baddhakosht k.

CON-STI-PATION, *n.* condensation, costiveness — *Bastogi, injimád, taksif, qabziyat, inqibáz, qabz* — Jamáwat, bandháv, thakká, malávarodh, koshtanibandh, baddhakosht.

CON-STI-TUTE, *v.* (L. *con, statuo*) to make, to establish, to appoint, to depute — *Paidá k., banáná^b, nasb k., qáim k., muqarrar k., mu'ayyan k., makhsús k., mukhtár k., majáz k.* — Nirmán k., rachaná, karná, vidhán k., khará k., sañsthápan k., tháhraná, niyukt k., niyog k., pratínidhi niyog k.

CON-STI-TUTE, *a.* forming, composing, essential; *n.* one that constitutes, an elector — *Banác w^b, aslí, khilqí, jibillí, zátí*; *n.* *jism-i-jauhari, asl, mumib, muwakkil, muqarrar k. w.* — Sádhak, dháyáí, sañsthápak, nirmáyak, vástav, sárabhút, swábhávik; *n.* sádhán, mól, aṅg, sár, niyojak, niyukt k. w.

CON-STI-TÜ-TER, *n.* one who constitutes — *Banáne w^b, paidá^b w., muqarrar k. w.* — Rachak, sádhak, kartá, niyojak, niyukt k. w.

CON-STI-TÜ-TION, *n.* the act of constituting, the frame of body or mind, the system of laws, form of government — *Muqarrari, sirisht, mizáj, tab'iyat, tab', tinat, jibillat, sivat, khaslat, ádat, nihád, zabita, áin ká qá'ida, majma'i-i-qawáin, zabt-rubt, nazm-o-nasq, intizám, band-o-bast* — Niyojan, pratishthápan, vyavasthápan, nirmítí, nirmán,

dehaswabhāv, śarīrasthiti, janmaswabhāv, prakṛiti, prakṛtīswabhāv, vyavasthā, vidhi, rājārīti, rājyavidhi, rājyanīti.

CŌN-STI-TŪ'TION-AL, *a.* inherent in the constitution, consistent with the constitution — *Khiliq, zāti, aṣṭi, jibillī, paidāishi, shar'ī, jāiz, rawā, hasb-zābita, hasb-qānūn, qānūnī* — Prakṛitīk, swābhāvīk, rājyavyavasthanusārī, rājyanītyanusārī.

CŌN-STI-TŪ'TION-AL-IST, CŌN-STU-TŪ'TION-IST, *n.* an adherent to a constitution — *Band-o-bast-dost, nazm-o-naq-dost, intizām-dost, majmū'a-i-qawānīn-dost* — Rājyavyavasthābhakt, rājyanītibhakt, vyavasthābhakt, rājyartimitra.

CŌN-STI-TŪ'TION-AL-LY, *ad.* legally — *Shur'ūn, mushrū'an, az-rūc-shur'* — Nyāyānusār, yathānyāy, rājyavyavasthanusār *se*.

CŌN-STI-TŪ-TIVE, *a.* that constitutes — *Muqarrar k. w., mutū'iyā k. w., aṣṭi, bunyādī* — Nirmāyak, saṁsthāpak, niyojak, vāstāv, sārabhūt, swābhāvīk.

CŌN-STRA'IN, *v.* (*L. con, stringo*) to force, to compel, to restrain, to confine — *Majhūr k., zabar-dastī se kisi kām ko qābul karānā, dābānā^b, bāz-rakhnā, zaht k. qaid k.* — Kisi se koi kām bal ke dwārā karānā, kisi amāne jan se koi kām bal ke dwārā karānā, baddh k., avarodh k., rokūnā, dābnā, atkānā, bāndhnā.

CŌN-STRA'IN'A-BLE, *a.* liable to constraint — *Zor yā zabar-dastī se kiye jāne ke lāiq, qaid kiye jāne ke qābil, zaht kiye jāne ke lāiq* — Bal ke dwārā kiye jāne ke yogya, balāt-kirādhīn, avarodhauyī, atkāye jāne ke yogya. [dwārā.]

CŌN-STRA'IN'ED-LY, *ad.* by constraint — *Ba-zor, zabar-dastī se* — Bal se, balātkār se, bala-

CŌN-STRA'INT, *n.* compulsion, confinement — *Zor, zabar-dastī, bal se, balātkār se, bala-*

bal, dabāw, dāb, avarodh, atkāw. [nā^b, sumetnā^b, khīnchnā^b.]

CŌN-STRICT, *v.* to bind, to cramp, to contract — *Bāndhnā^b, thīthṛānā^b, akrānā^b, sikor-*

CŌN-STRICT'ION, *n.* contraction, compression — *Sikor^b, simtāw^b, dabāw^b, dāb^b.*

CŌN-STRICT'OR, *n.* one that constricts — *Sikorne w^b, sumetne w^b, sikorne-wālī nas.*

CŌN-STRINGE, *v.* to compress, to contract — *Dabānā^b, dābnā^b, sikornā^b, sametnā^b, khīnchnā^b.* [bāne w^b, dābne w^b.]

CŌN-STRI'NGENT, *a.* binding, compressing — *Bāndhne w^b, sikorne w^b, sumetne w^b, da-*

CŌN-STRI'UCT, *v.* (*L. con, structum*) to build, to form, to compose, to devise — *Tū'mīr*

k., 'imārat banānā, banānā^b, shukl d., naqsha bāndhnā, tajwīz k., mansūba k. — Ghar uṭhānā, nirmān k., rachanā k., daul d., gurhnā, upāy k., nikālnā.

CŌN-STRI'UCTER, *n.* one who constructs — *Tū'mīr k. w., 'imārat banāne w., banāne w^b, naqsha bāndhne w.* — Ghar banāne wā uṭhāne w., daul d. w., rachanā k. w., gaṛhne w., upāy k. w.

CŌN-STRI'UCT'ION, *n.* the act of building, fabrication, the connexion of words in a sentence, interpretation — *Tū'mīr, sākhṭ, jast-bast, figure meñ lufzōn ki tarkīb yā jor-bandī, tā'wīl, mā'nī, mazmūn* — Nirmān, nirmīti, rachanā, virachanā, padānway, vākya-pad-dhati, padayojanā, vivakshā, arth, abhiprāy, āśay.

CŌN-STRI'UTION-AL, *a.* respecting the meaning — *Dar-bāb-i-mazmūn, dar-bāb-i-mā'nī* — Arthavishayak, vivakshāvishayak, abhiprāyavishayak.

CŌN-STRI'UCTIVE, *a.* by construction, deduced — *Tū'mīr se, jo mazmūn se nikle, jo mat-lab se nikle* — Banāwat se, jo banāwat abhiprāy wā arth se niklāi wā jānā jāy.

CŌN-STRI'UCTIVE-LY, *ad.* by way of construction — *Tū'mīr se, mazmūn se zākir hone ke taur se, mā'nī se zāhir hone ke taur se* — Banāwat se, banāwat arth wā āśay se jān pa-
ne ke yogya.

CŌN-STRU'CTURE, *n.* an edifice, a fabric — *'Imārat, havelī, qasr* — Griha, ghar.

CŌN-STRUE, *v.* to arrange words in their natural order, to interpret, to explain — *Lafzōn ko unke aṣṭī yā zāti silsile meñ murattab k., raht d., tā'wīl k., bayān k.* — Anwayalāpan k., śabdavināś k., śabdoñ ko unke swābhāvīk kram meñ rakhnā, arthavyākhyā k., samjhnā.

CŌN-STU-PRATE, *v.* (*L. con, stupro*) to violate, to debauch, to defile — *Hurmat lū-nā, harām zinā k., parda lūtnā. kharāb k.* — Balātkār se parastrigaman k., parastrī k. pānī lenā, parastrī ko bigar dālnā, bhrasht k.

CŌN-STU-PRĀ'TION, *n.* violation, defilement — *Hurām zinā, ālūdāgi* — Balātkār se para-strigaman, strīharan, dharshan, dūshan.

CŌN-SUB-SIST, (*L. con, sub, sisto*) to exist together — *Ekathā h. yā rahnā^b.*

CŌN-SUB-STĀN'TIAL, *a.* (*L. con, sub, esto*) having the same essence or nature — *Ham-zāt, ham-jins, ham-aṣṭi, yak-sān* — Sajātiya, ekabhāv, samabhāv, ekayoni.

CŌN-SUB-STĀN'TIAL-IST, *n.* one who believes in consubstantiation — *Wah shakhs jo yah mat mātā hai ki hazrat 'Isā ki yād meñ 'Isā jo rotī khāte haiñ aur sharāb pite haiñ us rotī meñ hazrat 'Isā kā badan aur sharāb meñ unkā khūn mil jātā hai* — Jo jan yah mat mātā hai ki Isā ke smaranārth Isāi log jo rotī khāte haiñ aur madirā pan karte haiñ us rotī meñ Isā kā sharīr aur madirā meñ unkā rakt mil jātā hai.

CŌN-SUB-STĀN-TI-ĀL'I-TY, *n.* existence of more than one in the same substance — *Ham-zāti, ham-jinsīyat, ham-aṣṭīyat, ek hi shai meñ ek se ziyāda kā wujud* — Samānājātīā, sajātīā, bhāvasamatā, ek hi vastu meñ anek ki aṣṭi.

- CÖN-SUB-STÄN'TI-ÄTE**, *v.* to unite in one common substance or nature—*Ham-jins k., ham-sät k., ham-asl k.*—*Samabhāv k., sajātiy k., ekabhāv k.*
- CÖN-SUB-STÄN'TI-ÄTION**, *n.* the union of the body and blood of Christ with the sacramental elements—*Hazrat 'Isā ki gād meñ 'Isāi log jo roti khāte haiñ aur sharāb pite haiñ us roti meñ hazrat 'Isā ke badan kā aur sharāb meñ unke khūn kā mil jānā—'Isā ke smaranārth 'Isāi log jo roti khāte haiñ aur madirā pān karte haiñ us roti meñ 'Isā ke sair ki aur madirā meñ unke rudhir kā mil jānā.*
- CÖN-SUE-TŪ'DI NA-RY**, *a.* (*L. con. suetum*) a ritual of customs and forms; *a.* customary—*'Ibūlat-nāma, mazhabī-dastīru-l-'amal ki kitāb; a. murawwaj, ma'mūlī, rasmi—Karmapaddhati, vidhipaddhati, saṅskārapaddhati; a. āchārik, vyāvahārik.*
- CÖN-SUL**, *n.* (*L.*) the chief magistrate in the ancient Roman republic, an officer appointed to protect the commerce of his country in foreign parts—*Zamāna-i-salaf meñ shahr-i-Rom kā ek mulki afsar yā hākim, gair mulk meñ jo shakhs apne mulk ke saudāgari kām ko anjām dene ke liye amīn muqarrar ho—Prāchin kāl meñ Rom nagar kā daṇḍanāyak, vidēs meñ swadesīyabāñijyavyāpār ke nīrvāh ke nimitta niyukt jan kā daṇḍanāyak, vidēs meñ swadesīyabāñijyavyāpār ke nīrvāh ke nimitta niyukt jan kā sambandhī.*
- CÖN-SU-LAR**, *a.* relating to a consul—*Qadīm zamāne meñ shahr-Rom ke hākim ke mut-a'allag, gair mulk meñ apne mulk ke saudāgari kām ko anjām dene ke liye muqarrar amīn ke muta'allig—Pūrvakāl meñ Rom nagar ke daṇḍanāyak kā sambandhī, vidēs meñ swadesīyabāñijyavyāpār ke nīrvāh ke nimitta niyukt jan kā sambandhī.*
- CÖN-SU-LATE**, *n.* the office of consul—*Qadīm zamāne meñ shahr-Rom ke hākim kā uḥda, gair mulk meñ apne mulk ke saudāgari kām ko anjām dene ke liye mu'aayy amīn kā uḥda—Pūrvakāl meñ Rom nagar ke daṇḍanāyak kā pad wā adhikār, vidēs meñ swadesīyabāñijyavyāpār ke nīrvāh ke nimitta niyukt jan kā pad wā adhikār.*
- CÖN-SUL-SHIP**, *n.* the office of consul or the term of his office—*Rom ki qadīm hākimi yā uski mī'ād—Pūrvakāl meñ Rom nagar kā daṇḍanāyakapad wā daṇḍanāyakādhi-kārakāl.*
- CÖN-SULT'**, *v.* (*L. consulo*) to take counsel together, to ask advice of, to regard, to plan; *n.* the act of consulting, determination, a council—*Maslahat k., mashwarat k., salāh k., maslahat lenā, nasihat yā salāh lenā, nazar k., khiyāl k., tajwiz k., tad-bīr yā mansūba k.; n. maslahat, mashwarat, tajwiz, infisāl, mashwarat ki majlis, maslahat ki majlis—Parāmārs k., mantranā k., parāmārs lenā, mantranā lenā, dhyan k., vichārñā, nikālñā, upāy k., upāy rachnā; n. parāmārs, mantranā, vichār, nīr-dhārā, nishpatti, parāmārsasābhā, mantranāsābhā.*
- CÖN-SUL-TÄTION**, *n.* the act of consulting—*Maslahat, mashwarat, salāh-khwaḥī, mash-warat lenā^h—Parāmārs, mantran, sammantran, vichār.*
- CÖN-SULT-A-TIVE**, *a.* having power to consult—*Mashwarat lene kā mukhtār, mashwarat karne kā iḥtiyār rakhne w.—Parāmārs lene kā adhikārī, parāmārs karne kā adhikār rakhne w.*
- CÖN-SULT'ER**, *n.* one who consults—*Mashwarat k. w., maslahat k. w., salāh k. w. yā lene w.—Parāmārs k. w., mantranā k. w., parāmārs lene w.*
- CÖN-SUME'**, *v.* (*L. con. sumo*) to waste, to spend, to destroy, to be exhausted—*Qārat k., kharach k., sarf k., talaf k., zai' k., pāemāl k., zai' h., za'if h., naqīh h., ghul jānā^h, pāemāl h.—Kshay k., vyay k., kātua, nashṭ k., satyānās k., galānā, ghatānā, nih-sesh h., chuk jānā, gal jānā, sūkh jānā, kshay h.*
- CÖN-SUM'A-BLE**, *a.* that may be consumed—*Zai' pāemāl sarf qārat naqīh yā talaf hone ke qūbil—Kshay vyay wā nashṭ hone ke yogya, nih-sesh kiye jāne ke yogya, ghulāye wā galāye jāne ke yogya.*
- CÖN-SUM'ER**, *n.* one who consumes—*Zai' k. w., pāemāl k. w., qārat k. w., sarf yā talaf k. w., musrif—Kshay vyay wā nashṭ k. w., nih-sesh k. w., ghulāne wā galāne w., nā-sak, kshayakārī, kshayī, dhwānsakar.*
- CÖN-SUM'PTION**, *n.* the act of consuming, a disease that wastes away—*Talaf, kharaj, kharach, sarf, sill, chhai-rog^h—Vyay, kshay, nās, dhwāns, upayog, khapat, kshayarog, kshayakās, jakshnā.*
- CÖN-SUM'PTIVE**, *a.* wasting, destructive, affected with consumption—*Pāemāl k. w., ta-laf k. w., zai' k. w., musrif, qārat k. w., nashṭ, madqūq—Vyay, upāy, kshayī, nāsi, nāsak, kshayarogi, yakshnī.*
- CÖN-SUM'PTIVE-LY**, *ad.* in a consumptive way—*Pāemālī ke taur se, talaf ke tariq se, sill yā chhai-rog ke taur se—Vyay, nās, dhwāns wā kshay ke bhāv se, kshayarog wā jak-shmā i ki riti se.*
- CÖN-SUM'MATE**, *v.* (*L. con. summus*) to complete, to perfect; *a.* complete, perfect—*Tamām k., ākhir k., pūrā k^h, ba-sar le jānā; a. tamām, k'mīl, pukhta, pūrā^h, pak-kā^h—Samāpt k., pūrñ k., sampūrñ k., sampanna k., siddh k.; a. samāpt, sampūrñ, paripūrñ, sampanna, siddh, utkrishṭ.*
- CÖN-SUM'MATE-LY**, *ad.* completely, perfectly—*Tamāmī se, kamāl se, pukhtaṭī se, pakke-paṇ se^h—Samāptī se, sampūrñatā wā paripūrñatā se, siddhī saṅsiddhī wā sampan-natā se.*

- CON-SUM-MĀ'TION, *n.* completion, perfection—*Tamāmī, ākhirat, 'ūqibat, insirām, sar-anjām, takmil, kamāl*—*Samāpti, nishpatti, sampādan, samīpan, sampūrṇatā, paripūrṇatā, siddhi.* [ke pature lagānā wā bichhāna.]
- CON-TĀB'U-LATE, *v.* (*L. con, tabula*) to floor with boards—*Takhta-bandī k.*—*Kāth*
- CON-TACT, *n.* (*L. con, tactum*) touch, close union, juncture—*Chhūāw^h, ittīsāl, ilhāq, mass*—*Spars, mel, lagāv, yog, milāv.*
- CON-TAC'TION, *n.* the act of touching—*Chhūāw^h, chhūāvat^h, lagāv^h*—*Spars, saṁspars.*
- CON-TĀ'GION, *n.* communication of disease by contact, infection, pestilence—*Sirayat, 'ufūnat, tā'afun, wabā*—*Sparsasānchār, saṁsray, rogākā'shāp, chhūt, māri, mahāmāri, mari.* [*w^h*—*Sparsasānchāri, sparī* so lag jāne *w.*]
- CON-TĀ'GIOUS, *a.* caught by contact—*Jismēn sirayat ki khāsiyat ho, chhūne se lag-jāne*
- CON-TĀ'GIOUS-NESS, *n.* the state of being contagious—*Sirayat ki khāsiyat, chhūne se lag-jāne ki khāsiyat*—*Sparsasānchāritwa, sparī se lag jāne kā bhāv.*
- CON-TAIN', *v.* (*L. con, teneo*) to hold, to comprehend, to comprise, to restrain—*Rakhnā^h, shāmil k., mushtamil k. yā h., pi jānā^h, zabt k., roknā^h*—*Dhāran k., thānbhānā, antargat k., antarbhūt k., āruā, vāran k.*
- CON-TAIN'A-BLE, *a.* that may be contained—*Samāne ke qābil, shāmil hone ke qābil*—*Samāne ke yogya, aūtne ke yogya, dhīraniya, parigrahaniya.*
- CON-TAIN'ER, *n.* one that contains—*Ra'hne w^h, shāmil k. w., pi jāne w^h, zabt k. w.*—*Dhārak, antargat k. w., ārne w.* [gut, antarbhūt, antaravartī.]
- CON-TENT', *n.* that which is contained—*Mazrūf, mazmūn*—*Pūrak, bharak, artl, antar-*
- CON-TI-NENCE, CON-TI-NEN-CY, *n.* restraint, self-command, chastity—*Zabt, parhez-gāri, taqāwat, taqwā, shahwat-parastī kā ijtināb*—*Daman, dam, sāhyam, ātmasāhyam, ātmavaś, jitendriyatā, yatendriyatwa, sāhyatendriyatā, avyabhichār, alampatatā.*
- CON-TI-NENT, *a.* chaste, temperate; *n.* a large portion of land containing several countries—*Mujtārib, muhtarī, be-shahwat, pārdā, parhez-gār* : *n. barr-i'-āzam*—*Sāhyaten-driya, jitendriya, alampat, avyabhichāri, sāhyamī, mit, parmit*; *n. mahādwp.*
- CON-TI-NENT'AL, *a.* relating to a continent—*Muta'alliq-i-barr i'-āzam*—*Mahādwpasam-bandhi, mahādwpīya.*
- CON-TI-NENT-LY, *ad.* chastely, temperately—*Ijtināb se, shahwat-parastī ke ijtināb se, taqāwat se, taqwā se, pārdā se, parhez se, parhez-gāri se*—*Yatendriyatā se, jitendriya-twa se, alampatatā se, sāhyam se, parmit rūp se.*
- CON-TAM'I-NATE, *v.* (*L. contaminare*) to defile, to pollute, to corrupt; *a.* polluted—*Nā-pāk k., galiz k., najis k., mulawwas k., ganda k.*; *a. nā-pāk, najis, mulawwas, galiz, ganda*—*Asuddh k., bhrasht k., chhūt k., apavitra k., nasht k., bigar dālnā*; *a. apa-vitra, asuddh, bhrasht, kalushit.* [Bhrashtatā, asauch, chhūt.]
- CON-TAM-I-NĀ'TION, *n.* pollution, defilement—*Nā-pākī, gandagi, galāzat, najāsāt*
- CON-TEMN', *con-tem'*. *v.* (*L. con, temno*) to despise, to scorn, to disregard, to neglect—*Haqir jānnā, ihānat k., makrūh jānnā, karāhiyat k., nā-chiz samajhnā*—*Avajñā k., ghriṇā k., ghin k., tuchchh jānnā, halkā jānnā, chhotā jānnā, kutsit samajhnā.*
- CON-TEM'NER, *n.* one who contemns—*Haqir jānne w., ihānat k. w., makrūh jānne w., karāhiyat k. w.*—*Avajñā k. w., ghriṇākāri, ghin k. w., tuchchh samajhne w.*
- CON-TEMPT', *n.* the act of despising, the state of being despised, scorn, vileness, disgrace—*Ihānat, hiqārat, zilāt, mazammāt, khijfūt, mazallāt, ibtizāl, tahqir, sabukī, fazihat, ruswāi*—*Avamān, avajñā, ghriṇā, ghin, kutsā, halkāpan, tiraskār, adhamatā, asambhram, apamān.* [Tuchchha, avamānya, kutsit, nich, garhāpiy, avajñeya.]
- CON-TEMPT'BLE, *a.* worthy of contempt—*Haqir, zalī, khāfī, muhtazul, be-qadr*
- CON-TEMPT'BLE-NESS, *n.* meanness, baseness—*Kamīnagi, calālāt, ibtizāl, mazallāt, sabukī, be-qadri*—*Adhamatī, nichatwa, tuchchhatwa.*
- CON-TEMPT'BLY, *ad.* meanly, basely—*Kamīnagi se, hiqārat se, mazallāt se, sabukī se*—*Nichatwa se, adhamatapūrvak, tuchchhatwa se.*
- CON-TEMPT'U-OUS, *a.* scornful, apt to despise—*Mutanāfir, mudammig, hiqārat k. w.*—*Ānādar k. w., ghiṇī, ghin k. w., avajñākārī, avamānā, avamānī.*
- CON-TEMPT'U-OUS-LY, *ad.* in a scornful manner—*Mutanāfir taur se, mudammigāna, hiqārat karne ke tariq se*—*Avajñākārī bhāv se, ghiṇī rīti se, avamānī rūp se, ghin karne ke prakār se.* [mānasīlatā.]
- CON-TEMPT'U-OUS-NESS, *n.* disposition to contempt—*Qurūr, takabbur-i-mizāj*—*Ava-*
- CON-TEM'PER, *v.* (*L. con, tempero*) to moderate, to reduce to a lower degree—*Mu'tadil k., tarkīb se durst k., kisi chiz meṁ aur chizōn ko milākar uski tezi yā garbī ko kam k.*—*Madhyam k. kisi vastu meṁ aur vastuōn ko milākar uski ugratā ko nyūn k.*
- CON-TEM'PER-A-MENT, *n.* degree of quantity—*Hālat-i-i'tidāl, i'tidāl, darja-i-khāsiyat*—*Parimitatā, madhyamāvasthā, kisi guṇ wā dharin ki nyūnatā, guṇaparimān, guṇa-dāśā.*
- CON-TEM'PER-ATE, *v.* to moderate, to temper—*Mu'tadil k., kisi chiz meṁ aur chizōn*

ko milākār uski tezi yā khāsiyat ko kam k.—Madhyam k., parimit k., kisi vastu mein aur vastuon ko milākār uske gun wā dharin ko nūn k.

CON-TĒM-PER-ĀTION, *n.* act of moderating—*I' tidāl, kisi chiz ki khāsiyat ko thorā kam k.*—Parimitāwa, madhyamāvasthā, kisi vastu ke gun wā dharin ko nūn k.

CON-TĒM-PLATE, *v.* (L. *con, templum*) to study, to meditate, to consider, to intend—*Mutālā'a k., mulāhaza k., gaur k., taammul k., irāda k., matlab k.*—Dhyān k., dekh-nā, avalokan k., nirūpanā, sochnā, bhāvanā k., chintā k., manasth k., abhiprāy k.

CON-TĒM-PLĀTION, *n.* studious thought—*Taammul, gaur, khauz, tasawwur, mulāhaza*—Dhyān, soch, chintā, bhāvanā, avalokan.

CON-TĒM-PLA-TIVE, *a.* given to thought—*Mutaammil, murāqib, mutafakkir, mutālā'a-dost*—Dhyānāsīl, chintāwān, bhāvitātūā, chintanhar, dhyānapar, sanādhiest, dhyā-nāsīl.

CON-TĒM-PLA-TIVE-LY, *ad.* with deep attention—*Ba-kamāl gaur, ba-khauz, ba taammul, ba-mulāhaza*—Bhāvanā sahit, chintā sahit, dhyān se, sanādhipūrvak.

CON-TĒM-PLĀ-TOR, *n.* one who contemplates—*Gaur k. w., taammul k. w., mulāhaza k. w.*—Bhāvanā k. w., chintā k. w., dhyān k. w., sochne w., dekhne w., dhyānakartā, chintak, vichārī.

CON-TĒM'PO-RA-RY, *a.* (L. *con, tempus*) living or existing at the same time; *n.* one who lives at the same time—*Ham-waqt, ham-'asr, ham-'ahd; n. mu'asir, ham-'asr, ham-'ahd, ham-waqt*—Samakālin, ekakālin, samānakālin; *n.* samānakālavartī, samānakālaj. [*ham-'ahd, ham-zamān*—Samānakālavartī, ekakālin.

CON-TĒM-PO-RĀ'NE-OUS, *a.* living or existing at the same time—*Ham-'asr, ham-waqt*, CON-TĒM'PO-RĀ-RI-NESS, *n.* existence at the same time—*Ek hi waqt mein wujud, ham-waqtī, ham-'ahdī*—Samakālinatva, sahavartan, sahajīvan.

CON-TĒM'PO-RĪSE, *v.* to make contemporary—*Ham-'asr k., ham-waqt k.*—Samānakālin k., samakālin k., samakālavartī k.

CON-TĒND', *v.* (L. *con, tendō*) to strive, to struggle, to vie, to dispute, to contest—*Koshish k., jidd-o-jahd k., ham-chashmā k., muqābala k., munāqasha k., qaziya k.*—Yatn k., cheshmā k., udyog k., daur dhup k., hiskā k., sparddhā k., laṭnā, jhagānā. tañtā k.

CON-TĒNDER, *n.* a combatant, a champion—*Iarne w^h, pahalwān, bahādūr*—Yoddhā.

CON-TĒN'TION, *n.* strife, debate, contest—*Qaziya, munāqasha, mulāhasa, khalish, radd-badal, mujādala, mizā'*—Jhagrā, kalah, vākkalah, vivād, vādānuvād, vīrodi, laṭāī.

CON-TĒN'TIOUS, *a.* given to strife, quarrelsome—*Jang-jo, hujjatī, takrārī, jhagrālū'*—Larānkā, vivādī, bakheriyā, kalahakārī, kalahapriy.

CON-TĒN'TIOUS-LY, *ad.* quarrelsomely—*Qaziya-jō se, jang-jō se*—Jhagrālūpan se, larān-kepan se. [kapan.

CON-TĒN'TIOUS-NESS, *n.* proneness to contest—*Qaziya-jōī, jang-jōī*—Jhagrālūpan, larān-CON-TĒN'T', *a.* (L. *con, tentum*) satisfied, easy, quiet; *v.* to satisfy, to please; *n.* sat-

isfaction, acquiescence—*Rāzi, ser, khush, qānī'*. mutawakkil, muktafi, jārigu-l-hāl, khursand, bā-ārām, bā-qarār; *v.* rāzi k., mutawakkil k., khush k.; *n.* khushi, qanā'at, serī, tawakkul, razā-mandī, ba-gair imtihan taslim kar lenā—Santushṭ, paritushṭ, tript, sukhi, śānt; *v.* tript k., tushṭ k., santushṭ k., prasanna k.; *n.* triptī, tushṭī, śāntī, kāmananivritṭī, śānti, santosh, binā parikshā wā jānehe bujhe mān lenā.

CON-TĒN'TED, *p. a.* satisfied, not repining—*Rāzi, khush, qānī', sābir, mutawakkil, muk-tafi*—Tript, santushṭ, tushṭ, śānt, santoshit. [Tushṭī se, santosh se, triptī se.

CON-TĒN'TED-LY, *ad.* in a contented manner—*Razā-mandī se, qanā'at se, tawakkul se*—

CON-TĒN'TED-NESS, *n.* state of being content—*Qanā'at, serī, razā-mandī, khushī, tawak-kul*—Triptī, tushṭī, santoshitātva. [tushṭ, paritushṭ, tript, santoshit.

CON-TĒN'TFUL, *a.* perfectly content—*Ser, ba-khūbi rāz yā khush, qānī', sābir*—San-CON-TĒN'TLESS, *a.* dissatisfied, uneasy—*Nā-khush, be-zār, ranjida, be chain, be-ārām*—Asantushṭ, atript, tushṭihin, asukhi, sokanwit.

CON-TĒN'TMENT, *n.* acquiescence, gratification—*Razā-mandī, khushī, serī, qanā'at, tawak-kul*—Prasannatā, prīti, santosh, tushṭī, triptī.

CON-TĒR'MI NA-BLE, *a.* (L. *con, terminus*) capable of the same bounds—*Ham-sar-hadd hone ke qābil, ham-hudūd hone ke laiq*—Sahasimāvartanīy, samānasimāvartanīya, samasimāvartanīya. [wān, samasimāwān.

CON-TĒR'MI-NATE, *a.* having the same bounds—*Ham-sar-hadd, ham-hadd*—Samānasimā-

CON-TĒR'MI-NOUS, *a.* bordering upon—*Puivasta, mulhaq, lagā huā', hadd-ba-hadd lagā huā'*—Simavartī, paryantasth, satā huā, simā se simā lagā huā.

CON-TĒR-RĀ'NE-AN, *a.* (L. *con, terra*) of the same land or country—*Ham-mulk, ham-watan*—Ekadesīy, ekadesāj, sades.

CON-TĒS-SER-ĀTION, *n.* (L. *con, tessera*) a variety, assemblage, collection—*Tarah ba-tarah, qism ba-qism, jamā'at, majmū'a, ijtimā'*—Vichitratā, bator, samūh, vīrud.

CON-TĒST', *v.* (L. *con, testis*) to dispute, to strive, to contend, to vie—*Hujjat k., tak-rir k., koshish k., jidd-o-jahd k., jang k., muqābala k., munāqasha k., ham-sari k.,*

hiská k^h, hām-chashmí k.—Vád k., vādānuvād k., cheshṭá k., udyog k., yatn k., larái k., jhagarú, yuddh k., sparddhá k.

CONTEST, *n.* dispute, debate, quarrel—*Hujjat, takrār, mubáhasa, jang, munáqasha, kushtá, khalish, niza'*—Vád, vakkalah, vivád, kalah, yuddh, virodh, jhagrá, bakherá, taúṭá. [Kalah, vád, vakkalah, vivád, jhagrá, larái.

CON-TEST-TION, *n.* act of contesting, debate—*Hujjat, takrār, mubáhasa, qaziya*—**CON-TESTING-LY**, *ad.* in a contesting manner—*Hujjat qaziye munáqashe yá mubáhase ke taur se*—Kalah jhagre vád vivád wá larái ki riti se.

CON-TEST'LESS, *a.* not to be disputed—*Be-mubáhasa, be-takrār*—Nirvivád.

CON'TEXT, *n.* (L. *con, textum*) the series of a discourse, the parts that precede and follow a sentence—*Matn, 'ibarat ká qarina yá silsila*—Vákyaprabandh, vákyaprasaṅg. [ekatra biná huá, gārha, ghaná, nivir, gajhin.

CON-TÉIT, *a.* knit together, firm—*Bāham buná huá, sangin, kasf, gafs*—Gathá huá, **CON-TÉITURE**, *n.* composition of parts—*Tarkib, bunáwat^h*—Vinyas, sansthiti, banáwat, binái.

CON-TÉIT-U-RAL, *a.* relating to the human frame—*Insáni jism ki tarkib ke muta'alliq, insán ke jism ke muta'alliq*—Mānushikāsarīrasambandhi, mānushikadehavishayak.

CON-TIG-NÁTION, *n.* (L. *con, tignum*) a frame of beams, the act of framing—*Kānriyon ká dhānchá^h, kānriyon ko jhānche meñ lagāná^h.*

CON-TIG'U-OUS, *a.* (L. *con, tango*) meeting so as to touch, bordering upon—*Muttasil, mulhaq, paivasta, lagá huá^h*—Avyavahit, sannihit, chhue, milá huá, satá, jutá huá.

CON-TI-GU'ITY, *n.* a touching, actual contact—*Ittisál, wasl, paivastagi*—Sannidhān, āsannatá, avyavahitwa, chhuáw, lagáw.

CON-TIG'U-OUS-LY, *ad.* in a manner to touch—*Ittisál yá paivastagi ki sūrāt se, wasl ke taur se*—Lagá huá, milá huá, āsannatápurvak. [twa, lagáw, chhuáw.

CON-TIG'U-OUS-NESS, *n.* state of contact—*Paivastagi, ittisál*—Āsannatá, avyavahita-**CON'TI-NENCE**. See under **CONTAIN**.

CON-TIN'GENT, *a.* (L. *con, tango*) happening by chance, depending on something else ; *n.* chance, proportion—*'Ariz, ittifáq, ná-muqarrar, gair mu'aiyan, gair par munhasir ; n. ittifáq, hissa, andāza*—Ākasmik, āgantuk, enīshchit, daivavás, parādhiñ, paravás ; *n.* daivagati, daivayog, achāñchak ghaṭanā, añś, bhāg.

CON-TIN'GENCE, **CON-TIN'GEN-CY**, *n.* the quality of being contingent, a casualty, an accident—*'Ariza, ittifáq, wáq'a*—Ākasmikatwa, daivayog, daivagati, daivaghaṭanā.

CON-TIN'GENT-LY, *ad.* accidentally—*Ittijāqan, ittifáq se*—Daivayog se, haṭāt, achāñchak, akasmát, daivavás se.

CON-TIN'UE, *v.* (L. *con, teneo*) to remain in the same state or place, to last, to persevere, to protract, to extend—*Ek hál yá jú meñ qáim rahná, bar-pá rahná, ba-hál rahná, páe-dár h., der-pá h., sábit-qadam rahná, qáim rahná, khinch le-jáná^h, tavíl k., daráz k., túl d., lambāná^h*—Ek avasthá wá sthān meñ baná rahná, churastháyi rahná, nibhná, lagá rahná, banáye rahná, nibáhná, barháñá, phailáná.

CON-TIN'U-AL, *a.* incessant, uninterrupted—*Be-thāñbhāw, mudám, dáim, lagá-tár*—Bin rukáw, avisargi, nitya, nīrantar, chirastháyi.

CON-TIN'U-AL-LY, *ad.* unceasingly—*Lagá-tár, be-rok, hamesha, mudám, roz-marra*—Bin thāhráw, bin thāñbhāw, nitya, sadá, sarvadá, nīrantar.

CON-TIN'U-AL-NESS, *n.* permanence—*Páe-dári, dawám*—Stháiyitwa, nityatá.

CON-TIN'U-ANCE, *n.* duration, permanence, perseverance, abode, progression of time—*Madáwamat, páe-dári, der-pái, sábit-qadam, dhun^h, sukínat, biul-u-básh, daur-i-zamán, daur-i-dahr*—Sthirátá, nityatá, stháiyitwa, ohirastháiyitwa, abhūniveś, vyavasthiti, nīrantaracheshtásthiti, avasthāñ, nivas, kálagati.

CON-TIN'U-ATE, *v.* to join closely together ; *a.* immediately united, uninterrupted—*Paivasta k., paivand k., wasl k. ; a. paivasta, mulhaq, mutawátir*—Jorná, miláná, sátná ; *a.* satá huá, milá huá, lagá huá, nīrantar, avisargi.

CON-TIN'U-ATE-LY, *ad.* without interruption—*Ilhāq se, páe-dári se, mudáwamat se, lagá-tár*—Nīrantar rūp se, nitya.

CON-TIN'U-ATION, *n.* uninterrupted succession—*Mudáwamat, dawám, hameshagi, istim-rár, istiqámāt, tavátur*—Stháiyitwa, nityatá, śreni, anukram. [tháyi vastu.

CON-TIN'U-ATIVE, *n.* that which continues—*Qáim yi ba-hál rahne-wáli shai*—Chiras-**CON-TIN'U-ATOR**, *n.* one who continues—*Qáim ba-hál yá bar-pá rakhne w.*—Banáye rakhne w., stháyi rakhne w., kram wá śreni banáye rakhne w.

CON-TIN'U-ED-LY, *ad.* without interruption—*Lagátár*—Nīrantar.

CON-TIN'U-ER, *n.* one who continues—*Ek hi hál yá jagah meñ qáim rahne w., bar-pá ba-hál yá páe-dár rahne w., sábit rahne w., qáim rakhne w., khinch le-jáne w.^h*—Ek hi avasthá wá sthāñ meñ bané rahne w., chirastháyi rahne w., dhun k. w., nibhne w., nibáhne w., banáye rakhne w., barháñe w.

CON-TI-NŪ'ITY, *n.* uninterrupted connexion—*Ilhāq, tavátur, paivastagi*—Nīrantarya, ānantarya, aparichehchhed, avichchhinatwa.

- CON-TIN'U-ous, *a.* joined without interruption—*Lagátár, mulhaq, paivasta, be-rukáv*—Saumihit, nirantar, anantar, avichehhiina.
- CON-TIN'U-ous-ly, *ad.* without interruption—*Lagátár, mutawátir, ilhág se, paivastagi se, ek tár se*—Nirantar rūp se, anantar bhāv se, avichehhiina rūp se.
- CON-TORT', *v.* (*L. con, tortum*) to twist—*Ainlhná^h, maromá^h, umethná^h.*
- CON-TOR'TION, *n.* a twist, wry motion—*Ainlh^h, aikur^h, maror^h, marorá^h.*
- CON-TOUR', *n.* (*Fr.*) outline of a figure—*Naqsha, surat ká qaul*—Gherá, rūparekhá, ákárarekhá, ákriti ká báhari dhānchā wá dawl.
- CON'TRA-BAND, *a.* (*L. contra, lt. bando*) prohibited, illegal ; *n.* illegal traffic—*Man', mamnū', khilāf-i-qānūn, ná-jāiz* ; *n.* ná-jāiz saudágari, khilāf-i-qānūn tijarat—Varjit, niashiddh, rájyavyavasthāviroddh, rájyavidhibhanjak ; *n.* rájyavyavasthāviroddhabānījya.
- CON'TRACT', *v.* (*L. con, tractum*) to draw together, to lessen, to abridge, to bargain, to betroth, to affiancé, to acquire, to shrink up—*Sikorná^h, sikurná^h, kotāh yā kam k., kotāh yā kam h., mukhtasar k. yā h., tarkhīm k., hafz k., shart k., qaul-qarār k., nikāh ke iyce mansūb k., byāh ki nisbat k., hāsīl k., chhotā h^h.*—Sametnā, simatnā, nyūn k. wā h., sañkshep k., sañkshept k., hor k., niyam k., vivāh ká vāg-dān k., vivāhasambandh k., pānā, sañkuchit h.
- CON'TRACT, *n.* a covenant, a bargain, a compact a writing containing an agreement—*Qarār-dād, qaul-qarār, mu'amala, ijāra, 'ahul-o-paimān, iqrar-nāma, 'ahd-nāma*—Hor, niyam, vachan, lenden, byohār, thika wā thekā, pan, pratijnā, niyamapatra, pratijnāpatra.
- CON'TRACTED, *a.* narrow, mean, selfish—*Kotāh, tang, tang-dil, kamina, khud-qaraz, khud-matlab*—Sāukar, sañkarā, nich, adham, swārthi.
- CON'TRACTED-ly, *ad.* in a contracted manner—*Tangi se, kotāhi se, tang-dili se, khud-garazi se*—Sañkarāi se, nichatwāpūrvak, swārth se.
- CON'TRACT-NESS, *n.* the state of being contracted—*Tangi, kotāhi, tang-dili, kaminagi, khud-garazi*—Sañkarāi, nichatwa, adhamatā, swārthi bhāv.
- CON'TRACT-I-BLE, *a.* capable of contraction—*Ikhtisār-pazir, kotāh yā kam kiye jāne ke qābil, sikurne ke lāiq*—Sañkshepaniy, sañkochaniy, chhoṭe hone ke yogya, simatne ke yogya.
- CON'TRACT-I-BL'E-TY, *n.* the state of being contractible—*Ikhtisār-paziri, kotāh yā kam kiye jāne ki khāsiyat, sikurne ki khāsiyat*—Sañkshepaniyatwa, sañkochaniyatwa, sikurne ká dharia.
- CON'TRACT-ILE, *a.* having power to contract—*Simatne w^h, sikurne w^h.*
- CON'TRACT'ION, *n.* the act of drawing together, an abridging, a shrinking, abbreviation—*Simtāw^h, kotāhi, jakrāw^h, ihtisār, hafz*—Sañkoch, sañkshep, jakrāhat, sikurāw, sañkshepan. [kartā, niyam k. w., thika lene w., thike w.
- CON-TU'C-TION, *n.* one who contracts—*'Ahd-o-paimān k. w., ijāra-dār*—Hor k. w., pana.
- CON'TRA-DICT', *v.* (*L. contra, dictum*) to oppose verbally, to assert the contrary—*Zabāni-radd k., bar-'aks bolnā, bar-khilāf kahnā, bar-zidd kahnā*—Kisi ki bāt kāt nā, kisi ki bāt dohrānā, viparīt kahnā, viruddh varpan k.
- CON'TRA-DICTER, *n.* one who contradicts—*Radd k. w., khilāf kahne w., bar-khilāf bayān k. w.*—Viparitavādī, prativādī, kisi ki bāt kātne w.
- CON'TRA-DIC'TION, *n.* verbal opposition, inconsistency, contrariety—*Zabāni muqābala, inkār, khilāf-bayāni, mu'āraza, tanāqiz, ikhtilāf, zidd, ná-muwāfaqat*—Vachanavirodh, viparitavachan, virodhokti, asaṅgati, viruddhatā, asasthiti, virodh, viparitatā.
- CON'TRA-DIC'TION-AL, *a.* inconsistent—*Bar-khilāf, bar-'aks, mukhtālif, ná-muwāfaq, mukhtālif*—Viparīt, viruddh, asaṅgat.
- CON'TRA-DIC'TIOUS, *a.* inclined to contradict—*Ikhtilāf-māil, radd karne ko rāgib, bar-khilāf-bayāni ko rujū*—Vachanavirodhasīl, viruddhoktisīl, viparīt kahne ko pravrīta, kisi ki bāt kātne wā dohrāne ko manwhānā.
- CON'TRA-DIC'TIOUS-NESS, *n.* inconsistency—*Bar-khilāfi, ná-muwāfaqat*—Viruddhatā, viparitatwa, asaṅgati.
- CON'TRA-DIC'TO-RY, *a.* opposite to, inconsistent with ; *n.* a contrary proposition—*Bar-khilāf, mukhtālif, bar-'aks, munāqiz, mukhtālif, ná-muwāfaq* ; *n.* qaziya-i-munāqiz—Viparīt, viruddh, vibhinna, vipaksh, asaṅgat, parasparavirodhī ; *n.* udbhāvanaparyyāptādhikabādhayabādhakabhāvāsambandh, viruddhāvayav.
- CON'TRA-DIC'TO-RI-ly, *ad.* inconsistently—*Bar-khilāfi se, takhlāuf se, mu'āraze se, ná-muwāfaqat se*—Viparīt, viruddh, asaṅgat, parasparavirodh se.
- CON'TRA-DIC'TO-RI-NESS, *n.* entire opposition—*Bi-l-kull takhlāuf, tamām bar-khilāfi, kamāl mukhtālafat, bi-l-kull ná-muwāfaqat*—Sampūrn virodh, pūrn viparitatwa, pūrn asaṅgati.
- CON'TRA-DIS-TIN'GUISH, *v.* (*L. contra, dis, stinguo*) to distinguish by opposite qualities—*Mukhtālif ausāf se farq tamiz yā mārūf k.*—Viruddh guṇon se pahchān-nā, viparīt guṇon se bhina bhina kar jānnā wā ānkīt k.

- CŌN-TRA-DIS-TĪNC'**, *a.* of opposite qualities—*Bar'aks ausáf ká, mukhtalíf ausáf ká*—Viparít gunoñ ká, viruddh dharmoñ ká, asaúgat gunoñ ká.
- CŌN-TRA-DIS-TĪNC'TION**, *n.* distinction by opposite qualities—*Mukhtalíf ausáf se tumiz yá farq k.*—Viparít gunoñ se pahchán, viruddh dharmoñ se pahchán, viparita gunaváishishtá, vaillakshya, vaiparitya, viruddhatá, vipakshatá.
- CŌN-TRA-DIS-TĪNC'TIVE**, *a.* opposite in qualities—*Ausáf meñ mukhtalíf, ausáf meñ bar'aks, mukhtalíf ausáf ká*—Gunoñ meñ viparít, viparitagunaváishisht, viruddhagunaváishisht.
- CŌN-TRA-ĪNDI-CATE**, *v.* (*L. contra, in, dico*) to point out a symptom or cure contrary to the general tenor of a disorder—*Kisi marz ke hál ke mukhtalíf ásar yá 'iláj batláná*—Kisi rog kí dasá ke viruddh lakshan wá aushadh batláná, apathyalakshan k., apathyauśhadhalakshan k.
- CŌN-TRA-ĪNDI-CANT**, **CŌN-TRA-ĪNDI-CĀ'TION**, *n.* a symptom forbidding the usual treatment of a disorder—*Kisi marz ká aisá nishán jis se ma'mul' mu'álaja band kiyá jātá hai, kisi bimári kí aisi 'alámat jiske sabab se ma'mul' 'iláj mauqúf kar dete haiñ*—Kisi rog ká aisá lakshan jiske káran se us rog meñ jo aushadh dete haiñ so nahin dete, apathyauśhadhalakshan, apathyalakshan.
- CŌN-TRA-NĀTU-RAL**, *a.* (*L. contra, natum*) opposite to nature—*Khiláf-i-tab'at, khiláf-i-tab', mukhtalíf sirisht yá mi'áj*—Viparítaprakriti, viruddhaprakriti.
- CŌN-TRA-PO-SĪ'TION**, *n.* (*L. contra, positum*) a placing over against—*Muqábil rakhná yá dharáná, muqábale ká rakháw yá dharáw*—Sammukh meñ sthápán, pratimukh meñ sthápán.
- CŌN-TRA-PŪNT'IST**, *n.* (*L. contra, punctum*) one skilled in counterpoint—*Ham-áwázi dam-sázi ham-áhangí yá samá ke durust karne meñ máhir shakhs*—Tál wá súr miláne meñ nipun jan.
- CŌN-TRA-REG-U-LĀR'I-ITY**, *n.* (*L. contra, rego*) contrariety to rule—*Khiláf-i-dastúr, kaj-raví, qánún-khiláfi*—Niyamaviruddhatá, niyamavaiparitya.
- CŌN-TRA-RY**, *a.* (*L. contra*) opposite, contradictory, adverse; *n.* a thing of opposite qualities, a contrary proposition—*Muqábil, mukhtalíf, mukhálíf, bar'aks; n. zidd, qaziya i-munáqiz*—Pratimukh, pratikúl, virodhi, viparít, pratipaksh, abhimukh, vipaksh; *n.* viparyay, viparyay, vyatyay, viparít, pratipaksh, uttarapaksh, udbháwanaparyyáptádhikabádhahakabhávasambandh, viruddhávayav.
- CŌN-TRĀ'RĪ-ANT**, *a.* inconsistent, opposito—*Mukhálíf, ná-muwáfaq, mukhtalíf, bar'aks*—Asaúgat, paraspavirodhi, abhimukh, viparít, viruddh.
- CŌN-TRA-RĪ-N-ITY**, *n.* opposition, inconsistency—*Ikhtiláf, mukháláfat, zidd, takháluf, ná-muwáfaqat*—Virodh, viparítatá, vaiparitya, viruddhatá, asaúgat, paraspavirodh.
- [*mutábagat se*—Viruddh, viparít, abhimukh.]
- CŌN-TRA-RĪ-LY**, *ad.* in a contrary manner—*Ná-muwáfaqat se, bar-khiláf, bar'aks, ná-*
- CŌN-TRĀ'RĪ-OUS**, *a.* opposite, repugnant—*Mukhtalíf, ná-muwáfaq, bar'aks, gair-mutábíq*—Viruddh, viparít, abhimukh, pratipaksh, asaúgat.
- CŌN-TRĀ'RĪ-OUS-LY**, *ad.* oppositely, contrarily—*Ná-muwáfaqat se, ná-mutábagat se, bar-khiláf, bar'aks, gair-mutábíq*—Viparít, viruddh, vipaksh, abhimukh.
- CŌN-TRA-RĪ-WISE**, *ad.* conversely, oppositely—*Bar-khiláf, bar'aks*—Viruddh, viparít, abhimukh.
- CON-TRĀST'**, *v.* (*L. contra, sto*) to place in opposition so as to exhibit the difference—*Farq záhir karne ke liye muqábala k.*—Antar wá bhéd dekháne ke nimitta miláná wá paraspaviruddh rakhná.
- CŌN-TRAST**, *n.* opposition, dissimilitude—*Muqábala, ihtiláf, ham-jins chízon ká ihtiláf*—Milán, pratipakshatá, vaillakshya, pratyavasthán, paryavasthán, virodh, viparítatá, vaiparitya, viruddhatá.
- CŌN-TRA-TĒN-OR**. See COUNTERTENOR.
- CŌN-TRA-VAL-LĀTION**, *n.* (*L. contra, vallum*) a fortification round a city to prevent the sallies of the besieged—*Shahr ke gird qal'a-bandí jo muhásir is garaz se ujháte haiñ kí andar ke log eká-ek un par tút na payen*—Nagar kí cháron or bhit jo us nagar ke gher lene wále is abhipráy se banáte haiñ kí bhitár ke log acháñchak báhar úth na dauráin.
- CŌN-TRA-VĒNE'**, *v.* (*L. contra, venio*) to oppose, to obstruct, to baffle—*Báz rakhná, rokhná, radd k.*—Pratirodh k., nishedh k., árná, akáráth k., vyarth k.
- CŌN-TRA-VĒN'ER**, *n.* one who opposes—*Báz rakhne w., rokné w., radd k. w.*—Pratirodhak, nishedhak, árne w., akáráth k. w., vyarth k. w.
- CŌN-TRA-VĒN'TION**, *n.* opposition, obstruction—*Mukháláfat, muzáhamat, rok^h, rokáv^o*—Virodh, pratirodh, pratikár, pratiyatn, nishedh, vyághát, bádhá, pratibandhakatá.
- CŌN-TRA-VĒR'SION**, *n.* (*L. contra, versum*) a turning to the opposite side—*Úthi or phiráw^h* [gáv^h, chháná^h, háth lagáná^h.]
- CŌN-TREC-TĀTION**, *n.* (*L. con, tracto*) a touching or handling—*Chhuáv^o, háth la-*
- CON-TRĪB'UTE**, *v.* (*L. con, tribuere*) to give to a common stock, to bear a part—*Kisi*

- 'amm pūñji meñ madad k., imlād k., chandā^{dh}, chande meñ apnā hissa d. — Kisī sā-dhāraṇ pūñji meñ sahāyatā k., sahāyatā k., behri d., behri meñ apnā bhāg d.
- CON-TRIB'U-TA-RY, a. paying tribute to the same sovereign — *Ek hi bādshāh ko khirāj d. w., ek hi bādshāh kā muti* — Ekarājādhiṇ, ek hi rājā ko kar d. w.
- CON-TRI-BU'TION, n. the act of contributing, that which is given to a common stock — *Bakhshish, hi-sa-rasad, chandā^h* — Anisādān, karadān, aṇṣ, bhāg, kar, behri.
- CON-TRIB'U-TIVE, a. tending to contribute — *Bakhshish meñ madad karne ko rāgib, chande meñ imlād karne ko rujū* — Behri meñ sahāyatā karne ko utārū, sahāyak.
- CON-TRIB'U-TOR, n. one who contributes — *Bakhshish yā chande meñ madad k. w., mu-midd, madad-gār* — Behri meñ sahāyatā k. w., anisadātā, upakāri, pravardhak, sahāyak.
- CON-TRIB'U-TOR-Y, a. promoting the same end — *Madad-gār, mumidd* — Sahāyak, upakāri, sampādak.
- CONTRITE, a. (L. *con, tritum*) worn with sorrow, grieved for sin, penitent — *Afsos se be-hāl, mutaassif, mustaqfir, nādīm, pashemān, tāib* — Šokāgnisantapt, kritapaśchāt-tāp, anuśochak, anuśokasantapt, anutāpi.
- CON-TRITION, n. sorrow for sin, penitence — *Tauba, taassuf, nadāmat, pachhlāwā^h* — Paśchāttāp, anutāp, santāp, anuśok, anuśochan.
- CON-TRIV'É, v. (L. *con, Fr. trouver*) to plan, to devise, to invent, to scheme — *Tadbīr k., naqsha biñdhnā, tajwiz k., fīrat larānā, k'isī kām meñ sa'ī k., ijād k., mansūba k.* — Upāy k., daul bāndhnā, yatn k., nikālā, apnī buddhi se nirmāp k., cheshtā k., yukti k.
- CON-TRIV'ABLE, a. that may be contrived — *Tadbīr-pazīr, ijād kiye jāne ke lāiq, mansūba-pazīr* — Prachintaniya, kalpaniy, vidheya.
- CON-TRIV'ANCE, n. the act of contriving, the thing contrived, a plan, a scheme — *Tajwiz, tajwiz ki gayī shai, ijād ki gayī shai, hikmat, tadbīr, mansūba* — Upāyachintan, kalpanā, jo kalpit vihit wā ghatit ho, upāy, cheshtā, yukti.
- CON-TRIVEMENT, n. invention, contrivance — *Ijād, tajwiz, tadbīr, mansūba* — Nirūpaṇ, nirmāṇ, kalpanā, upāyachintan, yuktikalpan, upāy, yukti.
- CON-TRIVER, n. an inventor, a schemer — *Mujid, ijād k. w., mansūba-bāz, nikmatī* — Parikalpak, nirūpuk, nirmātā, vidhātā, rachak, upāyachintak, upetā, upāy k. w.
- CON-TROL', n. (Fr. *contrer, rôle*) check, restraint, power, authority; v. to check, to restrain, to govern — *Rok^h, zabt, ikhtiyār, qabū, hukm, hukūmut*; v. *roknā^h, tābi k., zabt meñ k., mahkūm k., zer k., hukūmat k., hidāyat k.* — Nirodh, atkāw, nivāraṇ, daman, prabhutwa, vās, aīhikār; v. *atkānā, avarodh k., nirodh k., nivāraṇ k., vās k., adhin k., niyaṇ k., anuśāsan k.*
- CON-TROL'ABLE, a. subject to control — *Qābil-u-z-zabt, siyāsāt-pazīr, zabt meñ lāye jāne ke lāiq, tābi yā zer kiye jāne ke qābil* — Damaniy, sahiyamani, samaniy, pratyaḥaraniy.
- CON-TROL'ER, n. one who controls or directs — *Amil, amin, nazīr, hidāyat k. w., zer k. w.* — Anuśāsita, śāstā, śāsan k. w.
- CON-TROL'ER-SHIP, n. the office of controller — *Amilī, amīnī, nazārat* — Anuśāstritwa, anuśāsanakartāpad. [Anuśāsan, daman, śaman, nirodh, atkāw.]
- CON-TROL'MENT, n. the act of controlling — *Zer yā tābi k., hidāyat, hukm-rānī, rok^h*
- CON-TRO-VERT', v. (L. *contra, verito*) to dispute, to debate, to contend against — *Mubāhasa k., bahasā, takrār k., hujjat k., radd-badal k., qaziya k.* — Vād k., vādānuvād k., vivād k., kahā kahī k., jhagrā k., tañtā k., bakherā k., jhanjhat k.
- CON-TRO-VER-SY, n. dispute, debate, quarrel — *Mubāhasa, bahs, hujjat, takrār, radd-badal, qaziya* — Vād, vādānuvād, vivād, vādāyuddh, jhagrā, tañtā.
- CON-TRO-VÉR'SIAL, a. relating to controversy — *Hujjat-mansūb, bahs se nisbat-dār, muta'alliq-i-mubāhasa* — Vivādī, vādānuvādī, vitarkī, vivādasambandhī.
- CON-TRO-VÉR'SIAL-IST, CON-TRO-VÉR'-ER, CON-TRO-VÉR'-IST, n. one engaged in controversy, a disputant — *Hujjati, mubāhasa k. w., bahasne w.* — Vivādārtthī, vādī, vivādī.
- CON-TRO-VÉR'T'-IBLE, a. disputable — *Hujjat-pazīr, mashkūk, mushṭabih, jiameñ bahs yā takrār ho sake* — Vivādaniy, vitarkaniy, vitarkya, pratyaḥbheya.
- CON-TU-MA-CY, n. (L. *con, tumeo*) obstinacy, stubbornness, perverseness — *Magrā^h, machlā^h, hath^h, hathilā-pan^h*. [hathilā^h.]
- CON-TU-MAC'IOUS, a. obstinate, stubborn — *Magrā^h, machlā^h, aṛel^h, arial^h, haṭṭh^h*.
- CON-TU-MAC'IOUS-LY, ad. obstinately — *Hath se^h, arial-pan se^h, magrās se^h*.
- CON-TU-MAC'IOUS-NESS, n. obstinacy — *Hath^h, hathilā-pan^h, magrās^h, arial-panā^h*.
- CON-TU-ME-LY, n. (L. *con. tumeo*) rudeness, insolence, reproach — *Be-imtiyāzi, be-li-hāzi, nā-tarāshdāgi, be-adabī, shokhī, gustākhi, bad-zabānī, darīda-dahani, dush-nām* — Gañwārpan, anāripan, asabhiyatā, asieḥṭatā, dhiṭhāī, dhriṣṭatā, uddhati, avinay, pragalbhatā, nishṭhūravachan, durvākya, gālī.
- CON-TU-ME'LIOUS, a. reproachful, rude — *Darīda-dahan, aib-go, bad-zabān, dush-nām, shikāyat-āmez, nā-tarāshdā, be-murawwat, be-adab, gustākhi, shokh* — Nindak, avamānī, nishṭhur, apavādī, galeñhdā, angārḥ, gañwār, asabhiya, asieḥṭ, kuśil.
- CON-TU-ME'LIOUS-LY, ad. reproachfully — *Dush-nām se, bad-zabānī se, darīda-dahani se,*

gustākhi se, shokhi se—Nishthuravachan se, durvākya se, nindāpūrvak, avajñā se, tiraskār se, gaṇwarpan se, asishṭatāpūrvak.

CŌN-TU-MĒ'LI-ŌUS-NESS, *n.* rudeness, reproach—*Gustākhi, shokhi, be-adabi, nā-tarāshi-dagi, dush-nām, darida-dākāni, bad-zabāni*—Dhithāi, asabhyatā, asishṭatā, dhriṣṭatā, gaṇwarpan, nishthuravachan, nindā, tiraskār, durvākya, gālī.

CON-TŪSE, *v.* (L. *con, tuum*) to bruise—*Kuchalnā^b, kuchal dālnā^b, dalmā dālnā^b.*

CON-TŪ'GION, *n.* act of beating, a bruise—*Bhitar-mar^b, chaknā-chūr k^b, pīsān k^b, kuchlāi^b, thokar^b.*

CO-NŪN'DRUM, *n.* a low jest, a riddle—*Ek nich thaithā^b, paheli^b, bīj-bujharwa^b.*

CŌN-VA-LĒS'CENT, *a.* (L. *con, valeo*) recovering health after sickness—*Bimāri ke piche āram pāne w.*—Rog ke piche chaṅgā h. w.

CŌN-VA-LĒS'GENCE, CŌN-VA-LĒS'GEN-CY, *n.* renewal of health, recovery from sickness—*Bimāri ke piche shifā, tan-durusti ki ba-hāl*—Rogopasam, rogamukti, swāsthya.

CON-VENE, *v.* (L. *con, venio*) to come together, to assemble, to call together—*Ek jā h., jam' k. yā h., ekathā k. yā h^b.*—Ekatra milnā, batornā wā baturnā, jornā wā jurnā.

CON-VEN'A-BLE, *a.* that may be convened—*Jinko ek jā kar sakeh, jam' kiye jāne ke qābil, jam' hone ke lāiq*—Jinko baṭor sakāin, baṭore jāne ke yogya, baturne ke yogya.

CON-VEN'ER, *n.* one who convenes—*Jam' k. w., ek jā k. w.*—Batorne w., ekatra k. w.

CON-VEN'ING, *n.* the act of coming together—*Jamāv^b, jamāwrā^b*—Baṭor, batūrāw, jurāw.

CON-VEN'IENCE, CON-VEN'IENT-CY, *n.* fitness, commodiousness, accommodation—*Munāsabat, taṭāfaq, liyāqat, furqat, āsūdagi, nīmat, qanimat, āram*—Yogyatā, upayogitā, ānand, austhātā, suk, saukhya, sopakāratwa, subhita.

CON-VEN'IENT, *a.* fit, suitable, commodious—*Munāsib, ma'qūl, wājib, lāzim, sazā-wār, suhrā^b*—Yogya, upayukt, uchit, yathāyogya, sopakār.

CON-VEN'IENT-LY, *ad.* commodiously, fitly—*Munāsabat se, muṭāfaqat se, āram se, suhrāi se^b, liyāqat se*—Yathochit, subhite se, yathāyogya.

CON-VENT, *v.* to call before a judge, to meet—*Ilākim ke samne talab k., jam' h., ek jā h., muttāq h.*—Nyāyādhipat ke sammukh bulānā, ekatra h., milnā, sammat h.

CŌN'VENU, *n.* an assembly of religious persons, an abbey, a nunnery, a monastery—*Faqīron ki jamā'at, takiya, 'auraton ki khānqāh, khaṇqāh*—Dharmachāriyon ki maṇḍali, math, vairāginiyon kā math, vairāgiyon kā akhārā, āśram, dharmachāriyon kā math.

CON-VENT'U-AL, *a.* belonging to a convent; *n.* one who lives in a convent, a monk, a nun—*Mutā'ulliq-i-khānqāh: n. darvesh, faqir, qalandar, rāhib, zav-i-goshā-nishīn, abdhūtani^b*—Māthā-sambandhi, āśrami; *n.* mathavāsi, samnyāsi, udāsi, vairāgi, vānaprasth, vairāgin, samnyāsinī, vairāgini, tapasvini, yogini.

CON-VEN'TI-CLE, *n.* an assembly for worship—*'Ibādat ke liye majlis*—Īswarapūjāsabhā.

CON-VEN'TI-CLER, *n.* a frequenter of conventicles—*'Ibādat ki majlis mein āmad-raft k. w.*—Īswarapūjāsāmājasevi, Īswarapūjāsabhāsevi.

CON-VEN'TION, *n.* an assembly, a contract—*Majlis, jamā'at, qaul-qarār, 'ahd-o-paimān*—Samāj, sabhā, hor, pratijñā, niyam.

CON-VEN'TION-AL, *a.* agreed on by compact—*Mashrūt, ma'hūd, muqarrar*—Sarvasammat, niyamit, naiyamik, sāmāyik.

CON-VEN'TION-A-RY, *a.* acting upon contract—*'Ahd-o-paimān ke mutābiq kār-band, qaul-qarār par qāim*—Niyamanusāri, niyamānugānī.

CON-VEN'TION-IST, *n.* one who makes a contract—*Shart k. w., qaul-qarār k. w., 'ahd-o-paimān k. w.*—Hor k. w., niyamakāri.

CON-VERGE, *v.* (L. *con, vergo*) to tend to one point, to incline and approach nearer—*Ek hi markaz ko māl h., ek simt ko māl h., ham-markaz h., nazdik-tar h.*—Ek hi vindu ki or jhuknā, ekakendrābhimukh h., nikatatar h.

CON-VEN'GEN-CY, *n.* tendency to one point—*Ek hi markaz yā simt ko māl*—Ekakendrābhimukhata, ek vindu ki or gamanaśilatā.

CON-VEN'GENT, CON-VEN'TING, *a.* tending to one point—*Ek hi markaz yā simt ko māl*—Ekakendrābhimukh, ek vindu wā sthāu ki or gamanaśil.

CON-VERSE, *v.* (L. *con, versum*) to hold intercourse, to talk familiarly—*'Ālāqa rakhnā, sarokār rakhnā, shināsāi rakhnā, ham-bistar h., musāhib h., hamkalām h., ham-sukhan h., guft-gū k., be-takallufāna guft-gū k.*—Saṁsarg rakhnā, sam-park rakhnā, sambhog k., sangam k., sambhāshan k., ālāp k., bolnā, bāchit k.

CŌN'VERSE, *n.* familiar talk, acquaintance—*Be-takallufāna guft-gū, shināsāi, āshnāi, wāqifiyat*—Sambhāshan, bolchāl, bāchit, parichay, jān palchān.

CON-VER'SA-BLE, *a.* qualified for conversation—*Ma'qūl-go, guft-gū ke qābil*—Ālāpi, sam-bhāsha-jayogya, kathopakathanayogya.

CŌN'VER-SANT, *a.* acquainted with, familiar—*Wāqif, āgāh, muttali', māhir, āshnā—Vijñā, vyutpanna, kuśāl, nipuṇ, parichit, suvid.*

CŌN-VER-SĀ'TION, *n.* familiar discourse, talk—*Guft-gū, suvāl-jawāb, zikr-mazkūr, makā-lama, tazkira*—Bolchāl, bāchit, ālāp, sambhāshan.

CŌN-VER-SĀ'TION-AL, *a.* relating to conversation, conversable—*Guft-gū se nisbat-dār, mā'qūl-go, guft-gū ke qābil*—Sambhāṣaṇasambandhi, ālāpasambandhi, ālāpī, bolchāl ke yogya, sambhāṣaṇayogya, kathopakathanayogya.

CŌN-VER-SĀ-TIVE, **CŌN-VER-SIVE**, *a.* relating to public life, sociable—*Mardum-āmez, majlis-dost*—Janasaṅgāsakt, sambhāṣaṇapriy, janasaṅgapriy.

CŌN-VER-SĀZ-I-Ō NE, **CŌN-VER-SĀZ-I-Ō'NE**, *n.* (It.) a meeting of company—*Maḥlis, bāzm, muḥbat-dāri*—Samāj, sabhā.

CŌN-VERT', *v.* (L. *con, verto*) to change into another form or state, to turn—*Badal dālnā, badal jānā, ek sūrat hālat yā dīn se dūsrī hālat sūrat yā dīn meṁ lānā*—Palat dālnā, parivartan k., palat jānā, ek avasthā ākar wā dharm se dūsrī avasthā ākar wā dharm meṁ lānā.

CŌN-VERT, *n.* one who is converted—*Nau-murid, jisne apnā dīn tark karke dūsrā dīn ikhtiyār kiya ho*—Paradharmāsrit, swadharmatyāgi, paramatagrāhi, anyamatāvalāmbī, swamatatyāgi.

CŌN-VERSE, *n.* an opposite proposition—*Qazizya-i-munāqiz*—Udbhāwanaparyyāptādhi-kabodhyabādhlakabhāvasambandh, viruddhāvayav. [viparyay se, ultā.

CŌN-VERSE'LY, *ad.* with change of order—*Taqībān, bar-khilāf, sar'-aks*—Vyatikram se, **CŌN-VER'SION**, *n.* the act of converting, change into another form or state—*Taqīb, inqilāb, taqallub, istihālā, tabdīl*—Vikār, vil'riti, bhāvāntaraprāpti, dharmaparivart.

CŌN-VERT'ER, *n.* one who converts—*Nau-murid k. w., ek dīn se dūsrē dīn meṁ lāne w.*—Ek dharm se dūsrē dharm meṁ lāne w., paradharmāsritkāri.

CŌN-VERT'I-BLE, *a.* that may be converted—*Taqīb-pazīr, tabaddul-pazīr, jisko tabdīl kar sūken*—Parivartaniya, parivartanayogya.

CŌN-VERT-I-BIL'I-TY, *n.* the state of being convertible—*Taqīb-pazīrī, tabaddul-pazīrī*—Parivartaniyatā, parivartanakshamatā.

CŌN-VERT'I-BLY, *ad.* reciprocally—*Istihārākon, āpas meṁ*—Anyonya, paraspar.

CŌN-VE'X, *a.* (L. *con, vectum*) rising in a circular form, opposed to concave; *n.* a convex body—*Gumbazī, murg-sina, qubba-dār, gūz*; *n.* *gumbazī chiz, murg-sina chiz*—Kūrmāprishthākār, maddhyonnat, adhomukhadundubhyākār; *n.* kūrmāprishthākār vastū, maddhyonnat vastū, adhomukhadundubhyākār vastū.

CŌN-VE'XED', *a.* made convex—*Gumbazī banā huā, murg-sina banā huā*—Kūrmāprishthākār banā huā, maddhyonnat banā huā, adhomukhadundubhyākār banā huā.

CŌN-VE'XED-LY, *ad.* in a convex form—*Gumbazī sūrat meṁ, murg-sina shakl meṁ*—Kūrmāprishthākārāvat, maddhyonnat rūp se, kūrmāprishthākār se.

CŌN-VE'X'I-TY, *n.* a globular form—*Bāhar ki mulumwar sūrat, gumbaz-dāri, qubba-dāri*—Kūrmāprishthākārābhav, adhomukhadundubhyākārātwā.

CŌN-VE'X-I-Y, *ad.* in a convex form—*Gumbazī sūrat meṁ, murg-sina shakl meṁ*—Kūrmāprishthākārābhāv se, maddhyonnat rūp se.

CŌN-VE'X-O-CŌN'CAVE, *a.* convex on one side and concave on the other—*Jiski bhītari sūrat gausi aur bahīrī sūrat gumbazī ho*—Arddhachandrakṛiti, arddhachandrārūp.

CŌN-VE'Y, *v.* (L. *con, veho*) to carry, to transmit, to transfer, to impart—*Le-jānā^h, baham pahunchinā ubhāg k., īrsāl k., intiḡāl k., havāla k., bayān k.*—Lechalnā, vahanā, pahunchanā, bhejā, sañchārān k., de dālnā, arpan k., bechnā, denā, batlanā, batanā.

CŌN-VE'Y'ANCE, *n.* the act of conveying, that which conveys, a deed for transferring property—*Le-jānā^h, īrsāl, bār-bardāri, hiba, intiḡāl, markab, intiḡāl-nāma, bai-nāma, hiba-nāma*—Dholai, bechi, dān, samarpan, arpan, sañchārān, chālān, vāhan, parohan, yān, samarpanapatra, dānapatā, krayalekhyā.

CŌN-VE'Y'AN-GER, *n.* one who draws deeds for transferring property—*Hiba-nāma intiḡāl-nāma yā bai-nāma wāgaira hasb-i-zābita likhne w.*—Dānapatā bechipatā krayapatā ityādī kā vidhupūrvak likhne w.

CŌN-VE'Y'AN-ḠINA, *n.* the act or practice of drawing deeds for transferring property—*Hiba-nāma intiḡāl nāma yā bai-nāma wāgaira kā hasb-i-zābita likhnā*—Dānapatā bechipatā krayapatā ityādī kā vidhupūrvak likhnā.

CŌN-VE'Y'ER, *n.* one who conveys—*Le jāne w^h, pahunchāne w^h, intiḡāl k. w., muntaḡāl k. w., hiba k. w., bai k. w.*—Le chalne w., dho le chalne w., vāhak, vāhī, sañchārak, de dāne w., arpan k. w., samarpan k. w., bechi k. w.

CŌN-VI-C'IN'I-TY, *n.* (L. *con, vicinus*) neighbourhood, nearness—*Qurbat, qurb, ham-sāyagī, ham-diwārī, nazdīk*—Paros, arosparos, gweñrā, sānnidhya, nikatātā, naikatya.

CŌN-VIN'CE', *v.* (L. *con, vinco*) to make sensible of by proof, to satisfy, to persuade—*Qāil k., qāil-mā'qūl k., kisi bāt kī rāstī par bāvar karānā, subūt se dil-jam'i k., khātir-nishān k.*—Pramān se swikār se āngikār karānā, vishvās jānānā, pratyay karānā, manānā, prabodh k., nischay karānā, saṁśay dūr k., samjhānā.

CŌN-VICT', *r* to prove guilty—*Gumāh-gār sābit k., mulzim sābit k., taqsīr-wār thahrānā*—Pramān se aparādhi wā doshī thahrānā.

- CŌN-VICT**, *n.* one found guilty—*Gunaḥ-gaṇ, mulzim, taggir-wār*—Doshagrast, pramānapūrvak aparādhi wā doshi, dīrghāparādhi.
- CON-VICT'ION**, *n.* the act of proving guilty, the act of convincing, the state of being convinced—*Gunaḥ yā ilzām kā subūt, qāil-mā'qūl, qāil*—Aparadhasāpān, sāparādhi-karap, sadoshikarap, viśwās janmanā, parijñān, prabodh, pratyay, viśwās.
- CON-VICT'IVE**, *a.* having power to convince—*Qāil k. w., qāil-mā'qūl k. w.*—Viśwās wā pratyay janmanē ko samarth, pramānapūrvak āngikār wā swikār karāne ko samarth, man manāne ko samarth.
- CON-VICT'IVE-LY**, *ad.* in a convincing manner—*Qāil karne ke taur se, qāil-mā'qūl karne ke tariq se*—Viśwās janmanē ki rīti se, pramānapūrvak āngikār wā swikār karāne ki rīti se.
- CON-VINCEMENT**, *n.* the act of convincing—*Gunaḥ yā qusūr kā subūt, qāil-mā'qūl*—Pramānapūrvak viśwās janmanā, pratyay karānā, prabodh, doshasāpān.
- CON-VIN'GER**, *n.* one that convinces—*Qāil k. w., qāil-mā'qūl k. w., subūt se dil-jam'i k. w.*—Pramānapūrvak viśwās wā pratyay janmanē w., pramān ko dwārā āngikār wā swikār k. w., pratyay wā viśwās k. w.
- CON-VIN'CI-BLE**, *a.* that may be convinced—*Qāil hone ke lūq*—Jātaviśwās wā jātanīś-chay hone ke yogya, niruttarikrit hone ke yogya.
- CON-VIN'GING**, *a.* persuading by evidence—*Subūt se qāil k. w.*—Pramān se viśwās janmanē w., mīśchāyak, nirṇayak, viśwāsajanak.
- CON-VIN'GING-LY**, *ad.* in a convincing manner—*Subūt se qāil karne ke taur se*—Pramān se viśwās janmanē ki rīti se, jis rīti se pratyay ho us rīti se.
- CON-VIVIAL**, *a.* (L. *con, vivo*) relating to an entertainment, festive, social—*Ziyāfatī, tawhīdī, khush-ikhilāt, milan-sār, khurram, khush, bashshush, musrūr, mardum-amez, majlis-dost, āshnā-mizāj*—Autsavik, sambhojan, utsavāsambandhi, āblādajanak, utsavakāri, ānandī, mīlāpi, ālāpi, janasaṅsargāsambandhi, saṅgumapriya.
- CON-VIV'FAL'ITY**, *n.* convivial disposition—*Khush-ikhilātī, khush-tadī, khush-dili, khurramī, bashshāshī*—Autsavikta, ānandī chitta, saṅgumāsīlatā, saṅsargāsīlatā.
- CON-VŌKE'**, *v.* (L. *con, voco*) to call together, to summon to an assembly—*Bulāke jam' k., jam' k., majlis meṇ talab k.*—Bulākar ekatra k., baṭornā, sabhā wā samāj meṇ āhwan k. wā bulānā.
- CŌN-VO-CATE**, *v.* to summon to an assembly—*Majlis meṇ talab k.*—Sabhā wā samāj
- CŌN-VO-CATION**, *n.* an assembly—*Majlis, ijtīmā*—Sabhā, samāj.
- CON-VOLVE'**, *v.* (L. *con, volvo*) to roll together, to roll one part on another—*Bāham lapetnā, ek hisse par dūere ko lapetnā*—Ekathā lapetnā, gurīyānā, ek bhāg par dūere ko lapetnā.
- CŌN-VO-LŪT-ED**, *a.* rolled upon itself, twisted—*Lapetā huā^b, gurīyāyā huā^b, aīnthā*
- CŌN-VO-LŪTION**, *n.* the act of rolling together—*Lapet^h, lipat^h, aīnth^h.*
- CON-VŌY'**, *v.* (L. *con, veho*) to accompany for defence, to escort—*Muhāfazat ke liye ham-rāḥ jānā, badriqā jānā*—Bachāw ke nimitta sāth jānā, rakshārth saṅg jānā.
- CŌN-VŌY'**, *n.* attendance for defence, defense—*Muhāfazat ke liye ham-rāḥ, badriqā*—Bachāw ke nimitta sāth gaman, rakshārth amvrajān, patharakshak, patharakshā.
- CON-VULSE'**, *v.* (L. *con, vulsum*) to affect by violent motion, to shake—*Maror^h nā^b, aīnth^h nā^b, āṅkrānā^b, hilānā^b, dulanā^b.*
- CON-VULSION**, *n.* violent motion, tumult—*Maror^h, aīnth^h, āṅkrāw^h, dhūm-dhām^h, halchal, harbari^h.*
- CON-VULSIVE**, *a.* producing convulsion—*Marorne w^b, aīnthne w^b, āṅkrāne w^b, hilāne*
- CŌN'Y**, *n.* (D. *konyā*) a rabbit, a simpleton—*Khargosh, sāda-lauh yā āhmaq*—Kharhā, āsāk, mūrkh wā mūrkh.
- CŌN'Y-BUR-BOW**, *n.* a rabbit's hole—*Khargosh kā bil*—Sāsakavil, āsāgart, kharhe kā bil.
- CŌN'Y-CATCH**, *v.* to cheat, to trick, to deceive—*Thagnā^h, chhalnā^h, chhal lenā^h, dhokhā d^h, kapat k^h.*
- COŌ**, *v.* to cry as a dove or pigeon—*Kabūtar waqaira ki sī āwāz nikālā, gutaknā^b*
- COŌ'ING**, *n.* the note of the dove—*Kabūtar ki sī āwāz, gutak^h*—Kūjan, kūkū subūt, gutaki.
- COŌOK**, *v.* (L. *coquo*) to dress and prepare victuals for the table; *n.* one who prepares victuals—*Rindhnā^b, pakānā^b, rasoi banānā^b*; *n.* tabbākh, bāwarchi, rasoi-dār—*n.* Sūpakār, rasoi banane w.
- COŌOK'ER-Y**, *n.* the art of dressing victuals—*Bāwarchi-garī, tabbākhī*—Pākavidyā.
- COŌOK'MAID**, *n.* a maid that dresses victuals—*Bāwarchin, rasoi-dārīn*—Sūpakārī, rasoi banāne wālī.
- COŌOK'RŌOM**, *n.* a place for dressing victuals—*Bāwarchi-khāna, matbakh*—Pākāsālā.
- COŌOL**, *a.* (S. *cool*) somewhat cold, not ardent; *n.* a moderate state of cold; *v.* to make cool—*Kisī qadr sardī, sard sā, khunuk*; *n.* kisī qadr sardī, kuchh sardī, khunukī; *v.* kisī qadr sard k., sard sā k., khunuk k.—Thorā sā thāndhā, thāndhā sā, kuchh thāndhā; *n.* thorī sī thāndhak wā thāndh, kuchh thāndhak; *v.* serānā, thorā sā thāndhā k., kuchh thāndhā k.

- CÓOL'ER**, *n.* one that cools—*Kisi qadr sard k. w., kisi qadr sard karne ká bartan*—Kuchh thañdhá k. w., kuchh thañdhá karne ká pátra, seráne ká bāsan.
- CÓOL'ISH**, *a.* rather cool—*Kisi qadr sard*—Thorá sá thañdhá, kuchh kuchh thañdhá.
- CÓOL'LY**, *ad.* without heat or passion—*Kisi qadr sardi se, áhista, taamnul se, áhistaagi se, ba-qarár, ba-hilm*—Kuchh thañdhak se, thorí sí thañdh se, biná sambhram, sántatá se, avyagrátá se.
- CÓOL'NESS**, *n.* gentle cold, indifference—*Kisi qadr sardi, khunuki, be-parwái, afsurdagi, afsurda-dili*—Kuchh thañdh, thorí sí thañdhak, ásisratwa, udásinatá, nihanehatá.
- CÓOL'HÉAD-ED**, *a.* without passion—*Salimu-t-tab', hálím*—Rágabin, nírag, dhír, sánt.
- CÓOP**, *n.* (*L. cupa*) a barrel, a cage, a pen for animals; *v.* to shut up, to confine—*Pipá, pinjrá^b, fápá^b, kháñchá^b, darbá^b*; *v. qafas meñ rakhná, qaid k.—v. Múñd d., pinjre meñ múñd d., atkānā.* [kashthabhājanakār.]
- CÓOP'ER**, *n.* one who makes barrels—*Pipá-sáz, pipá-gar, barmil-gar*—Pipá banāne w.,
- CÓOP'ER-AGE**, *n.* price for cooper's work, a place where a cooper works—*Pipá-gar kī mazdūrī, pipá-sáz ká kār-khānā*—Pipá banāi, kashthabhājanakār ká vetan, pipá banāne kī jagah, kashthabhājanakārāñsilpasālā.
- CO-OP'ER-ATE**, *v.* (*L. con, opus*) to work together, to labour for the same end—*Bā-ham kām k., ek hī kām ke anjām ke liye mihnat ká sharik h.—Milkar kām k., sahakāri h., ek hī kārya kī siddhi ke nimitta parisram meñ sáthi h., ek hī karm ke sampādan ke nimitta parisram k.*
- CO-OP'ER-ATION**, *n.* the act of working together—*Ek hī kām meñ ittifaq, kisi kām ko bú-ham anjām d.—Sahakār, sahodyog.* [munidd—Sahodyogi, sahakāri.]
- CO-OP'ER-A-TIVE**, *a.* promoting the same end—*Ek hī kām ká mudat-gar, ek hī matlab ká*
- CO-OP'ER-ATOR**, *n.* one who co-operates—*Bā-ham kām k. w., ek hī kām ke anjām ke liye mihnat ká sharik h. w.—Sahakāri, pratiyogi, milke kām k. w.*
- CO-ORDI-NATE**, *a.* (*L. con, ordo*) holding the same rank, not subordinate—*Ham-qadr, ham-martaba*—Samapadasth, samānagaurav.
- CO-ORDI-NATE-LY**, *ad.* in the same rank—*Ham-qadri meñ, ham-martaba meñ, ham-darja meñ*—Samān pad meñ, samagaurav meñ. [gaurav meñ tuliyatā.]
- CO-OR-DI-NATION**, *n.* equality in rank—*Ham-qadri*—Samapadasthatwa, maryādā wá
- CÓOT**, *n.* (*D. coet*) a small black waterfowl—*Pan-dubbi^b, yargá, zágnol, záq-t-ábi, bānúa^b*—Ek chhotí káli jalachar chiriyá.
- CÓP**, *n.* (*S.*) the head, the top—*Sir^b, choñi^b, choñti^b.*
- CÓPE**, *n.* a cover for the head, a priest's cloak, an arch; *v.* to cover as with a cope—*Sar-posh, sir kī oñni^b, pádri ká labáda yá jubba, mihráb*; *v. goyá sar-posh yá pádri ke labáda se dháñpná*—Mastakābharāñ, máthe kī topi, mastakāchchhādan, purohit ká āngarkhá, purohitaparidheya, torañ; *v. mānoñ mastakābharāñ wá purohitaparidheya se dháñpná wá múñdna.*
- CÓPING**, *n.* the top or cover of a wall—*Muñrerí^b, muñrer^b, bhít ke úpar kī chhāñ^b.*
- CÓPPED**, *a.* rising to a top or head—*Úpar yá sir tak uñhtá yá charhtá huá^b.*
- CÓP'PLED**, *a.* rising in a conical form—*Gāv dumi yá makhruñti sūrat meñ uñhtá huá*—Gopuchchhākār wá sūndākār rūp meñ úpar ko uñhtá huá.
- CO-PÁR'CE-NER**, *n.* (*L. con, pars*) one who has an equal share of an inheritance—*Ham-wáris, bapauti meñ barábur wáris*—~~Samāñsi~~ samāñsahāri, bapauti ká samāñsi.
- CO-PÁR'CE-NA-RY**, *n.* joint heirship—*Ham-wirásat, ham-mirás, wirásat ká ham-istihqāq*—Bapauti ká samāñs, bapauti meñ sājhá. [sājhi añsi wá bhagi.]
- CO-PÁRT'NER**, *n.* one who has a share in business—*Kisi kām meñ sharik*—Kisi kām meñ
- CO-PÁRT'NER-SHIP**, *n.* joint concern in business—*Kisi kām meñ sharikāt yá ishtirák*—Kisi kām meñ sājhá.
- CÓPE**, *v.* (*S. ceptian?*) to contend, to strive, to encounter, to interchange kindness or sentiments—*Jang k., barábari k., ham-sari k., ham-chashmi k., muqábala k., muqábalat k., ápas meñ mihir bāñi yá khyálāt ká mubádalā k.—Jhagrā k., larāi k., sparddhā k., hiskā k., udyog k., cheshti k., sāmñā k., sanmukh k., anugrah wá vichār ká paltā k.*
- CÓPES'MATE**, *n.* a companion, a friend—*Ham-suhbat, musáhib, sáthi^b, rafig, yár, dost—Sāñgi, sañsargi, mitra, snehí, premi.*
- CO-PÉR'NI-CAN**, *a.* relating to Copernicus—*Koparnikan ke mutá'alliq*—Koparnikansam-bandhi. [vipul.]
- CÓPI-OU-S**, *a.* (*L. copia*) plentiful, ample—*Ziyáda, kasir*—Bahut, paripurn, bhuri,
- CÓPI-OU-S-LY**, *ad.* plentifully, largely—*Ifrát se, kasrat se, ba-kasrat*—Bahutáyat se, bāhulya se, adhikái se, vistár se. [táyat, bāhulya, vipulatā.]
- CÓPI-OU-S-NESS**, *n.* plenty, exuberance—*Ifrát, ziyádati, kasrat, wufúr, firāvání*—Bahu-
- CÓP'PER**, *n.* (*L. cuprum*) a metal, a large boiler; *a.* consisting of copper; *v.* to cover with copper—*Támá^b, táñbá^b, deg, handá^b*; *x. tamahá^b, tañbahá^b, táñbrá^b*; *v. táme yá táñbe ke pattar se marhná^b.*
- CÓP'PER-ISH**, *a.* containing or like copper—*Táñbrá^b, tañbahá^b, tamahá^b, táñbe yá tá-me sá^b.*

COP'PER-Y, *a.* containing copper, like copper—*Tānpā^h, tānbakā yā tamahā^h, tānde yā tāme sā^h.*

COP'PER-NŌSE, *n.* a red nose—*Surkh nāk*—*Tāmrānāsikā. lohīt nāk.*

COP'PER PLATE, *n.* a plate on which designs are engraved, an impression from the plate—*Tānbe kī tukhti jis par naqsha khodā jāta hai, tānbe kī tukhti par se jo naqsha utārā jāta hai*—*Tāmrapatra jis par chitra khodā jāta hai, tāmrapatra par se jo chitra utārā jāta hai.*

COP'PER-SMITH, *n.* one who works in copper—*Thalherā^h, rūs-gar*—*Tāmrakār, tāmrīk.*

COP'PER-WORK, *n.* a place where copper is worked or manufactured—*Jis jagah mein tānbe kā kām bantā hai^h.*

COP'PER-AS, *n.* sulphate of iron, green vitriol—*Hirā kasis^h.*

COP'PICE, *n.* (Gr. *kopto* ?) wood of small growth, wood cut at stated times for fuel—*Jhārī^h, jhār^h.*

CORSE, *n.* a wood of small trees, a place overgrown with short wood; *v.* to preserve underwoods—*Chhote chhote peron kā jungal^h, jungal yā ban^h; v. ban rakhānā^h, jungal rakhānā.*

COP'SY, *a.* having copses—*Chhote chhote peron ke jungal se bhārā huā^h, jungalī^h*

COP'U-LA, *n.* (L.) the term that unites the subject and predicate of a proposition—*Harf-i-salb-o-ijāb*—*Uddeśyavidheyas-nyojak.*

COP'U-LATE, *v.* to unite, to conjoin, to come together sexually; *a.* joined—*Milānā^h, jōnā^h, jurnā^h, milā^h, mubāsharat k., jīmā' k.; a. milā huā^h, jūrā huā^h, lagā huā^h*—*Saṇyog k., lagānā, saṇyukt k., lagnā, saṇyukt h., stripurushavat saṅgam k., maithun k., sambhog k.*

COP'U-LATION, *n.* embrace of the sexes—*Mubāsharat, jīmā' nujāma'at*—*Ratikriyā, ratikarm, maithun, stripurushaprasaṅg, stripurushasambhog.*

COP'U-LATIVE, *a.* that unites or couples; *n.* a conjunction—*Milāne w^h, jōrne w^h; n. harf-i-'atf*—*Saṇyogakārī, saṇsargakārī, ubhayānwayī; n. samuchchayabodhak śabd, ubhayānwayī śabd.*

COP'Y, *n.* (Fr. *copie*) a manuscript, an imitation, a transcript, a pattern, an individual book; *v.* to transcribe, to imitate—*Dast-nawishta, dast-khatt, naql, nuskhā, namūna, ek 'udād kitāb; v. naql k., naql-nawisi k.*—*Hastalekh, pratilipi, pratrīp, ādarś, mūl, ek pustak; v. utārnā, mūl dekhkar pratilipi k., anurūp k.*

COP'Y-ER, COP'Y-IST, *n.* one who copies—*Naql-nawis, mutatabbī*—*Pratilipikar, anukārī.*

COP'Y-BOOK, *n.* a book in which copies are written for learners to imitate—*Ta'lim ke mutābiq likhnā mashq karne kī kitāb*—*Śikshānusār likhnā abhyās karne kī pustak.*

COP'Y-HOLD, *n.* a tenure by copy of court roll—*Patā^h.*

COP'Y-HOLDER, *n.* one having right of copyhold—*Patta-dār, patā rakhne w^h.*

COP'Y-RIGHT, *n.* the property which an author or his assignee has in a literary work—*Kisi chhāpe kī kitāb mein musannif yā uske mulhtar kā haqq, musannif yā uske mulhtar kā kitāb chhāpne kā haqq*—*Mudrāṅkitapustak mein granthakār wā uske pratīnidhī kī adhikār wā swatwa.*

CO-QUETTE', co-kēt' *n.* (Fr.) a vain female who endeavours to gain admirers—*Nakh-re-bāz 'aurat, 'ashwa-gar, kirishma-bāz, nāznīn, nāz-pardāz 'aurat*—*Chōnchlā k. wālī, hāwbhāw k. wālī.*

CO-QUET', *v.* to act the lover from vanity—*Nakhra k., kirishma k., nāz k.*—*Itrānā, chōnchlā k., hāwbhāw k.* [bhāw.]

CO-QUET'RY, *n.* trifling in love—*Nakhra, kirishma, 'ashwa-garī, nāz*—*Chōnchlā, hāw.*

CO-QUET'TISH, *a.* practising coquetry—*Nakhre-bāz, kirishma-bāz, 'ashwa-gar, nāznīn, nāz-pardāz*—*Chōnchlā k. wālī, hāwbhāw k. wālī.* [nāw^h.]

COR'AL-CLE, *n.* (W. *eweryle*) a boat used by fishers—*Machhwā-deṅgi^h, machhwaon kī*

COR'AL, *n.* (Gr. *korallion*) a hard calcareous substance found in the ocean, a child's toy; *a.* made of coral—*Mūṅgā^h, bussad, chusni^h, gulli^h, chatwā^h, larke kā khilāunā^h; a. mūṅge kā banā huā^h.*

COR'AL-LINE, *a.* consisting of coral; *n.* a marine production, a sea-plant—*Bussad-ūmeṛ, mūṅge kā^h; n. bahri shai, bahri nabāt*—*Prabālamay, prabāl kā; n. samudrī padārth, samudrī aushadhi.*

COR'AL-LÖID, COR'AL-LÖID'AL, *a.* like coral—*Mūṅge sā^h, mūṅge sarikhā^h*—*Prabālasadriś.*

CO-RANT', *n.* (L. *curro*) a dance—*Ek bhānt kā nāch^h.*

COR'BAN, *n.* (H.) an alms-basket, a gift—*Bhikh rakhne kī tokri^h, khairāt, bakhshish*—*Bhikshādhār, bhikshā dharne kī tokri, dān, bhikshā.*

CORD, *n.* (Gr. *chorde*) a string, a rope, a sinew; *v.* to bind with cords—*Rassā^h, rassi^h, patthā^h, nas; v. rassiyon se bāndhnā^h.*

CORD'AGE, *n.* a quantity of cords, ropes—*Rasse^h, rassiyan^h.* [huā^h.]

CORD'ED, *a.* bound with cords, made of cords—*Rassi se bāndhā huā^h, rassiyan kā banā*

COR-DE-LIER, *n.* a Franciscan friar—*Sent Frānsis ke mat kā qalandar*—*Frānsispanthī, Frānsimatāvalambī udāsī.*

COR'DON, **COR'DONG**, *n.* (Fr.) a line of military posts—*Jangi nákon ká silsila*—Yud-dhasambandhi addon kí śreṇi.

COR'DIAL, *a.* (L. *cor*) proceeding from the heart, sincere, reviving; *n.* a medicine or drink for reviving the spirits, any thing that comforts or exhilarates—*Qalbi, dīlī, rāst, sādīq, de-riyā, muqawwi, muṣarriḥ, dil-afzā; n. dawā-i-muqawwi, jawāriḥ, yāqūbi, muqawwiya*—Nirmalechitta, nishkapat, saral, paushūṭik, dhātuposhak, tefas-kar, swasthayanak; *n.* balavardhak aushadh, ruchak, rochan, swasthayanak vastū.

COR'DIAL-ITY, *n.* heartiness, sincerity—*Sadāqat, rāstī, rāst-bāzī*—Chittanirmalatā, sa-COR'DIAL-LY, *ad.* heartily, sincerely—*Be-dīl, shauq se, rāstī se, sidq-i-dīl se, radāqat se*—Chittasantosh se, sachāī se, sachautī se, chittanirmalatā se, saralatāpūrvak.

COR'E, *n.* the heart, the inner part—*Dīl, qalb, darūn, darīna, andar, kīnā chiz ká bhītari hissā*—Hriday, gaibh, madhyabdh, eār.

COR'DO-VAN, *n.* a kind of leather originally from Cordora in Spain—*Spen ke mulk ke Kārdova shahr ká ek qīmī ká mīhm chamrā*—Spen des ke Kārdova nagar ká ek prakār ká chamrā.

COR'DWAIN-ER, **COR'D-Y-NEER**, *n.* a shoemaker—*Jūti banāne w^h, mochi^h, chamār^h.*

COR-RE'GENT, *n.* (L. *con, rego*) a joint regent or governor—*Ham-nāsīm, ham-nāib, ham-hākim*—Sabarījapratinidhi, saha-āsak, ahādhipati.

COR-I-ACEOUS *a.* (L. *corium*) consisting of leather, resembling leather—*Chamrē ká^h, chamrē nāib, chamrē sarikhā^h.*

COR-I-ANDER, *n.* (L. *coriandrum*) a plant—*Kothmir^h, dhanīyā ká pep^h.*

COR-I'VAL. See CORRIVAL.

CORK, *n.* (L. *cortex*) a tree and its bark, a stopple; *n.* to stop with corks—*Shole sarikhā ek pep aur uskā baktā yā chhilkā^h, dhathū^h, dathū^h, theṇpi, dānt; v. dhathū dathū dānt yā theṇpi lagānā^h.*

CORK'Y, *a.* consisting of cork, like cork—*Shole ká^h, shole sarikhā^h.*

CORK'ING-PIN, *n.* pin of the largest size—*Sab se harī sāt^h, sab se harā kāntā^h.*

COR'MO-RANT, *n.* (L. *corvus, marinus*) a bird that preys upon fish, a glutton—*Māhi-gir parand, bisyar khor, purā^h khor*—Matsyakhādakapakshi, machhli khāne wālī chiriyā, atyāhārī, khāū, peṭū.

CORN, *n.* (S.) seeds which grow in ears, grain: *v.* to form into grains, to sprinkle with salt, to preserve with salt—*Galla, anāj^h, anj^h, dāna; v. dānt dāna k., dāna-dār k., namkīn k., namak malnā yā milānā—Dhānya; v. rawā rawā k., vijakār k., lavayī k., lavay wā lou wā non malnā wā milānā* [annamay.

CORN'Y, *a.* containing corn—*Galla-dār, anāj-dār, galla-āmez—Dhānyawān, annawān,*

CORN'CHAND-LER, *n.* one who retails corn—*Anāj hā^h lhurda-farosh, chhotā baggāl—Anāj ko thorā thorā karke bechne w., chhotā baniyā.*

CORN'FIELD, *n.* a field where corn is growing—*Anāj ká khet^h, ann ká khet^h.*

CORN'FLOOR, *n.* a floor for storing corn—*Anāj rakhne kī gach^h.*

CORN'HEAP, *n.* a store of corn—*Anāj ká dher^h.*

CORN'MILL, *n.* a mill to grind corn—*Jāntū^h, anāj piene kī chakkī^h.*

CORN'PIPE, *n.* a pipe made of a stalk of corn—*Anāj ke dānīhe kī bani hūī nālī choṅgi yā phoṇphī^h.*

CORN'WAIN, *n.* a waggon loaded with corn—*Anāj bhārī gārī^h, anāj se bhārī hūī gārī^h.*

COR'NE-OUS, *a.* (L. *cornu*) horny, resembling horn—*Shākhī, shākh-dār, sīng ke mīnīnd—Sīngihā, sīngīgamay, sīngī, sīng sā, sīng sarikhā, sīngasadrīs.*

CORN, *n.* an excrescence on the feet—*Gatta^h, ghatthā^h.*

CORN'AGE, *n.* an ancient tenure of lands which obliged the tenant to give notice of invasion by blowing a horn—*Qadīm zamāne ká ek qīm ká patā jiske rū se patte-dār ko kīśī hamle kī khabar sīngā phūṅkar denī partī thī—Prāchīn kāl ká ek patā jiske kārān se pattedār ko kīśī charhāī ká samāchar sīngā bajakar denī partā thī.*

COR'NE-A, *n.* the horny coat of the eye—*Ānkh ke agle hisse meṇ ek parāḍ jismeṇ se ho-kar roshnī kī shu'ā^h guzartī hai—Chakshusuklamandal, ānkh ká swetamandal.*

COR'N-CLE, *n.* a little horn—*Ek chhotā sīng^h.* [sīngihā.

COR'N-CU-LATE, **COR'N-ER-OUS**, *a.* horned—*Sīng-dār, shākh-dār—Sīngī, sīngīgamay,*

COR'NUTE, *v.* to bestow horns, to cuckold—*Sīng d. yā lagānā^h, daiyis banānā, san-jalāb banānā, kīśī shākh kī jorū ke sāth āshnī kārne se usko be-hurmat k., chori ká yār kārne se apne khasam ko be-hurmat k.—Sīngī k., kīśī strī ke sāth pāpamāitri kārne se uske pati ká apamān k., anyapūrush ke sāth dūshamāitri kārne se apne swāmī wā bhātār ká apamān k.*

COR'NUT-ED, *a.* having horns, cuckolded—*Sīng-dār, shākh-dār, daiyis bandiyā hūā, apnī jorū kī bad-kārī ke sabab se be-hurmat hūā—Sīngīgamay, vyabhihārīnībhāryā-wān, jīskī strī puṅshali ho.*

COR'NUT-TO, *n.* a man with horns, a cuckold—*Daiyis, san-jalāb, bad-kār 'aurat ká khasam—Vyabhihārīnī ká swāmī, kulāṭapati, puṅshalipati.*

COR-NŪTOR, *n.* a cuckold-maker—*Daiyus banāne w., kisi ki jorā ke sāth āshnāi karne se us shakhs ko be-hurmat k. w.*—Vyabhihārini bhāryāwān k. w., kisi ki strī ke sāth pāpasānsarg rakhne se us purush kā apamān k. w., pāradāragāmī. [k. w.]

COR'NŪTER, *n.* one who extirpates corns—*Gallā ghaṭhā yā thelā kūtne w. yā dūr*

COR'NEL, COR'NEL'IAN-TREE, *n.* a plant—*Ek glām ke mewe kā darakt—Ek phalavriksh.*

COR-NU-CŌPIA, *n.* (L.) the horn of plenty—*Ifrāt kā siṅg, ifrāt dalālār karne kā siṅg yā nishān—Bāhulyasānchak siṅg wā chihn, dhānyādi sambandhi bāhulyasānchak siṅg wā chihn, śrīpadma.*

COR'NEL'IAN-STONE. See CARNELIAN.

COR'NER, *n.* (L. cornu) an angle, a secret or remote place, the utmost limit—*Gosha, khalwat yā dūr ki jagah, nihāyat dūr ki hadd—Konā, kon, kop, nirjanades, vivikta-*

COR'NERED, *a.* having corners or angles—*Gosha-dār, kona-dār—Sakon, kopavisishṭ.*

COR'NER-STONE, *n.* the stone which unites two walls at the corner, the principal stone—

Sang-i-gosha, hajār-i-kīnār, kone kā patthar, jo patthar do divārōn ko goshe meñ milātā hai. Khāss patthar—Wah patthar ki jiske hone se do bhitāin kone meñ jur jāti hain, mukhya patthar.

COR'NET, *n.* (L. cornu) a musical instrument, an officer who bears the standard of a troop of cavalry—*Qarnāe, risāle kā 'alam-bar-dār—Ek bājā, turhi, āswikāsainyadal kā patākādhārī wā dhwajādhārī.*

COR'NET-QY, *n.* the commission of a cornet—*Risāle ke 'alam-bar-dār kā 'uhda yā iḥtiyār—Āswikāsainyadal ke patākādhārī kā pad wā adhikār, ghurcharhe sainyadal ke dhwajādhārī kā pad wā adhikār.* [w., siṅgā bajāne w.]

COR'NET-ER, *n.* a blower of the cornet—*Qarnār-nawāz, qarnāe bajāne w.—Turhi bajāne*

COR'NISH, *u.* relating to Cornwall; *n.* the people or language of Cornwall—*Kārnwal ke mutā'allig; n. Mulk-i-Kārnwal ke bāshandē yā wāhān ki zabān—Kārnwaldeśasambandhi; n. Kārnwaldeślog, Kārnwaldeśbhāsha.*

COROLLA-RY, *n.* (L. corolla) a conclusion, an inference, a consequence, surplus—*Natiṇ, hāsīl, mā-hasal, beshi, fāzil, afsāni—Nigaman, anumān, siddhānt, nachti, baṛhti.*

COR-RŌNA, *n.* (L.) the large flat member of a cornice which crowns the entablature—*Khambhe ke upar kā hissa jo chipṭā aur baṛa hotā hai—Stambh ke upar kā bhāg jo chipṭā aur baṛa hotā hai.*

COR'NICE, *n.* the top of a wall or column—*Qarnas, tāj-i-divār, kaṅgnī, sinkā, divār yā khambhe ke upar kā hissa—Bhit wā khambhe kā uparī bhāg.* [malā.]

COR'ONAL, *n.* a crown, a garland—*Tāj, phūl-mālā, hār—Mukut, kirīt, pushpamālā,*

COR'ONAL, *a.* belonging to the top of the head—*Sir ke upar se nisbat-dār, mafriq yā sir ki chāṇḍi se nisbat-dār—Muñr ki chāṇḍi kā sambandhi, mastakoparishṭ.*

COR'ONARY, *a.* relating to a crown—*Tāj se nisbat dār—Kirītī, mukutasambandhi.*

COR'ONATION, *n.* act or solemnity of crowning—*Julūs, rājilāk, takht par biṭhāne aur sir par tāj rakhne ki rasm—Rājābhishok, mukutādhārāpāsānshkār.*

COR'ONER, *n.* an officer who inquires into the cause of any casual or violent death—*Ek 'uhda-dār jiskā yah kām hai ki agar koī ādmī nāghūān mauṭ se mare to uske marne kā sabab o mājavā sab tahqīq karē—Apmrityukārānavichārak, apmrityukārānaparikshak.* [kut jo kulin pahinte hain, kullīnōn ke pahinne kā ek mukut.]

COR'ONET, *n.* a crown worn by the nobility—*Ek tāj jo 'umarā pahinte hain—Ek mu-*

COR'PO-RAL, *n.* (Fr. caporal) the lowest officer of infantry—*Pallānōn meñ sab se chhōṭā 'uhda-dār, nāyuk, daf-dār—Padatikāsainyā kā sab se chhōṭī ādhikārī.*

COR'PO-RAL, *a.* (L. corpus) relating to the body, material, not spiritual—*Jismānī, badānī, mujāsasam, jismi, mādḍi—Śariri, daihik, kāyik, śaririk, āngik, āngi.*

COR'PO-RAL, COR'PO-RALE, *n.* a linen cloth used to cover the sacred elements in the eucharist—*Hazarat 'Isā ki wafāt k yād-gārī ke liye jo khānā 'Isāi khāte hain uske dhāpnē kā kaprā—Isā ki mrityu ke smarāpārth jo bhojan 'Isāi khāte hain uske dhāpnē kā kaprā.*

COR'PO-RALTY, *n.* state of being embodied—*Jismiyat, jismāniyat—Śaririkatwa, śari-*

ravattā, dehavattā, murtimattwa. [bhāv se, śaririk rūp se, śarir meñ.]

COR'PO-RAL-LY, *ad.* bodily, in the body—*Jasāmatan, jism meñ—Śariri rūp se, kāyik*

COR'PO-RATE, *a.* united in a body, general—*Muttafiq, 'āmm, kullī—Samūhībūn, ā-*

mājik, sādharan, sāmānya. [riti se, sāmājik rūp se, sādharan bhāv se.]

COR'PO-RAL-LY, *ad.* in a corporate capacity—*Ittifāq se, kullī taur se—Sanghātawān*

COR'PO-RATION, *n.* a body politic or society authorized by law to act as a single person—*Mardum ki ijlās jo sar-kār ke hukm se murattab hoti hai aur uskā milke iḥtiyār aur iqtidār ek hi hākim kā hā hotā hai—Grāmasaṅgh, nagar ke kāryasamvāh ke pi-*

mitā nagarī samāj, pañohāyat. [śaririk, dehi.]

COR'PUS-AL, *a.* having a body, not spiritual—*Jismi, jismānī, mujāsasam, mādḍi—Śariri,*

COR'PUS-AL-IST, *n.* a materialist—*Munkir-i-rūh, jismāniyat kā mu'taqid, jiskā yūk*

mat hai ki rāh bhā jismāni hai—Anātmavādi, dehātma-vādi, chārvākamata-dhāri, chārvākanatāvalambī. [se, śārīrik bhāv se, dehi ākār se.]

COR-PŌRE-AL-LY, *ad.* in a bodily form or manner—*Jasmatan, jismi taur se*—Kāyik rūp CŌR-PO-RĒ-I-TY, *n.* the state of having a body—*Jismiyat, jismāniyat*—Śārīravatta, deha-vattwa, mūrtimatwa.

COR-PŌRE-OUS, *a.* having a body, bodily—*Jismi, jismāni, māddi*—Śārīri, dehi, kāyik.

CORPS, *cōr, n.* (Fr.) a body of soldiers—*Lashkar, paltan, fauj*—Sainyadal.

CORPSE, CŌRSE, *n.* a dead body—*Murda, lāsh, mūiyī, mait, loth^b, māti yā matti^b*—Śav, mritasārīr, mritadeh, mū., marā.

CŌR-FU-LENCE, CŌR-FU-LEN-CY, *n.* bulkiness of body, fleshiness, excessive fatness—*Tan-āwari, farbihi, jasānat, motāpā yā mutāpā^b*—Sthūlakāyatwa, motāi wā mutāi, sthūlata.

CŌR-FU-LENT, *a.* bulky, fleshy, fat—*Tan-āwar, jasim, farbiḥ*—Sthūlakāy, sthūl, motā.

CŌR-FUS-ILE, *n.* a small body, a particle—*Zarra, reza*—*Apū, paramānu, lav, le, kapikā, apurenu.* [uār, reza-ur—Anuvishayak, paramānusambandhi.]

COR-PUS-CU-LAR, *a.* relating to corpuscles—*Mutā'alliq-i-zarra, reze ke mutā'alliq, zarra*—COR-PUS-CU-LĀRI-AN, *a.* relating to bodies; *n.* an advocate for the corpuscular philosophy—*Jismi, jismāni, mutā'alliq-i-jism*; *n. wah shakhs jo yah māntā hai ki tamām dunyāvi chīzēn aur shaklēn zarroḥ ke bā'is se hoti haiḥ*—Śārīri, dehi, śārīravishayak; *n. jo yah māntī hai ki samūhī prākṛitik kautuk arthāt drigvishay keval paramānuḥ ki vīśeṣ avasthā aur parivartan se utpanna hote haiḥ.*

CŌRSE-LET, *n.* light armour for the body—*Halkā baktar yā zirah*—Halkā jhilam wā, kavach, halkā varn wā tanutran.

CŌR-SET, *n.* (Fr.) a bodice for a woman—*Aṅgiya^b, choli^b.*

COR-RA-DI-ATION, *n.* (L. *con, radius*) a conjunction of rays in one point—*Kirnoḥ yā purtanḥ kā ek markat meṁ milāw*—Ek vīndu meṁ kirāṇon kā saṅyog, kirāṇasaṅ-yog.

COR-RECT, *v.* (L. *con, rectum*) to make right, to amend, to chastise, to punish; *a.* free from faults, right, accurate—*Durust k., saḥiḥ k., tambiḥ k., tādiḥ d. yā k., a. saḥiḥ, durust, taḥyiq*—Śodhanā, sūddh k., sūddhānā, śāsan k., tāṛanā k., dand d.; *a. nirdosh, sūddh, viśuddh, ṭhik*

COR-REC-TION, *n.* the act of correcting, amendment, discipline, punishment—*Sikhat, islāh, durustī, tamh k., tādiḥ*—Śodhan, sūddhi, śāsan, anuśāsan, dand.

COR-REC-TIVE, *a.* having power to correct, *n.* that which corrects—*Sikhat-rasān, durust k. w.; n. sikhat-rasān shai, durust k-wāb shai*—Doshanāśak, śodhak; *n. dosha-nāśak wā śodhak vastu.* [se.]

COR-RECTLY, *ad.* in a correct manner—*Sikhat se, durustī se*—Sūddhatā se, sūddharūp

COR-RECTNESS, *n.* accuracy, exactness—*Sikhat, durustiy, durustī*—Sūddhatā, nirdoshatā, sūddhi, sūddhatwa.

COR-REC-TOR, *n.* one who corrects—*Sikhat-rasān, durust k. w., sikhat k. w., tambiḥ k. w., tādiḥ d. w. yā k. w.*—Śodhak, sūddh k. w., ṭhik k. w., śāsan k. w., tāṛanā k. w., dand d. w., dandaprajētī.

COR-REC-TOR, *n.* (Sp.) a Spanish magistrate—*Mulk-i-Spen kā qāzi muhtasib yā hākim*—Spēn deś kā vīchārakartā wā śāsanakartā.

COR-RIG-IBLE, *a.* that may be corrected—*Nasihat-pazir, islāh-pazir, tambiḥ yā tādiḥ pāne ke qābil*—Śodhanīy, śāsanīy, dandaniy.

COR-RE-LATE, *n.* (L. *con, re, latum*) one that stands in an opposite relation—*Lāzim-malzīm, ham-nisbat*—Parasparasambandhi, anyonyasambaddha.

COR-REL-A-TIVE, *a.* having a reciprocal relation; *n.* that which has a reciprocal relation—*Ham-nisbat, ham-marjā, marjā, lāzimu-t-iẓāfat, lāzim-malzīm, ham-nisbat, ham-marjā, marjā*—Parasparasambandhi, anyonyānwayī, anyonyāśrit, parasparāśrit; *n. parasparasambandhi, anyonyānwayī, anyonyāśrit, parasparāśrit.*

COR-REPT-ION, *n.* (L. *con, raptum*) chiding, reproof, reprehension—*Sur-zanish, gosh-māl, malimat*—Jhirkī, ghuṛkī, tāṛana, dāpat, dānt, apamān.

COR-RE-SPOND, *v.* (L. *con, re, spondeo*) to suit, to answer, to agree, to be proportionate, to hold intercourse by letters—*Muwājiq h., mutābiq h., jawāb h., yak-sān h., ham-wār h., barābar h., khatt-kutābat rakkhnā*—Anurūp h., samān h., milna, sadriā h., tulya h. paraspar chīṭhī bhījna, āpas meṁ likhā parhi rakkhnā.

CŌR-RE-SPŌN-DENCE, CŌR-RE-SPŌN-DEN-CY, *n.* relation, fitness, intercourse, interchange of letters or civilities—*Ālāq, tā'alluq, muwāfaqat, munāsabat, tawāfuq, rāḥ-raam, sābiqa, khatt-kutābat, khatt-khatūt, nawāḥt-khawānd*—Sambandhi, anurūpātī, yogyatā, sadriyā, sāhsarg, sauparik, likhā parhi, patrapatrī, likhan parhan, patravimay.

CŌR-RE-SPŌN-DENT, *a.* suitable, adapted; *n.* one who holds intercourse by letters—*Mu-wājiq, munāsib, mutābiq, lāy*; *n. mukātabo-sāz, khatt-kutābat rakkne w.*—Yogya, upa-yukt, ṭhik, sadriā, anurūp; *n. likhā parhi k. w., chīṭhī patra likhne w., patrapatrī k. w., patrudwārāsāhsargakāri.*

COR-RE-SPONDENT-LY, *ad.* suitably, fitly—*Muwāfaqat se, munāsabat se, liyāqat se, mutābaqat se*—Yogyatā se, upayuktatā se.

COR-RE-SPONDING, *p. a.* answering, agreeing—*Muwāfiq, mutābiq*—Yogya, anurūp, sadriś, uyayukt. [anurūp.]

COR-RE-SPON'SIVE, *a.* answerable, adapted—*Muwāfiq, munāsib*—Yogya, upayukt wā

COR-RI-DÖR, *n.* (Fr.) a gallery round a building, a covered way round a fortification, a passage, a long aisle—*Mukān ke gird ek barānda, gal'a-bandī ke gird ek pati hui rāh, rāh, ek lambā rāstā*—Ghar ki chārōn or ek varāṇḍ, garhī ko garer kar ek patā huā mārg, path, ek lambi gali.

COR-RIVAL, *n.* (L. *con, rivus*) a fellow rival; *a.* contending; *v.* to vie with—*Ham-sar*; *a.* *ham-sari yā ham-chashmī k. w.*; *v.* *ham-sari yā ham-chashmī k.*—Hiskā k. w., pratisparddhī; *a.* *hiskāhiskī k. w.*, pratisparddhī, sparddhī; *v.* *hiskāhiskī k.*, sparddhā k. [Hiskāhiskī, sparddhā.]

COR-RIVAL-RY, COR-RIVAL-SHIP, *n.* competition—*Ham-sarī, ham-chashmī, muqābala*—COR-RIVATE, *v.* (L. *con, rivus*) to draw water out of several streams into one—*Kai nadiyōn kā pānī kh'ñch-kar ek meñ milānā*^b.

COR-RIVATION, *n.* the uniting of waters—*Kai nadiyōn ke pānī kā milnā yā milāw*^b.

COR-RÖB-O-RATE, *v.* (L. *con, robur*) to strengthen, to confirm: *a.* confirmed—*Mazbūt k.*, *mustahkam k.*, *sabit k.*, *tāid d*; *a.* *mazbūt yā mustahkam kiya huā*—Pushṭ k., porhā k., dirh k., pramāṇī k.; *a.* *porhā, pushṭ, pramāṇīkrit, pramāṇī kiya gayā*

COR-RÖB-O-RANT, *a.* giving strength—*Muqawwi yā mustahkam k. w.*, *quwwat-bakhsh, tāqat-dih*—Pushṭkar, paushtik, pramāṇī k. w.

COR-RÖB-O-RATION, *n.* the act of confirming—*Tāid, tegriyat, istihkam, ustwārī, sabāt*—Dirhlikarap, sabal k., pramāṇī k., satya k., pramāṇīkarap, dijhapramāṇadān.

COR-RÖB-O-RATIVE, *a.* strengthening; *n.* that which increases strength—*Muqawwi k. w.*, *mustahkam k. w.*, *musht k. w.*; *n.* *tāqat-bakhsh shai, quwwat bayhāne wālī chiz*—Paushtik, pushṭkar, pramāṇī k. w.; *n.* *paushtik wā bahavarddhak vastu, pushtai wā pashṭai*.

COR-RÖDE', *v.* (L. *con, rodo*) to eat away by degrees, to prey upon, to consume—*Rafta-rafta khā jānā, khā lenā*^b, *gukāz k.*—Dhire dhire khā jānā, kram se nās k., bhakshay k., kshay k.

COR-RÖDENT, *a.* having the power of corroding; *n.* that which eats away—*Rafta-rafta khā jānē w.*, *khā lenē w.*^b; *n.* *rafta-rafta khā jānē-wālī shai, khā lenē-wālī shai*—Kshayakar, aruntad, nāsak; *n.* *kshayakarpulārth, nāsakavastu*.

COR-RÖDI-ATE, *v.* to eat away by degrees—*Dhire dh're khā jānā*^b, *khā lenā*^b.

COR-RÖDI-BLE, *a.* that may be corroded—*Tahlī-pazīr, talaf yā zai' hōne ke qābil*—Kshayaniya, nāśya, galaniya. [qābilyat—Kshayaniyatī, nāśyatā, galaniyatwā.]

COR-RÖDI-BILITY, *n.* the state of being corrodible—*Tahlīl-pazīrī, talaf yā zai' hōne ki*

COR-RÖSION, *n.* act of eating away by degrees—*Ba-tadrij kāṭāw galāw yā kāṭ, burrish, hiddat*—Kram se kshay nās galan wā jaran.

COR-RÖSIVE, *a.* consuming, wearing away, fretting, vexing; *n.* that which consumes—*Hādd, burrinda, kāṭāw*^b, *galāw*^b, *diq yā bezār k. w.*, *kurhāne w.*, *tez yā talāh*; *n.* *burrinda yā galāw shai, rafta-rafta khā lenē-wālī shai*—Kram se khā jānē w., khā-dak, kshayakar, kāṭ dāine w., tivra, marmabhedī, ruthāne khijhāne wā chirhāne w., tikshna; *n.* *kshayakari wā khā jānē wālī vastu, marmabhedipadāth*.

COR-RÖSIVE-LY, *ad.* in a corrosive manner—*Ba-tadrij khā jānē ke taur se, burrinda tarī se, burrish se, hiddat se*—Kram se kshay karne ki ruti se, kram se nās karne ki ruti se, dhire dhire kāṭāw wā galāw se.

COR-RÖSIVENESS, *n.* the quality of corroding—*Rafta-rafta khā jānē ki khāsiyat, burrish, hiddat*—Kram se kshay karne kā dharm wā guṇ, dhire dhire khā jānē kā guṇ, aruntadatwā, khādatwā, tivratā

COR-RU-GATE, *v.* (L. *con, ruga*) to wrinkle, to purse up; *a.* contracted—*Jhuriyānā*^b, *jhūri lānā*^b, *sikōṇā*^b; *a.* *jhuriyāyā*^b, *jhūri lāyā huā*^b, *sikōṇā yī sikurā huā*^b.

COR-RUGATION, *n.* contraction into wrinkles—*Jhūri*^b, *sikurā*^b, *sikōṇ*^b.

COR-RÜPT', *v.* (L. *con, ruptum*) to change from a sound to a putrid state, to deprave, to pervert, to bribe; *a.* tainted, unsound, vicious—*Sarānā*^b, *sarṇā*^b, *bigarṇā*^b, *bi-garṇā*^b, *burā k. yā k.*^b, *ghūs d.*^b, *akor d.*^b; *a.* *bigarā*^b, *khoṭā*^b, *burā*^b, *sarā*^b, *ubsā*^b, *ghūs khāū*^b, *nash*^b, *bhrash*^b.

COR-RÜPTER, *n.* one who corrupts—*Mukharrib, kharāb k. w.*, *rishwat d. w.*—Bigārne w., khotā k. w., nasht k. w., bhrasht k. w., bhrāṇsakarī, ghūs d. w.

COR-RÜPTIBLE, *a.* that may be corrupted—*Sarṇe w.*^b, *fanā-pazīr, rishwat-pazīr*—Bigār-ne ke yogya, sarāṇar, sar jānē ke yogya, kshayi, ghūs khāne ke yogya, ghūs ke wās hōne ke yogya, dūshanaksham.

COR-RÜPTIBILITY, *n.* the state or quality of being corruptible—*Sar jānē ki khāsiyat, bigar jānē ki khāsiyat, fanā-pazīrī, rishwat-pazīrī*—Bigar jānē kā dharm, sar jānē kā dharm, ghūs ke wās hōne kā dharm, dūshanāsilatwā.

COR-RŪP'TI-BLY, *ad.* in a corrupt manner—*Kharāb ho jāne yā bigar jāne ke tariq se, is taur se jismēn kharāb ho jāy yā bigar jāy*—Aisi riti se jismēn bigar jāy wā naahī wā bhrasht ho jāwe, khotāi se.

COR-RŪP'TION, *n.* wickedness, perversion, putrescence, taint, bribery—*Bad-zāti, kharābi, imān kā tabaddul, sarān^h, āludagi, kudrat, rishwat-dihī yā rishwat-khorī*—Khotāi, dushṭatā, bhrashtatā, sarāw, galitawā, putatā, dūshap, kalaūk, mal, ghūs kā den wā len.

COR-RŪP'TIVE, *a.* tending to corrupt—*Bigarū^h, sarāū^h, galāū^h, pachāū^h*

COR-RŪP'TLESS, *a.* free from corruption—*Be-sarān, be-fanā, gair-tabaddul, pāk, bari az-rishwat*—Nirjar, bin sarāw, akshay, nirmal, adushṭ, khotā nabiin, ghūs khāi nabiin.

COR-RŪP'TLY, *ad.* in a corrupt manner—*Kharābi se, bad-zāti se, fanā se, rishwat se*—Burāi se, khotū se, dushṭatā se, bhrashtatā se, ghūs se.

COR-RŪP'TNESS, *n.* the state of being corrupt—*Kharābi, bad-zāti, āludagi, fanā, sarān^h, imān-faroshi, rishwat-khorī*—Dushṭatā, bhrashtatā, khalatā, khotāi, sarāw, galāw, ghūs khānā.

COR-RŪP'TRESS, *n.* a female who corrupts—*Bigārne-wālī^h, burā k. wālī^h, bhrasht k.*

COR'SAIR, *n.* (L. *cursum*) a pirate—*Daryāi dākū yā dākait*—Samudri dākū wā dākait.

CORSE. See under **CORPORAL**.

COR'SNED, *n.* (S. *cors, snad*) the morsel of excretion, a piece of bread to be swallowed as a trial of innocence—*Layma-i la'nat, roti kā ek tukrā jo be-jurmi kī āzmāish ke taur par aise shakhs ko khilātē the kī jis par kisi bat kā shubha hotā thā: log qiyās karte the kī agar wah shakhs qusūr-wār ho to wah roti kā tukrā uske halq mein antak jāyga aur bināri paidā karega*—Sipagris, roti kā ek tūk jo uirdoshatā ke jānch-ne kī riti se aise jan ko khilate the kī jis par kisi khotāi kā sandeh hotā thā: log samajhte the kī jo wah jan doshī ho to wah roti kā tūk uski nati mein antak jāyga aur rog utpanna karega. [varg, sabacharavarg.

COR-TÉGE', *cor-tāzh'*, *n.* (Fr.) a train of attendants—*Mulāzimōn kā parā*—Parichara.

COR-TEX, *n.* (L.) bark, the cover—*Baklā^h, chhilā^h, dhanpā^h, dhāknā^h*.

COR-TI-CAL, *a.* belonging to the bark—*Bakle kā^h, chhāl yā chhilke ke mutā'alliq*—Bakle kā sambandhī, twainay, twach. [sarikhā^h.

COR-TI-CĀ-ED, *a.* resembling bark—*Bakle sā^h, bakle sarikhā^h, chhilke sarikhā^h, chhāl*

CO-RUS'CATE, *v.* (L. *corusco*) to flash—*Chamaknā^h, buknā^h, chamchamānā^h*.

CO-RUS'GANT, *a.* flashing, glittering—*Luhaktā lauktā chamaktā chamchamātā yā dha-bhaktā huā^h*. [chamāhat^h.

CO-RUS-CĀ-TION, *n.* a sudden burst of light—*Chamuk^h, laukā^h, lahak^h, dhabhak^h, cham-*

COR-VÉTTE', *n.* (Fr.) an advice boat—*Khabar-rasān juhāz, khabar pahunchāne kī kishī*—Samāchār pahunchāne kī nāw.

CORVO-RANT. See **CORMORANT**.

[Pāgal, haurahā, bāwla.

COR-Y-BĀNTIC, *a.* (L. *Corybinter*) madly agitated—*Dīvānā, khultī, khulat-dināg*—

COR-Y-PHĒ'US, *n.* (Gr. *Koryphos*) the chief of a company—*Sar-guroh, guroh kā sar-dār*—Dalapati, samāj kā mutahiyā.

COS-MÉTIC, *n.* (Gr. *kosmos*) a preparation to improve beauty; *a.* beautifying—*Ubtan^h, uplan^h, ablan^h, bukad^h*; *a.* deh chiknāne w^h, sundaratā bayhāne w^h.

COS-MI-CAL, *a.* (Gr. *kosmos*) relating to the world, rising or setting with the sun—*Dunyāwī, jahānī, āfīāb ke sāth tulū yā gūrūb h. w.*—Jagatsambandhī, laukik, sānsarik, surya ke sith udayi wā ast.

COS'MI CAL-LY, *ad.* with the sun—*Āfīāb ke sāth*—Sūrya ke sāth. [patti, jagatsrishti

COS-MŌG'O-NY, *n.* the creation of the world—*Khilqat yā jahān kī āfrinish*—Jagadut-

COS-MŌG'O-NIST, *n.* one who describes creation—*Jahān kī āfrinish kā bayān k. w.*—Jagatsrishtivarnanākartā, jagadutpattivyākhatā.

COS-MŌG'RA-PHY, *n.* the science which treats of the general system of the world—*Bā-yān-i-jahān, 'ilm-i-jahān, wah 'ilm jismēn kāināt ke marbūt hone kā bayān hai*—Prithivivarnanavidyā, jagadvivarau, jagadvarnan.

COS-MŌG'RA-PHER, *n.* a describer of the world—*Kāināt kā bayān k. w.*—Jagadvarnanā-kartā, prithivivarnanaparachak.

COS-MO-GRĀPH'I-CAL, *a.* describing the world—*Kāināt kā bayān k. w., kāināt ke bayān ke mutā'alliq*—Jagadvivarnanavishayak, jagadvarnanapambandhī.

COS-MO-GRĀPH'I-CAL-LY, *ad.* in a manner relating to the structure of the world—*Kāināt ke bayān karne ke taur se*—Jagadvivarnan kī riti se, jagadvarnan karne kī riti se.

COS-MO-PLĀS'TIC, *a.* forming the world—*Jahān āfrish, jahān banāne w.*—Sānsārachak, jagat rachana w.

COS-MŌF'O-LITE, *n.* a citizen of the world—*Ahl-i-jahān, wah shakhs jo jahān mein har jagah apnā ghar samajhtā hai aur apne tain kāin nahiin degānā jāntā*—Prithivivāsi, sarvadesāvāsi, sarvalokamitra.

COST, *n.* (Ger. *kost*) price, charge, expense, luxury, loss; *v.* to be bought for, to be had at a price: *p. t.* and *p. p.* **CÖST**—*Qimat, bahā, saman, dar^h, nārīkh, kharāb, 'aigāsi,*

'aish-'ishrat, nuqān; v. qimat parnā, lagnā yā ānā^b—Mol, mūlya, lāgat, bhāv, vyay, sukhabhog, bhogavilās, bahuvyay, ghātā, hāni; v. mol parnā, baithnā.

COS'TLESS, a. without expense—*Be-kharch, muft kā*—Binā vyay, señt kā.

COS'TLY, a. expensive, of a high price—*Qimati, besh-qimati, girān-bahā, girān-qimat*—Mahaṅgā, bahumūlya, bāre mol kā, bari lāgat kā. [vyayabāhulya, mahāṅgapan.

COS'TLI-NESS, n. expensiveness—*Besh-qimati, girān-bahā, girān-q'imati*—Bahumūlyatā,

COS'TAL, a. (L. *costa*) belonging to the ribs or side—*Pasli yā pakḥi se muta'aliq*—Pasli sambandhi, pañjarasambandhi, pārswiya.

COS'TARD, n. a head, a large round apple—*Sir^b, māthā^b, mūr^b, ek barā gol sew^b.*

COS'TARD-MON-GER, COS'TER-MON-GER, n. a dealer in apples, a fruiterer—*Seb-farosh, me-ua-farosh*—Sew kā vyāpāri, kuṛjā

COS'TIVE, a. (L. *con, stipō*?) bound in body, constipated, close, cold, formal—*Qabzi, shikam meñ bañdhā huā, sukht yā quir-mumkinu-t-guzār, kash'da, karā yā qānānā*—Baddhakoshth, baddhamal, karā apraveśaniya wā avyāpya, khinchā huā wā virakt, kathin wā rityānusari.

COS'TIVE-NESS, n. state of being costive—*Qabziyat, qabz*—Malśvarodh, baddhakoshth.

COS'TUME, n. (Fr. *coutume*) style or mode of dress—*Pahirāw^b, pahirāwā^b, kapre pahinne kā dthā^b.*

COS'SUFFER-ER, n. (L. *con, sub, fero*) one who suffers along with another—*Dūsre ke sāth nuqān uṭhāne w., qam khāne w., balā bar-dāst k. w.*—Dūsro ke sāth hāni sōk wā kleś sahne w. [sharik, ham-sar-dār—Sahaprabhu, sapradhānādhikāri.

COS-SU-PRĒME, n. (L. *con, supremus*) a partaker of supremacy—*Saricari meñ*

COT, n. (S. *cota*) a small house, a hut, a sheep-fold, a bed, a hammock—*Jhoṅprā^b, jhoṅprā^b, mānrai^b, kuti^b, jhoṅpri^b, jhoṅpri^b, bheriyōn kā goṅrā yā bārā^b, khatiyā^b, bichhaunā^b, nāv par kā jhatuā^b.* [goṅrā yā bārā^b.

COTE, n. a cottage, a sheep-fold—*Jhoṅprā^b, jhoṅprā^b, mānrai^b, kuti^b, bheriyōn kā*

COT'TAGE, n. a small house, a hut—*Jhoṅpri^b, jhoṅpri^b, jhoṅprā^b, jhoṅprā^b, mānrai^b, kuti^b.*

COT'TAGEN, a. having cottages—*Jhoṅpre-dār, jhoṅpre-dār, jhoṅpri-dār, jhoṅpri-dār*—Kutimay. [ke qābil—Mānrai wā kuti ke yogya.

COT'TAGE-LY, a. suitable to a cottage—*Jhoṅpre yā jhoṅpre ke lāiq, jhoṅpri yā jhoṅpri*

COT'TA-GER, n. one who lives in a cottage—*Jhoṅpri yā jhoṅpri kā rahne w^b, jhoṅpre kā rahne w^b.* [w^b.

COT'TER, COTTIER, n. one who lives in a cot—*Jhoṅpri jhoṅpri mānrai yā kuti kā rahne*

COT-TEMP-OR-AR-I-Y. See CONTEMPORARY. [sabhā, mitrasamāj.

COTTER-IE, n. (Fr.) a friendly or fashionable association—*Dostōn ki majlis—Mitra-*

COT-TIL'ON, co-tī'long, n. (Fr.) a brisk lively dance—*Chālāki-o-chusti kā ek nāch*—Phurti aur chapulātā kā nāch.

COT'QUEAN, n. (Fr. *coquin*?) a man who busies himself with women's affairs—*'Auro-*

ton ke kām meñ jo shakhs lagā rakhtā hai—Str.kāryacharchak.

COT'TON, n. (L. *contoneum*?) a plant, the down of the cotton-plant, cloth made of cotton; a. pertaining to cotton, made of cotton—*Kapās^b, seibāl^b, rūi^b, sūti kaprā^b; a. rūi kā^b, rūi kā banā huā^b.*

COT'TON-OUS, COT'TON-Y, a. full of cotton, soft like cotton, downy—*Rūi dār, pumba-dār, pur-pumba, rūi sā mulāim, narm roñ-dār*—Rūimay, tūlamay, rūi sarikhā komal, mridulomawān.

COT-Y-LÉ'DON, n. (Gr. *kotulē*) a seed lobe—*Gilāf-i tukhm—Vijaveshtan.*

COUGH, v. (Fr. *coucher*) to lie down, to stoop, to repose, to include, to fix a spear in the rest, to remove a cataract from the eye: n. a seat of repose, a bed—*Letnā^b, nihurnā^b, ghutnōi ke bal baithnā^b, dabak rahnā^b, chhip rahnā^b, letinā^b, chhipā-kar rakhnā^b, shāmāl k., bhālō ko tolnā^b, ānkh banānā^b; n. palang^b, khūi^b—Parnā, par rahnā, lotnā, jhuknā, ghutniyān baithnā, gūnthōi ke bal baithnā, dhukki mārñā, luk rahnā, phai-lanā, pāarnā, lotnā, lukakar rakhnā, antargat wā antarbhūt k., barchhi ko tek par rakhnā, mānrai kātnā, phuli nikālnā.* [thā huā.

COUGH'ANT, a. lying down—*Gurba-nishant, ukri bāi/hā huā^b—Letā huā, sir uṭhāye bai-*

COUGH'EE, cūsh'ee, n. (Fr.) bedtime—*Sone kā waqt—Sone kā samay.*

COUGH'ER, n. one who couches cataracts—*Ānkh banāne w^b, sāthiyā^b.*

COUGH'ING, n. the act of bending—*Nikur^b, nihurāw^b, jhukāw^b.*

COUGH'FEL-Low, n. a bedfellow, a companion—*Ham-bistar, ham-khūāba, ham-palang, kam-sukbat, sāthi^b—Sāth sone w., sahasāyī, ek hi bichhaune par sone w., kisi dūsre ke sāth ek hi khāt par sone w., saṅgi.*

COUGH'GRASS, n. a weed—*Ghās^b—Trin.*

COUGH, cōf, n. (D. *kucō*) a convulsion of the lungs; v. to have the lungs convulsed, to eject by a cough—*Ākhnā^b, khokhā^b; v. khāhnā^b, khokhnā^b, khaakhārnā^b, kha-khār dātnā^b.*

COULD, ood, p. t. of can—*Can kā māni-matlaq—Can kā sāmānyabhūt.*

COUL'TER, n. (L. *oultter*) the fore iron of a plough which cuts the earth—*Phār^b.*

COUNCIL, *n.* (L. *concilium*) an assembly for consultation deliberation or advice, the body of privy counsellors—*Mashwarat yā maslahat ki majlis, ahāliyān-i-divān-i-khāss, mushirān-i-d. wān-i-khāss*—Mantrañā vichār wā parāmārś karne ki sabhā, mantrisabhājanasamūh, gūṛhasabhājanasamūh.

CONCIL, *a.* relating to a council—*Mashwarat yā maslahat ki majlis ke musta'alliq*—Mantrañā vichār wā parāmārś karne ki sabhā ká sambandhi, mantrisabhājanasamūhaviśhyak.

COUNCIL, *LOR.*, *n.* a member of a council—*Mashwarat yā maslahat ki majlis ká ek ahl yā sahīb*—Mantrañā vichār wā parāmārś karne ki sabhā ká ek jan wā vyakti, gūṛhasabhājan.

COUNCIL, *B-BOARD*, **COUNCIL**, *T-ABLE*, *n.* the table round which a council deliberates—*Mez jiske gird sahilān-i-majlis baithkar mashwarat karte haiñ*—Mañch jiski chārōñ or baithke sabhājan mantrañā wā vichār karte haiñ.

COUNSEL, *n.* (L. *consilium*) advice, direction, consultation, secrecy, an advocate; *v.* to give advice, to advise—*Nasihāt, pand, hukm, mashwarat, maslahat, rāz, mushir, uakl*; *v. mashwarat d. yā k, maslahat d. yā k, nasihat d.*—Upadeś, mantra, ādeś, parāmārś, vichār, vivechan, bhed, gopan, gupt bāt, parārthavādī; *v. parāmārś d. wā k, mantrañā k. wā d, upadeś d.* [upadeshtavya.]

COUNSEL, *LA-BLE*, *a.* willing to follow advice—*Nasihāt-pazir, pand-pazir*—Upadeshgrāhi, **COUNSEL**, *LOB*, *n.* one who gives advice—*Mushir, salāh-kār, mushkātī, mudabbir*—Upadeshtā, upadeshtā, nastrī. [udeshakpad.]

COUNSEL, *LOR-SHIP*, *n.* the office of a counsellor—*Mushir ká 'uhulā*—Mantripad, upa-**COUNSEL**, *KEEP-ER*, *n.* one who keeps a secret—*Rāz dār, mahram rāz, ham-rāz, jo shakhs rāz rakh sake*—Viśwastajan, bhed ká sāthī, jo bhed rakh sake.

COUNSEL, *KEEP-ING*, *a.* keeping secrets—*Mahram-rāz, ham-rāz, rāz rakhne w.*—Bhed jānkar kisi ko na batāne w.

COUNT, *v.* (L. *con. puto*) to number, to reckon; *n.* number, reckoning, a charge—*Shumār k, tīdād k, hisāb k*; *n. tīdād, shumār, hisāb, taqdir-nāme ká ek jumla*—Ginnā, ginti k, sañkhyā k, jorñā; *n. sañkhyā, ginti, gapanā, doshvād, abhiyog.*

COUNT, *A-BLE*, *a.* that may be numbered—*Qābil-i-shumār, shumār hone ke lāiq*—Sañkhyeya, ganyā, gananiya.

COUNT, *ER*, *n.* a substitute for money used in counting, a reckoner, a shop-table—*Shumār karne ke liye ek qism ká jhūthā sikka, shumār k. w, dūkān ki mez jis par sikke shumār karte haiñ*—Ginne ke nimitta ek prakār ká jhūthā mudrā, gaṇak, ginne w., gananiyā, ek mañch wā patarā jis par mudrā ginte haiñ. [agananiya.]

COUNT, *LESS*, *a.* that cannot be numbered—*Be-shumār, be-hisāb*—Asañkhyā, aganyā, **COUNT**, *ER-CAST*, *n.* a delusive contrivance—*Mugālatu dene ki tadbīr, daḡ ká mansūba*—Dhokhā dene kī upāy, kapaṭ ká upāy. [jokhā likhne w.]

COUNT, *ER-CAST-ER*, *n.* a book-keeper—*Jam'-kharch-navis*—Khātā bahī likhne w., lekḥā **COUNT**, *ING HOUSE*, *n.* room for accounts—*Daftar-khāna, jam'-kharch-khāna*—Lekh-yasthān, khāte bahī ká ghar, khāte bahī kī kothrī.

COUNT, *n.* (L. *comes*) a foreign title—*Ingland ko chhor-kar Yuroop ke aur mulkōñ ká laqab*—Ingland ko chhogkar Yuroop ke aur deśōñ ke kulīnōñ kī upādhi wā khyātī viśesh. [patnī.]

COUNT, *ESS*, *n.* the wife of an earl or count—*Arī yā Kāunt ki begam*—Arī wā Kāunt kī **COUNT**, *Y*, *n.* a shire, a circuit or district—*Zīl*—Chaklā.

COUNT, *TE-NANCE*, *n.* (L. *con, teneo*) form of the face, air, look, composure, patronage, support; *v.* to support, to patronise, to encourage—*Chihra, qiyāfa, rū, surat, rū-dārī, chihre kī sunj-dagī, taваҷҷуш, shafayāt, taqwīyat d. v. taqwīyat d., pushi d., mīr-bānī k., dust-gir k., parvarish k., dil-dārī k., himmat d.*—Rūp, ākār, munh, vadan, mukh, ānān, drishṭī, vadan wā ānān kī sāntī wā sthīratā, anugrah, āsray, ādhār, anupādan, anukūlya, dilāsā, sahāyatā, sahāyā, upakār; *v. ā ray d., sañbhālṇā, dilāsā d., pratipāṇ k., sahāyā k., upakār k., bharosā d.*

COUNT, *TE-NAN-CE*, *n.* one who countenances—*Taqwīyat d. w., mu'āwin, mumidd, himmat d. w., dust-gir, parvarish k. w., dil-dārī k. w.*—Anupālak, upakārak, sahāyatā k. w., sahāy, bharosā d. w., anugrahī, āsray d. w. [Uṭī, viparit, viruddh.]

CON, *TR*, *ad.* (L. *contra*) contrary to—*Bar-khilāf, bar-'aks, mukhālīf, 'ala-r-raqm*—**COUN**, *TER-ACT*, *v.* (L. *contra, actum*) to act contrary to, to hinder—*Bar-khilāf k., bar-'aks k., muzāhamat k.*—Uṭī k., viruddh k., viparit k., roknā, ārnā, bādhā k.

COUN, *TER-AC*, *TION*, *n.* opposition, hindrance—*Mugābala, bar-khilāfī, mugābalat, muqā-wamat, muzāhamat*—Viruddhakriyā, vipratikār, atkāw, rukāw.

COUN, *TER-AT*, *TRAC*, *TION*, *n.* (L. *contra, ad, tractum*) opposite attraction—*Bar-'aks kashish, bar-khilāf kashish*—Viparit ākarshap, viruddh ākarshap, uṭī khinchāw.

COUN, *TER-BAL*, *ANCE*, *v.* (L. *contra, bis, lance*) to weigh against; *n.* opposite weight—*Ham-wazn k., pā-sang k.*; *n. ham-wazn, ham-wazni, pā-sang*—Tulyabhār k., tulyabal k., samān bhār k.; *n. tulyabhār, samān bhār, tulyabal.*

- COÜNTER-BÜFF**, *v.* (L. *contra*, It. *buffetto*) to repel, to strike back; *n.* a blow in a contrary direction—*Haṭā d^h*, *tāl d^h*, *mār ke haṭā d^h*; *n.* *ulī* or *yā piche* ki or *dhakkā yā ghūṭā^h*.
- COÜNTER-CHANGE**, *n.* (L. *contra*, Fr. *changer*) reciprocation; *v.* to exchange—*Adlā-badlā*, *mubādala*, *mū'awaza*; *v.* *adlā-badlā k.*, *mubādala k.*, *donon taraf se k.*—*Paraspar paltā*; *v.* *paltā k.*, *paraspar parivartan k.*
- COÜNTER-CHARM**, *n.* (L. *contra*, *carmen*) that which breaks a charm; *v.* to destroy enchantment—*Afsūn kā kātne w. afsūn*, *jādū par jādū*; *v.* *jādū par jādū k.*, *jādū ko jādū se kātne*, *afsūn ko afsūn se kātne*—*Tone par tonā*, *toṭke par toṭkā*, *tonā tor-ne w. tonā*; *v.* *tone yā toṭke ko tornā*, *ek tone ko dūse tone se kātne*.
- COÜNTER-CHECK**, *v.* (L. *contra*, Fr. *echec*) to oppose, to stop; *n.* a rebuke, a stop—*Muqābala k.*, *roknā^h*; *n.* *sar-zanish*, *mulāmat*, *rukāw^h*—*Pratirodh k.*, *pratibandh k.*, *āpnā*, *atkānā*; *n.* *dānt*, *dapat*, *ghurki*, *atkāw*, *arāw*.
- COÜNTER-EVIDENCE**, *n.* (L. *contra*, *e. video*) opposite evidence—*Khilāf shahādāt*, *bar'aks subūt yā gawāhi*—*Pratikūlasākshi*, *viruddha sākshya*, *ultā pramān*, *prati-pakshapramān*.
- COÜNTER-FEIT**, *v.* (L. *contra*, *factum*) to forge, to copy, to feign; *a.* forged, fictitious, deceitful; *n.* an impostor, a forger—*Lībāsi banānā*, *taqlid k.*, *naql k.*, *makr k.*; *a.* *ja'l*, *ja'lī*, *sākhta*, *taqlid*, *libāsi*, *mak'ār*, *farebi*; *n.* *makkār*, *dagā-bāz*, *ja'l*, *ja'l-sāzi*—*Kritrim k.*, *jhūṭhā banānā*, *anurūp k.*, *pratirūp k.*, *kapat k.*, *kapatavēs k.*, *chhal k.*, *chhadm k.*; *a.* *kritrim*, *kalpit*, *jhū'hāl*, *banauā*, *kapatī*, *chhalī*; *n.* *thag*, *vañchak*, *chhalī*, *kapatalekh*, *banauā lekh*, *jhūṭhā patra wā lekh banānā*.
- COÜNTER-FEIT-ER**, *n.* a forger, an impostor—*Ja'l-sāz*, *makkār*, *dagā-bāz*—*Kapatalekhya-kārī*, *kritrim lekhyakārī*, *jhūṭhā patra banāne w.* *thag*, *vañchak*, *chhalī*.
- COÜNTER-FEIT-LY**, *ad.* falsely, fictitiously—*Darog se. ja'l se*, *sākht se*, *taqlid se*—*Jhūṭh-mūnṭh*, *jhūṭhāi se*, *kūt wā kapat se*, *kritrim huiw se*.
- COÜNTER-FEIT-NESS**, *n.* the state or quality of being counterfeit—*Sākht*, *taqlid*—*Kritrimatwa*, *jhūṭhī banāwat*, *kalpitatwa*.
- COÜNTER-FERMENT**, *n.* (L. *contra*, *fermentum*) ferment opposed to ferment—*Josh ke bar-khilōf josh*—*Ubāl ke viruddh ubāl*.
- COÜNTER-INFLUENCE**, *v.* (L. *contra*, *in, fluo*) to hinder by contrary influence—*Bar'aks zor yā ikhtiyār se roknā*—*Viparīt bal wā adlnkār se āpnā*, *viruddh śakti se pratirodh k.*
- COÜNTER-MĀND'**, *v.* (L. *contra*, *mando*) to revoke a command—*Hukm tadbīl k.*, *radd k.* *yā mansūkh k.*, *hukm ultānā*, *hukm ke bar'aks hukm d.*—*Pahlā ādes tornā wā anyathā k.*, *ādes ke viruddh ādes k.*, *viparītājñā d.*, *ājñā palatnā*.
- COÜNTER-MĀND**, *n.* repeal of a former order—*Tadbīl-i-hukm*, *mansūkhī-i-hukm*, *hukm kā ulatnā*—*Viparītājñā*, *viparītādes*, *pratyādes*, *ājñā kā palatnā*.
- COÜNTER-MARCH'**, *v.* (L. *contra*, Fr. *marcher*) to march back—*Piche lau'nā^h*, *piche kūch k.*—*Viparītayātrā k.*, *pratigaman k.* [pratigaman].
- COÜNTER-MARCH**, *n.* a marching back—*Piche ko lau'n*, *piche ko kūch*—*Viparītayātrā*.
- COÜNTER-MĀRK**, *n.* (L. *contra*, S. *meare*) an after mark on goods or coin—*Māl ashāb yā sikke par piche kā nishān*—*Sāmagri vastu wā mudrā par piche kā ohin*, *praticihin*, *pratilakshan*.
- COÜNTER-MINE**, *n.* (L. *contra*, Fr. *mine*) a mine to frustrate one made by an enemy; *v.* to defeat secretly—*Naql-bar-naql*, *dushman ki surang ki talāsh ke liye zamin meṅ jo surang khodī jāti hai*, *ultī surang^h*; *v.* *ultī surang mārṇā^h*, *poshidagi se zer k.*—*Satru ki surang ke viruddh surang*, *viparīt surang*; *n.* *satru ki surang ke viruddh surang k.*, *chup-chāp parājay k.* *wā mar lenā*. [divāl]—*Bhit ke piche bhit*.
- COÜNTER-MORE**, *n.* (L. *contra*, *murus*) a wall behind another—*Divāl ke piche*.
- COÜNTER-NOISE**, *n.* (L. *contra*, *noxia*) a sound by which any noise is overpowered—*Koi āwāz jo aur shor par gālib ho jāti hai*—*Koi śabd jo aur śabd ko dabā detā hai*. [koshish]—*Viparīt upay*, *viruddh cheshṭā wā udyog*.
- COÜNTER-PACE**, *n.* (L. *contra*, *paesus*) contrary measure—*Bar'aks tadbīr*, *bar-khilāf*.
- COÜNTER-PĀNE**, *n.* (counterpoint) a coverlet for a bed—*Palang-posh*—*Palang pur kā kaprā*. [naql]—*Pallā*, *pratirūp*, *pratiwimb*, *pratimūrti*.
- COÜNTER-PART**, *n.* (L. *contra*, *pars*) a correspondent part, a copy—*Jorā^h*, *jawāb*.
- COÜNTER-PLOT**, *v.* (L. *contra*, S. *plihān*?) to oppose one plot by another—*Ek sāsiśh ke muqābil yā zidd meṅ dūsrī sāsiśh k.*—*Ek guṭ ke viruddh wā jortor meṅ dūsrī kumantranā k.*, *praticheshtā pratiyatn wā pratyupay k.*
- COÜNTER-PLOT**, *n.* a plot opposed to a plot—*Ek sāsiśh ke muqābil yā zidd meṅ dūsrī sāsiśh*—*Ek kumantranā ke viparīt dūsrī kumantranā*, *ek guṭ ke jortor meṅ dūsrī guṭ*, *pratiyatn*, *praticheshtā*, *pratyupay*. [pratirodh]—*pratirōdh*.
- COÜNTER-PLOT-TING**, *n.* the act of opposing—*Muqābalat*, *muqābala*—*Virodh*, *ruṭaw*.
- COÜNTER-PO-SE**, *v.* (L. *contra*, Fr. *peser*) to counterbalance; *n.* equivalence of weight—*Ham-wazn k.*, *muqābil k.*, *ham-sang k.*, *pā-sang k.*; *n.* *ham-wazn*, *ham-sang*,

pā-sang, dharā^b—Tulyabhār k., samabhār k., dharā bāndhnā wā sādhnā, tulyabal k.; n. tulyabhāratwa, samabhāratwa, tulyabalatwa, samabalatwa.

COUN'TER-POINT, n. (L. *contra, punctum*) a coverlet woven in squares, the art of composing harmony, an opposite point—*Palang-posh, tāl yā sur milāne. kā hazar, ultī taraf ki nok*—Palang ke upar kā kaprā, tāl wā sur milāne kī vidyā, viparit dig, ultī anī agrabnāg wā vindu.

COUN'TER-POL-SON, n. (L. *contra, polio*) an antidote to poison—*Tiryāq, tiryāk, zahar mukra, bikh-mār^h*—Vishaghñ, prativish, vishanāsak.

COUN'TER-PRES'SURE, n. (L. *contra, pressum*) opposite force—*Muqābil zor, bar-aks dabāw*—Pratibal, viparit bal, viruddh bal wā dabāw.

COUN'TER-PRO-JECT, n. (L. *contra, pro, jactum*) an opposing scheme or project—*Muqābil tudbār, bar-aks tadbār, zidd kā mansūba*—Pratyupāy, pratiyatn.

COUN'TER-SCARP, n. (L. *contra, It. scarpus*) the exterior slope of a ditch round a fortified place, a covered way—*Fasil, qal'a ke gird jo khandaq raftā hai uski bāhari yā nī maidān ki taraf kā dhāl, patī rāh*—Garh ko gherkar jo khāi rafti hai uski bāhari or kā dhāl, patā huā path. [k.—Dusre ke sāth ohhāp k.]

COUN'TER-SEAL, v. (L. *contra, sigillum*) to seal with another—*Dusre ke sāth muler*

COUN'TER-SIGN, cōñ'ter-sin, v. (L. *contra, signum*) to sign what has already been signed by a superior; n. a military watch-word—*Buzurg ke dast-khatt kiye nawište par dast-khatt k.*; n. chauki-dāron meñ mustā'mal ishāre kī bāt—Bare ke hastakshar se ankit kiye hue patra par apnā hastakshar likhnā, pahūon kā sānkot, ranasambhāshā.

COUN'TER-STATUTE, n. (L. *contra, statutum*) a contradictory ordinance—*Bar-khilāf qā'idā, bar-aks āin*—Ultī vyavasthā, ultī vidhī, viparit vidhī. [huī thokar^h.]

COUN'TER-STROKE, n. (L. *contra, S. astrican*) a stroke returned—*Ultī thokar^h, pati*

COUN'TER-SWAY, n. (L. *contra, D. zwaijen*) opposite influence—*Bar-aks tāqat yā iktiyār*—Viparit bal wā prabhāw, viruddh bal wā śakti.

COUN'TER-TASTE, n. (L. *contra, Fr. titer*) false taste—*Bar-khilāf yā galat saliga, bar-aks pasand*—Viparit wā mithyā ruchi.

COUN'TER-TEN-OR, n. (L. *contra, teneo*) a part in music between the tenor and the treble—*Musiqi meñ bich kā hissa*—Udāttaviparit, swaramārg.

COUN'TER-TIDE, n. (L. *contra, S. tid*) a contrary tide—*Ultā bhāthā^h, upar upar jis or ko bahān ho uski ultī or niche niche bhāthā^h*—Viparitapravāh.

COUN'TER-TIME, n. (L. *contra, S. tima*) resistance, opposition, defence—*Rok^h, muqā-bala*—Pratirodh, bādhlā, arāw, virodh.

COUN'TER-TURN, n. (L. *contra, S. tyrnan*) the height of a play—*Kisi sawāng kā hadd darjā jis se ummed munqatī ho jāti hai*—Kisi sawāng kī paramāvadhi jis se āsā tūt jāti hai.

COUN'TER-VALE, v. (L. *contra, valeo*) to have equal force or value; n. equal weight—*Ham-qiwat h., ham-qimat h., ham-wazn h., ham-sang h.*; n. *ham-wazn, ham-sang*—Tulyabal h., tulyabhār h., tulyamūlya h., samānabali h.; n. tulyabhār, samānabal.

COUN'TER-VIEW, n. (L. *contra, Fr. vue*) opposition, contrast—*Muqābala, ikhtilāf zāhir karne ke liye do chāzōn kā muqābala*—Virodh, viruddhashchiti, parasparavirodh, parasparavairipitya prakāś karne ke nimitta milān.

COUN'TER-VOTE, v. (L. *contra, votum*) to oppose, to outvote—*Muqābala k., rok-nā^h, ziyāda logōn ki razā-mandī yā razā-mandī ke nishān se jitnā*—Arnā, pratirodh k., adhik logōn ki sammati ke dwārā kisi ko parājay k. wā harānā.

COUN'TER-WEIGH, cōñ'ter-wā, v. (L. *contra, S. weig*) to weigh against—*Ham-wazn k., dharā yā dharā bāndhnā^h, pā-sang k.*—Tulyabhār k., tulyabal k.

COUN'TER-WHEEL, v. (L. *contra, S. hweol*) to wheel in an opposite direction—*Ultā ghumānā yā phernā^h*.

COUN'TER-WORK, v. (L. *contra, S. weorc*) to work in opposition to—*Bar-khilāf kām k., bar-aks kām karne se kisi kā zor toznā*—Kisi ke ultā kām k., kisi ke ultā kām karke uskā bal tornā wā usko rokñā.

COUN'TRY, n. (L. *con, terra*) a tract of land, a region, one's native soil or residence, rural parts opposed to town or city; a. rustic, rural, rude—*Sar-zamin, mulk, watan, mufassal, dihat, digār*; a. *dihqāni, dihatī, gañwār^h, nā-tarāshida*—Des, prades, jan-mabhūmi, swades, grām, gāñw, gañwāi; a. grāmya, grāmīy, asabhya, angarh.

COUN'TRI-FIED, a. rustic, rude—*Dihqāni, dihatī, nā-tarāshida, gañwār^h*—Grāmīy, asabhya, angarh.

COUN'TRY-MAN, n. one born in the same country, a rustic, a farmer—*Ham-watan, ham-mulki, dihqāni, gañwār^h, dihatī, kisān^h*—Swadōsi, ekadōsaj, gañwelā, grāmyajan, grāmīy, asabhak, jotihār, jotī.

COUN'TRY-SEE under COUNT.

COUPLE, n. (L. *copula*) two, a pair, the male and female, man and wife, a chain; v. to join, to marry—*Do^h, juft, nar aur uski māda, sāhib-bibi, jorū-khasan, zanjir*; v. *jornā^h, jurnā^h, juft khānā, byah k^h*—Dwi, dwardwa, yug, yugal, yugm, jorā, stri-purush,

- clampati, bhāryapati, sikarī, sūkārā; v. milānā, sañyukt k., milūs, maithun k., saubandh k., gañthbandhan k., vivāh k.
- COUP'LE-MENT, n. union—*Milāw^h, mel^h, milnā^h*.
- COUP'LET, n. two verses, a pair—*Bait, fard, shēr, juft, jorā^h*—Dohā, sorthā, yugal, yugm, yug. [*jorāw^h, mel^h*]
- COUPLING, n. that which couples, junction—*Jor^h, bandhan^h, bañdhāw^h, milāw^h*.
- COUR'AGE, n. (L. *cor*) bravery, valour—*Himmat, dilerī, bahāduri, mardānagi, mardūmi, jasārat*—Sāhas, viratā, śūrātā, dhithāi.
- COUR'AGEOUS, a. brave, daring, bold—*Diler, dil-āwar, mardāna, jawān-mard, skujā'*—Vir, śūr, sāhasī, dhith, nirbhay, nidar.
- COUR'AGEOUS-LY, ad. bravely, boldly—*Dilerāna, dilerī se, bahāduri se, mardānagi se*—Sāhasapūrvak, sāhas se, viratā wā śūrātā se.
- COUR'AGEOUS-NESS, n. bravery, boldness—*Dilerī, mardānagi, mardūmi, jasārat*—Viratā, śūrātā, dhithāi, sāhas.
- COU-RANT', n. (L. *curro*) a dance, any thing that spreads quick as a newspaper—*Chusti-o-chālāki kā ek nāch, koi bāt jo jald phailti hai jaise akhbār-nāme kā mazmūn*—Ek bhānt kā nāch, koi bāt jo śighra phail jātī hai jaise saināchārapatra kā sañvād.
- COU'R-IER, n. a messenger sent in haste—*Qāsid, har-kāra*—Daurāhā, śighragāmi dūt.
- COURSE, n. (L. *cursum*) race, career, progress, order, conduct, inclination, ground for racing, track in which a ship sails, number of dishes set on a table at once; pl. the menses; v. to hunt—*Daur^h, rau, raftār, bahāw^h, jorjān, sar-rihta, silsilā, waz', tariqa, rawish, atwār, ragbat, zātī yā khilqī mail yā mailān, ghurdaur kā maidān, jahāz ke chalne ki rāh, jītnī rikābiyān khāne se bhari hui ek bargī meṛ par lagāi jāti hai; pl. haiz; v. daurnā^h, bahnā^h, shikār k., ragednā^h*—Gati, mārg, chalan, gaman, pragaman, pravāh, kram, paramparā, śrenī, avāli, chālchalan, dhaṅg, āchār, ācharan, jhukāw, pravritti, ghurdaur ki jagah, naukāmārg, naukāpath, bhojan ke samay jītnī thālī ek hi ber parosī jāti hai; pl. raj, ritu; v. dhāwnā, ākhet k., pichhā k., kha-dernā.
- COU'R-IER, n. a swift horse, a hunter—*Bād-pā, tez-ran ghorā, shikārī*—Śighragāmi ghorā, achchhā chulwuiyā ghorā, ākheti, ākheti jan. [lekar ākhet k.]
- COU'R-ING, n. hunting with greyhounds—*Tāzi kutton se shikār k.*—Kūkuroṅ ko sāth
- COURT, n. (Fr. *cour*) the residence of a sovereign, the attendants of a sovereign, a hall or place where justice is administered, an assembly of judges, address, flattery, an inclosed place in front of a house, a space inclosed by houses; v. to solicit, to woo, to flatter—*Bādshāhi mahāl, bār-gāh, takht-gāh, bādshāhi mulāzim, 'adālat, ar-bāb-i-'adālat, majma'at-kukkām-i-'adālat, khush karne kā turiga, chāplūsī, khush-āmad, jilaw-khāna, chauk^h, koi mukānōn ke bich meṛ jo maidān ho; v. darkhāst k., hāsīl karne ki koshish k., talāsh k., 'ishq-bāzi k., khush-āmad k.*—Rājasālā, rājagrih, rājā-mandir, rājaparijan, kachahri, dharmmasabhā, vichārasthān, nyāyādhīpatīsamūh, dharmādhikārisamūh, ārdhan, anunay, sewā, bhakti, āngan, gharōn ke bich meṛ jo phailānō rahtā hai; v. chāhnā, prārthanā k., vivāh ke nimitta strī ki sewā wā upasānā k., strīupasānā k., bhakti k., ārdhanā k., bhajanā.
- COURT-ER, n. one who courts—*'Ishq-bāz, shādī ke liye 'aurat ki khush-āmad k. w.*—Strī-upasāk, strīupasāk, vivāharthaprarthak, vivāharthaprarthak.
- COURT-IER, n. one who frequents court, one who courts favour—*Darbāri, kuzūrī, muj-rāi, khush-āmadī, mihr-bānī ki istid'ā k. w.*—Rājasabhasād, rājavallabh, kripāprarthak.
- COURT-LIKE, a. elegant, polite—*Latif, khūb, khaliq, sulīm-t-tab', khush-akhilāq*—Sundar, suthrā, sabhya, śisht.
- COURTLING, n. a retainer of a court—*Darbāri mulāzim*—Rājavallabh, rājasewak.
- COURT-LY, a. relating to a court, elegant, flattering; ad. in the manner of a court—*Bār-gāhi, darbār ke mutā'alliq, khūb, latif, mulāim, shirīn; ad. bār-gāhāna, darbār ke taur se*—Rājasabhasāmbandhi, rājasabhasth, sundar, suthrā, sabhya, śisht, priya, maubrahjak, manohar; ad. rājasabha ki riti se, rājadwār ki bhānt se.
- COURT-LI-NESS, n. elegance of manners—*Khush-atvārī, khush-waz', dhaṅg ki khūbī*—Sabhyatā, śishtatā, sujanatā, śishtāchārātwa, suśilatā.
- COURTSHIP, n. the act of soliciting, the act of making love to a woman—*Mihr-bānī ki darkhāst, khush-āmad, 'ashiqī, byāh ke liye 'ishq-bāzi*—Anunay, ārdhanā, bhajan, bhakti, sewā, strīupasān, vivāharth strīupasān.
- COURT-EOUS, a. polite, well-bred, civil—*Mulāim, sāhib-i-akhilāq, nek-nihād, nek-atwār, khush-khulq, khush-akhilāq, sāhib-i-murawwat, salīm*—Sabhya, śisht, suśīl, śishtā-chārī, anunayī.
- COURT-EOUS-LY, ad. politely, respectfully—*Mulāimat se, khush-akhilāqī se, nek-nihādī se, adab se, muaddabāna*—Śishtatā se, sabhyatā se, ādar se, samman wā samman se.
- COURT-EOUS-NESS, n. civility, complaisance—*Murawwat, khush-akhilāqī, nek-nihādī, ta'-zim, itīfāt, tutī, tawāzu', mihr-bānī, nawāzish, khulq, akhlāq*—Sabhyatā, śishtatā, suśilatā, ādar, avābhagat, samman wā samman, anunay, namratā.

- COURTESY, n.** civility, complaisance, respect—*Khulq, murawwat, nek-nihādi, khush-athlāgi, tu'ām, tavvuz'*—Sabhyata, sishatā, suśilata, ādar, sanman, āwābhagat.
- COURTESY, n.** reverence made by women; *v.* to make a reverence—*Ek qism kā salām jo Farang-istān ki bibiyon ke bich mein murawwat hai*; *v.* 'auraton ki tarah salām k., salām k.—Pransam wā ādar kā ek prakār jo Yuroop deśī striyon ke bich mein prachalit hai; *v.* Yuroop deśī striyon ke sadris prañām wā ādar k., prañām k.
- COURTESY, n.** a prostitute—*Kasbi*—Vesya, paturiya.
- COURT-BREEDING, n.** education at court—*Darbār yā 'adālat mein tu'lim*—Rājadwār wā kachahri mein śikshā.
- COURT DAY, n.** the day on which a court sits—*Darbār yā 'adālat kā roz, jis roz darbār yā 'adālat khule*—Rājāsabhā wā kachahri kā din, jis din rājāsabhā wā kachahri khulai.
- COURTHAND, n.** the manner of writing used in records and judicial proceedings—*Jo khatt daftar aur 'adālat ke kagazon ke likhne mein musti mal hotā hai, 'adālat kā khatt*—Hathauti jo kachahri ke patron ko likhne mein kām āti hai, kachahri ki hathauti.
- COURTMARTIAL, n.** a court of officers for trying offences in the army or navy—*Lash-kari jaidāt*—Samikanyāvāsabhā, samikadharmaśabhā.
- COUSIN, cūz'n, n.** (Fr.) the child of an uncle or aunt, a kinsman—*Chacherā phupherā mameri yā mameri bhāi, chacheri phupheri mameri yā mameri bhāi, natat'*.
- COVER, n.** (S. cof) a small creek or bay, a shelter; *v.* to arch over—*Chhotā nālā yā khalij, panāh gāh*; *v.* *muhrab banāna*—Chhotā kol wā khāl, chhoti khāri, āsrayasthān; *s.* toran, banāna.
- COVENANT, n.** (L. *con, venio*) an agreement, a compact; *v.* to bargain, to contract, to agree—*Qaul-qarār, shart, 'ahd-o-paimān*; *v.* *qaul-qarār k, shart k., 'ahd-o-paimān k., rāzi h., manzūr k.*—Niyam, hor, pañ; *v.* *niyam k., hor k., pañ k., sammat h., mannā, āngikār k.*
- COVENANT, n.** a party to a covenant—*Qaul-o-īqrār kā fariq, 'ahd-o-paimān mein wādasta*—Niyamabaddha vyakti, wah jan jiske sāth hor ho.
- COVENANTER, n.** one who makes a covenant—*Qaul-qarār k. w., 'ahd-o-paimān k. w.*—Niyamakartā, niyamakāri, hor k. w.
- COVER, v.** (L. *con, operio*) to overspread, to conceal, to hide, to shelter; *n.* a concealment, veil, shelter, defence—*Chhānā^h, pātnā^h, lenā^h, lipnā^h, marhnā^h, chhipānā^h, lukānā^h, mihānā^h, dhānpnā^h, dhāknā^h, orhānā^h, jhānpnā^h, chhlopnā^h, bachānā^h; n. ohār dhuknā^h, dhānpnā^h, dhāknā^h, oṭ^h, ār^h, rok^h, bachāw^h.*
- COVER-CLE, n.** a small cover, a lid—*Dhānpnā^h, dhānpnā^h, dhāknā^h, dhāknā^h.*
- COVERING, n.** any thing spread over, dress—*Poshish, libās*—Achehādān, āvaran, be-
[kā kaprā, śayyāchehādān.
than, vāstrā, kapre.
- COVER-LET, n.** the upper covering of a bed—*Palang-posh, bālā-posh*—Palang ke upar
- COVER, n.** a shelter, a defence, a thicket; *a.* sheltered, secret, insidious—*Panāh-gāh, panāh ki jagah, hifzāt ki jagah, jhār^h; a.* *vāya-dār, havā wāgaira se bachāw kā, poshida, mukhfi, sūrat badle hue, sūrat banāe hue, 'aiyār*—Āsray, āsrayasthān, bachāw, ār, jhār; *a.* *nirvāt, vāyu se ār kā, gupt, guph, rūpāntar kiye hue, kapatārūpi, kapatavēsi.*
- COVER-LY, ad.** secretly, closely—*Poshidagi se, ikhfū se*—Gurhatā se, gupt rūp se.
- COVER-TURE, n.** shelter, defence, the state of being a married woman—*Panāh, hifzāt, rok^h, sakāyin-panā^h*—Āsray, bachāw, ār, sadhavāvasthā.
- COVER, v.** (L. *con, rotum*) to desire inordinately, to have a strong desire—*Lālach k^h, lobb k^h, lobhnā^h, lalchānā^h, hirs k., tam' k.*
- COVERING, n.** inordinate desire—*Lālach^h, lobb^h, hirs, tam'.*
- COVERTOUS, a.** avaricious, greedy—*Lālachi^h, lobb^h, hirs, tam'.*
- COVERTOUSLY, ad.** avariciously, greedily—*Lālach se^h, lobb se^h, hirs se, tam' se.*
- COVERTOUSNESS, n.** eagerness of gain, avarice—*Hirs, tam', lālach^h, lobb^h.*
- COVEY, n.** (L. *cubo*) a brood of birds—*Jhol^h, pāl^h, jhund^h.*
- COVIN, n.** (L. *con, venio*) a deceitful agreement—*Farebi qaul-qarār, fareb kā 'ahd-o-paimān*—Kapatapan, chhal kā hor, kapataniyam.
- COVERNOUS, COVINOUS, a.** deceitful—*Farebi, 'aiyār, dagā-bāz*—Chhali, kapaṭi.
- COW, n.** (S. *ou*) the female of the bull—*Gāy^h, gau^h.*
- COWHERD, n.** one who tends cows—*Gwālā^h, ahir^h, gopāl^h.*
- COWHOUSE, n.** a house in which cows are kept—*Go-shālā^h, gwāl-bāri*—Gośālā.
- COWLEECH, n.** one who professes to cure cows—*Gauon tī bimāri dūr k. w.*—Govyādhināsak, gauon kā rog dūr k. w.
- COWKEEPER, n.** one who keeps cows—*Gwālā^h, ahir^h, gopāl^h, gau pālne w^h.*
- COWLIKE, a.** resembling a cow—*Gau sā^h, gau sarikhā^h.*
- COWPOX, n.** the vaccine disease—*Go-than-sitālā^h*—Gostanasitālā.
- COWSLIP, n.** a species of primrose—*Bahār kā ek phul*—Vasant kā ek phul.

COW, *v.* (Sw. *kufwa*) to depress with fear—*Dhankáná^b, dabakná^b, daráná yá darwáná*.
COW'ARD, *n.* (Fr. *coward*) one wanting courage, a poltroon; *a.* dastardly, timid—*Buz-dil, ná-mard, kádar^b*; *a.* *buz-dilá, ná-mardá*—*Darpokná, leñri, gidar*; *a.* *kayar, katar, bhiru, darálú*.

COW'AR-DICE, *n.* want of courage, fear—*Buz-dili, ná-mardi, be-jigari*—*Darpoknapan, ká*.
COW'ARD-LIKE, *a.* acting as a coward—*Buz-dil ke mánind, kádar ke mēnind*—*Darpokno sarikhá, kayar sarikhá*.

COW'ARD-LY, *a.* fearful, pusillanimous, mean; *ad.* in the manner of a coward—*Buz-dilá, kádar^b, kamina*; *ad.* *buz-dilána, kádar ki tarah*—*Kayar, katar, darálú, adham, nich*; *ad.* *gidar sarikhá, kayar sarikhá, darpokne ki nāin*.

COW'ARD-LI-NESS, *n.* timidity, pusillanimity—*Buz-dili, ná-mardi, be-jigari, kádar-pa-ná^b*—*Darpoknapan, gidarpaná, kayarpan, kataratá, bhirutá*.

COWER, *v.* (W. *corian*) to sink by bending the knees, to crouch—*Nihuná^b, dar se dabakná yá kukriyáná^b*.
 {*topi, dolchi^b*—*Vairáti yá samyási ká top, dol*.

COWL, *n.* (S. *cufle*) a monk's hood, a vessel for carrying water—*Kukah, qalandar ki COWLED*, *a.* wearing a cowl, hooded—*Qalandari topi diye hue*—*Samyási ká top diye hue*.

COWL-STAFF, *n.* a staff for supporting a cowl—*Do janon ke bich men ek dolchi yá dol latkane ke liye láthi bāns yá lakri^b*.

CO-WORK'ER, *n.* (L. *con*, S. *work*) one engaged in the same work—*Milke kām k. w^b, ek hi kām ke anjām ke liye dūstre ke sath mihnat men shurik h. w.*—*Sahakari, ek hi kārya ki sansiddhi ke munāta dūstre ke sath shām k. w.*

COX'COMB, *n.* (cock's comb) a comb formerly worn by licensed fools, a fop—*Tāj-i khurā ke mánind ek kalgi jo agle zamānon men mashhūr apni topiyon men lagate the, dānkā^b*—*Mayurāshikhā wa kukkuta-ikhā ke sadris ek phul jo bhanj prāchin kal men apni topiyon men lagate the, chhailā*.

COX-COM'ICAL, *a.* foppish, conceited, vain—*Būnke ke mánind, khud-bih, khud-numā, maqrār*—*Chhaile sarikhā, ochhā, chhichhorā, dambhī, dhumbhī, darpī*.

COY, *a.* (L. *quies* ?) shy, modest, reserved; *v.* to behave with reserve, to caress, to stroke, to allure—*Kashida, sharmilā, sharm-gin, mahjūb, ná-āshná-mizāj*; *v.* *sharm-mānā, mah-jūb h., kashida rahnā, navāzish k., shufayut k., dularānā^b, háth phernā^b, fureb d., lukhnā^b*—*Anmilā, bijuk, saukochi, lajjanwit, rukhā, anālāpi, munhchor, alpabhashi*; *v.* *saukoch k., lajjā k., lāppār k., dular k., solhānā, suhrānā, moh lenā, rijhānā*.

COY'ISH, *a.* somewhat coy, reserved—*Andak sharmilā yā sharm-gin, kam-sukhan, ná-āshná-mizāj*—*Kuchh lajuk, thora saukochi, rukhā, anālāpi, alpabhashi*.

COY'LY, *ad.* with reserve, shyly—*Kam sukhani se, ná-āshná mizāji se, hijāb se, sharm se*—*Rukhāi wā rukhāwat se, anālāpitwa se, alpabhashitwa se, annilansāi se, saukoch se, lajjā se*.

COY'NESS, *n.* reserve, shyness—*Kam-sukhani, ná-āshná-mizāji, be-murawwat, hijāb, sharm*—*Rukhāi, rukhāwat, annilansāi, anālāpitwa, alpabhashitwa, saukoch, lajjā, salajjātā*.

COY'STREL. See COISTREL.

CÓZ, *n.* a familiar word for cousin—*Chacherā phupherā mamerā yā mauserā bhāi^b, chacheri phupheri mameri yā mauseri bahin^b*.

CÓZ'EN, *cúz'n*, *v.* (D. *koosen*) to cheat—*Thagnā^b, dhokhā d^b, chhálnā^b*. {*dhokhā^b*.

CÓZ'EN-AGE, *n.* fraud, deceit, trick—*Thagāi^b, chhal^b, chhal-bul^b, kapat^b, dhuppā^b*.

CÓZ'EN-ER, *n.* one who cheats—*Thag^b, chhalī^b, kapatī^b, dhappā yā dhokhā d. w^b*.

CRÁB, *n.* (S. *crabba*) a shell-fish, a wild apple, a peevish person, one of the signs of the zodiac; *v.* to sour—*Kekrá^b, jangli sew^b, tursh-rū yā tunuk-mizāj shukhs, burj-i-sartān*; *v.* *khattā k. yā chirhānā^b, khatānā yā chirchurā h^b*—*Gegti, karkat, bamailā sow, chirchirā jan, karkarāsi*. {*Chirchirā, kitkiyā, karkas, duhsil, karwā, kathin*.

CRÁB'ED, *a.* peevish, morose, difficult—*Tunuk-mizāj, tursh-rū, durusht, mushkil*—

CRÁB'ED-LY, *ad.* peevishly, morosely—*Tunuk-mizāji tursh-rūi tund-khoi yā jal-tarangī se*—*Chirchirāhat se, kitkiāhat se*. {*Chirchāhat, kitkiāhat, karkasātā*.

CRÁB'ED-NESS, *n.* sourness, asperity—*Turshī, tursh-rū, tundi, durushti*—*Khatū, chir-*

CRÁB'BY, *a.* difficult, perplexing—*Mushkil, dushwār*—*Kathin, uljhāi, jhanjhati*.

CRÁ'BER, *n.* the water-rat—*Pani ká chūkā^b, chūkā jo pani men bahut jāyā āyā kartā hai^b*.

CRÁCK, *v.* (Fr. *craquer*) to break into chinks, to split, to burst, to craze, to boast; *n.* a chink, a flaw, a sudden noise, craziness, a boast—*Phārnā^b, phatnā^b, chitkánā^b, tarkánā^b, taraknā^b, tornā^b, tātñā^b, phornā^b, phūtnā^b, karkánā^b, karaknā^b, adh-pāgal k^b, adh-baurahā k^b, adh-bailā k^b, lambi-chauri hānkā^b, apni barāi k^b, sit-nā^b, sitūi k^b, dīng mārñā^b*; *n.* *darār^b, phānk^b, darkī^b, chir^b, karākā^b, karkorā-hat^b, chatākā^b, karāk^b, adh-bailat^b, adh-baurahī^b, adh-pagalat^b, apni barāi^b, sitūi^b, dīng^b*.

CRÁCK'ER, *n.* one that cracks, a boaster, a firework, a hard biscuit—*Phārne chitkane tarkane torne phorne yā karakane w^b, dīng mārñe w^b, apni barāi k. w^b, sitūi^b, parākū^b, murrā^b, lauki^b, kari rotī^b*.

- CRACKLE**, *v.* to make slight cracks, to make small and frequent noises—*Chitakná^h, charcharaná^h, churcharānā^h, machmachānā^h, marmarānā^h, murmurānā^h, bharbharānā^h*. [kat^h, murmurāhat^h, bharbharāhat^h.]
- CRACKLING**, *n.* a small frequent noise—*Charcharāhat^h, machmachāhat^h, marmarāhat^h*.
- CRACKNEL**, *n.* a hard brittle cake—*Ek kari marakni bhurbhuri yā churchuri roti^h*.
- CRACKBRAINED**, *a.* crazy—*Adh-baurahā^h, adh-pāgal^h, adh-bailā^h*.
- CRADLE**, *n.* (S. *cradle*) a moveable bed in which infants are rocked, a case for a broken limb; *v.* to lay or rock in a cradle—*Hindolā^h, pālnā^h, tātī huī tāng jo bairhā di jāy uske rakne kā khol^h*; *v.* *hindole yā pālne meñ rakhnā yā solānā^h, hindole yā pālne meñ rakhkar hilānā dulanā jhulanā yā solānā^h*. [kapre^h.]
- CRADLE-CLOTHES**, *n.* bed clothes for a cradle—*Hindole yā pālne ke bichhaune ke*
- CRRAFT**, *n.* (S. *craft*) manual art, trade, fraud, cunning, small ships—*Dastī kirfā, dastī kumar, pasha, dogā, fareb, fitrat, hila bāzi, chhote chhote jahāz*—*Hathkarā, sil-pavidyā, silpakarin, vyāpār, vyavasāy, thagāī, chhal, kapaṭ, dhūrttatā, kutilatā, kshudra naukā*.
- CRRAFTY**, *a.* cunning, artful, sly—*'Aiyār, fitratī, makkār, mutafannī*—*Dhūrt, kutil,*
- CRRAFTILY**, *ad.* cunningly, artfully—*'Aiyārī se, fitrat se, makkār se, hikmat se, dogā-bāzī se*—*Dhūrtāī se, dhūrtatāī se, kutilatāī se, chhal wā kapaṭ se, syānepat se*.
- CRRAFTINESS**, *n.* cunning, stratagem—*'Aiyārī, robāh-bāzī, makkārī, hikmat, fitrat*—*Dhūrtatā, kutilatā, chhalbal*. [kar, karmakār.
- CRRAFTSMAN**, *n.* an artificer, a mechanic—*Kārī-gar, pasha-dār, ahl-i-kirfā*—*Silpi, silpa-*
- CRRAFTSMAN-TER**, *n.* a man skilled in his trade—*Apne fann meñ ustād, apne fann yā peshe meñ kāmīl*—*Apne vyavasāy wā silpakarin meñ daksh wā nipuñ jan*.
- CRAG**, *n.* (C. *crag*) a rough steep rock—*Karārā^h, karārā^h, arayā^h*. [nichā^h.]
- CRAGGED**, *a.* full of crags, rugged—*Karārōñ yā arārōñ se bhārā huā^h, behar^h, unchā-*
- CRAGGEDNESS**, *n.* fullness of crags—*Nā-hamwārī, nasheb-furāzī*—*Beharpan, unchāī-nichāī, śileyatwā*. [chā, kharbarā, śileya.
- CRAGGY**, *a.* rocky, rugged, rough—*Nā-hamwār, nasheb-farāz*—*Arbar, behar, unchā-ni-*
- CRAGGINESS**, *n.* the state of being craggy—*Nā-hamwārī, nasheb-furāzī*—*Arbarāhat, beharpan, unchāī-nichāī, kharbarāhat, śileyatwā*.
- CRAMP**, *v.* (S. *cramp*) to stuff, to thrust in by force, to eat beyond satiety—*Thūs-nā^h, thāsnā^h, dhūsnā^h, thāskar bharnā^h, chhukkar khilānā^h, chhakkār khānā^h, thūskar khilānā^h, thūskar khānā^h*.
- CRAMBO**, *n.* a play at rhymes, a rhyme—*Qāfiya-bāzī, qāfiya*—*Kirfārūp samasyāpūran, samasyāpūranakirfā, yamak, antyāsādayamak*.
- CRAMP**, *n.* (D. *cramp*) a spasmodic contraction of the muscles, a restriction, a piece of bent iron; *v.* to pain with spasms, to confine, to bind with cramps; *a.* difficult, knotty, troublesome—*Nas kā charhnā, nas kā tanāw, thithar^h, akar-bāzī, akar^h, akarāw^h, akāw^h, rok^h, ānkri^h, kilā^h*; *v.* *akrānā^h, thithrānā^h, ainhnā^h, maronā^h, roknā^h, aikānā^h, ānkri yā kile se bāndhnā^h*; *a.* *kathin^h, guthilā^h, kaniak^h, atpalaṅgā^h*—*Āngikārshī, avarodh, kil, lohābandhani*. [akar jātā hai^h.]
- CRAMPFISH**, *n.* the torpedo—*Ek aisi muchhlī ki wah jis se chhū jātī hai so thithir yā*
- CRAMPIRON**, *n.* a piece of bent iron—*Pattar^h, kilā^h, ānkri^h, kil^h*.
- CRANCH**. See **CRANCH**.
- CRANE**, *n.* (S. *cran*) a bird, a machine for raising heavy goods, a crooked pipe—*Sā-ras^h, bhārī bojh uthāne ki kat^h, terhi nali^h, terhi pōngi yā choṅgi^h*.
- CRANIUM**, *n.* (L.) the skull—*Khoprā^h, khopri^h*.
- CRANIOL-O-GY**, *n.* the study of the skulls of animals in connexion with their faculties and propensities—*'Ilm-i-kāsa-i-sar, 'ilm-i-qiyaṣa, wah 'ilm jis se jānvarōñ ki khopriyōñ ki banāvut ko ba-gaur dekhne se unkā kha aur ragbat kā hāl daryāft hotā hai, kapāl-shāstra^h*—*Kapālavidyā, kapālasāstra, kapālalakṣhanavidyā, kapālasāmudrik*.
- CRANK**, *n.* (crane, neck ?) the end of an iron axis turned down, a bend, an iron brace, a twisting or turning in speech; *v.* to turn, to bend—*Dhuri kā kuhni-dār sirā, mor^h, āhnikāsnā, pech-dār guft-gū, pechidā guft-gū, guft-gū ki pechidagi*; *v.* *phirnā^h, ghūmnā^h, bhāwnā^h, murnā^h*—*Dhuri kā tehuni wā tihuni ke sadriś āgrabhāg, mārg kā ghumāw wā phirāw, ghūmā phirā wā murā huā mārg, lohe kā bāndhanā wā bandhan, vakrokti, vakrabhanit*.
- CRANKLE**, *v.* to break into bends or angles—*Torakar kone aur mor banā dātā^h*.
- CRANK**, *a.* (D. *crank*) stout, bold, liable to be overset—*Maubūt, diler, ulat jāne ke qābil*—*Drigh, porhā, sāhasī, dhithā, ulat jāne ke yogya*.
- CRANKY**, *n.* (L. *crenal*) a chink, a cleft—*Darār^h, darkā^h, chir^h*. [chiron se bhārā huā.
- CRANKTIED**, *a.* full of chinks—*Shigāf-dār, shikāf-dār, darz-dār*—*Darārmay, chirmay,*
- CRANTS**, *n. pl.* (Ger. *kranz*) garlands carried before the bier of a maiden and hung over her grave—*Phul ki malā jo ek an-byāhi larki ke janāze ke āge āge log le jāte hain aur uski qabr ke upar latkā dete hain*—*Phul ki malā jo ek kumārī ki rathī ke āge āge log le jāte hain aur uske gārne ki jagah ke upar latkā dete hain*.

CRÁPE, *n.* (Fr. *crépe*) a thin stuff loosely woven—*Ek qism ká patlá kappá*—*Ek prakár ká jhírjhírá patlá wá viral kappá*.

CRÁP'U-LÁ, *n.* (L.) a surfeit—*Kháne pine kí ziyádati yá bad-parhezi*—*Ajirn*.

CRASH, *v.* (Fr. *ecraser*) to make a noise as of things falling and breaking, to break, to bruise; *n.* a loud mixed noise—*Churchuráná^h, marmaráná^h, kukuráná^h, dhar-dharáná^h, harharáná^h, toráná^h, kuchalná^h; n. churchuráhat^h, marmaráhat^h, harharáhat^h, dharáká^h, [ráhat^h.*

CRÁSH'ING, *n.* a violent mixed noise—*Pharáká^h, churchuráhat^h, kar-karáhat^h, marmaráhat^h*.

CRÁ'SIS, *n.* (Gr.) the temperament, the mingling of two vowels in one syllable—*Sírisht, mizáj, do kúrúf-i-illat ká ek rukn yá híje meñ báham máná*—*Prakriti, swabháv, do swarón ká ekatra aisá miláná wá milná kí unká uehcharaṇ ek bār meñ ho*.

CRÁSS, *a.* (L. *crassus*) gross, coarse—*Motá^h, patlá nahín^h, mihin nahín*.

CRÁ'SI-MENT, *n.* thickness—*Gárhá-pan^h, mutá^h*.

CRÁ'SI-TUDE, *n.* grossness, coarseness—*Mutá^h motá^h, motá-pan^h*.

CRÁ'SNESS, *n.* grossness—*Mutá^h, motá^h, motá-pan^h* [gharí^h.

CRÁTCH, *n.* (L. *crates*) a frame for hay—*Súkhi ghás rakhne ká machán yá kath-*

CRÁTE, *n.* a wicker pannier, a hamper—*Tokrá^h, tokri^h, dālá^h, dāli^h, dāwrá^h, dāwri^h*.

CRÁ'TER, *n.* (L.) the mouth of a volcano—*Koh-i-atash-afshár ká dahána*—*Jwála-mukhí ká munh*, [dálná^h.

CRÁUNCH, *v.* (D. *schwantzen*) to crush in the mouth—*Chábná^h, chabáná^h, chabá-*

CRA-VÁT, *n.* (Fr. *cravate*) a neckcloth—*Gulú-band*—*Galíveshtan, galé ká kappá, galá lapetne ká kappá*. [*k*—*Ati anurág se prarthaná k., lálásá k., bari abhiláshá k.*

CRÁVE, *v.* (S. *crāvan*) to ask earnestly, to long for—*Minnat k., dārkhwást k., istid'á*

CRÁ'VER, *n.* one who craves—*Minnat k. w., dārkhwást k. w., sáil*—*Prarthak, ati anurág se wá vinay púrvak prarthná k. w.*

CRÁ'VING, *n.* unreasonable desire—*Ná-mā'gúl khwáhish, qair-wájib hawas, hauká^h*—*Atisayavāñchhá, utkanthá*.

CRÁ'VEN, *n.* (Fr. *crave*) a coward, a recreant; *a.* cowardly; *v.* to make cowardly—*Buz-dú, ná-mard; a. buz-dílá; v. buz-díl yá ná-mard k.*—*Darpokná, káyar; a. kátar, bhíru, darálú; v. kátar wá bhíru k.*

CRÁW, *n.* (Dan. *kroe*) the crop of birds—*Chiriyón ká potá onrá petá yá jhojh^h*.

CRÁW'FISH, **CRÁY'VISH**, *n.* (Fr. *ceretise*) a small crustaceous fish—*Jhíngá^h, chhotí chingri machhí^h*, [chulná^h, kíre sarikhá chulná^h, dhíre dhíre chalná^h.

CRÁWL, *v.* (D. *krielen*) to creep, to move as a worm, to move slowly—*Reigná^h, pet se CRÁWL'ER*, *n.* one that crawls—*Reigne w^h, pet se chalne w^h, kíre sarikhá chalne w^h, dhíre dhíre chalne w*, [ki ek lekhní.

CRÁY'ON, *n.* (Fr.) a kind of pencil—*Naql khíñchne ká ek qalam*—*Chhavi khíñchne*

CRÁZE, *v.* (Fr. *ecraser*) to break, to crush, to disorder the intellect—*Tukre tukre k^h, toráná^h, adh-págál k^h, baurahá k^h, bauráná^h, págal k^h*.

CRÁ'ZED-NESS, *n.* state of being crazed—*Tútá hálát, naqáhat, zu'f, khalal-i-dimág, khushk-magzi*—*Jirnátá, tití avasthá, baurahápan, vátulata, pagalpána*, [págál.

CRÁ'ZY, *a.* broken, disordered in intellect—*Tútá^h, baurahá^h, baurá^h, págal^h, adh*

CRÁ'ZI-NESS, *n.* weakness, disorder of mind—*Ná-tawáni, zu'f, divánagi, khalal-i-dimág*—*Jirnátá, daurbalya, baurahápan, pagalpána, vátulata*.

CRÉAK, *v.* (W. *crecian*) to make a sharp harsh grating sound—*Machmacháná^h, char-charáná^h, kúrkiráná^h, gharráná^h, churráná^h*.

CRÉAK'ING, *n.* a harsh grating sound—*Machmacháhat^h, charcharáhat^h, jhankár^h*.

CRÉAM, *n.* (L. *cremor*) the oily part of milk, the best part of any thing; *v.* to skim off the cream—*Malái^h, tuhfa, zubda, butf; v. malái utárná^h*—*Sári, sarhí, sár; v. sári wá sári utárná wá kátná*, [se bhara hua, sarhí wá sári sarikhá.

CRÉAM'Y, *a.* full of cream, like cream—*Malái se bhara huá^h, malái sá^h*—*Sári wá sári*

CRÉAM'FACED, *a.* pale, cowardly—*Zard, pilá^h, buz-dílá, ná-mardá*—*Malín, milánavadan, malínamukh, darpokná, bhíru, darálú*.

CRÉASE, *n.* (T. *kroesen*) a mark left by a fold; *v.* to mark by doubling—*Chín ká nishán; v. chin ká nishán k.*—*Chunat wá chunan ká chihn; v. chunat wá chunan ká chihn k.*

CRÉ-ATE, *v.* (L. *creatum*) to form out of nothing, to make, to cause, to produce—*Khalq k., hast k., banáná^h, jūd k., paidá k.*—*Srishtí k., rachaná, sirajná, nirmān k., utpanna k.* [jahán—*Srishti, sarjan, utpādan, jagat, víśwa, sañsār*.

CRÉ-ATION, *n.* act of creating, the universe—*Afrinish, paidáish, khilqat, káinát, dunyá*,

CRÉ-ATIVE, *a.* having the power to create—*Paidá-karne jūd-karne yá banáne kí qudrat rakhne w.*—*Utpādak, vidhái, srishtikarapaksham, nirmāṇasāli, janak*.

CRÉ-ATOR, *n.* the Being who creates—*Khálíq, áfrinanda, khalláq*—*Srashtá, vidhátá, srishtikartá*.

CRÉA'TURE, *n.* a created being, any thing created, an animal, a dependant, a word of contempt or petty tenderness—*Makhliq, khaliq, jānwar, haiwán, banda, parwarda*,

is lafz ká istí'mál hígárat yá muhabbat záhir karne ke tiye bhí hotá hai—Bhút, srisht vastu, jantu, prápi, jivi, ásrít jan, upajivi, is áabd ká vyavahar ghin wá pyar prakás karne ke nimitta bhí hotá hai.

CRĒA'TU-RAL, *a.* belonging to a creature—*Makhlúq ke muta'alliq, jánvarí, haiwáni—*Bhūtāsambandhí, prāpīsambandhí, jivīsambandhí.

CRĒA'TURE-LY, *a.* like a creature—*Makhlút sá, khalq ke mánind, jánvar ke mánind—*Bhūtāsadriś, prāpīasadriś, jivīasadriś. [prānidāsá, jivādāsá.

CRĒA'TURE-SHIP, *n.* the state of a creature—*Makhlúqiyat, haiwāniyat—*Bhūtātwa.

CREED, *n.* (L. *credo*) that which is believed, a summary of the articles of faith—*'Aqáid, dín ke muǵmál 'aqáid—*Mat, víśwāsaniyavishayasūtrasaṅgrah.

CRĒDENÇE, *n.* belief, credit, confidence—*Báwar, ítibár, ítiqád, ítimád—*Viśwás, pratyay, śraddhá.

CRĒDEN'DA, *n. pl.* (L.) things to be believed—*I'tiqád kí chízeñ, 'aqáid—*Jo bátáin pratyay wá śraddhá ko yogya hováñ, dharmavishay meñ avasýa śraddhá kí bátáin.

CRĒDENT, *a.* easy of belief, having credit—*Jald ítiqád k. w., mu'taqid, mu'tabar—*Śraddhāwān, śighra māñe w., śighra víśwás k. w., pratyayi, prāmānik.

CRĒDĒNTIAL, *n.* that which entitles to credit; *a.* giving a title to credit—*Dast-áwez, sanad; a. mu'tabar k. w.—*Viśwásapatra, pratyayapatra, pratyayakāriñ, prāmāñ; *a.* prāmānikakāri, prāmānikāri.

CRĒD'I-BLE, *a.* that may be believed—*Mu'tabar, mu'tamad, ítibári, báwar-pazir—*Viśwāsयोग्य, víśwásya, prāmānik. [pitratá, prāmānikatwa, víśwásyatwa.

CRĒD-I-BLI-TY, *n.* claim to belief—*Mu'tabari, mu'tamadi, ítimád, ítibár—*Viśwása-

CRĒD'I-BLE-NESS, *n.* worthiness of belief—*Mu'tabari, ítimád kí qábiliyat—*Śraddheyatá, víśwásapátratá, prāmānikatwa. [se, prāmānikatwa se.

CRĒD'I-BLY, *ad.* in a manner claiming belief—*Mu'tabari se, ítibár se—*Viśwásapátratá

CRĒD'IT, *n.* belief, honour, good opinion, faith, trust reposed, influence; *v.* to believe, to trust, to admit as a debtor—*I'tiqad, 'izzat, qadr, wazn, bharām, nek-námi, ítimád, imán, ítibár, ikhtiyár; v. ítibar k., ítimád k., báwar k., yaqín láná, wām d., qarz d., qarzan d., 'arziyatu d.—*Pratyay, sambhram, maryádá, sákh, samāñ wá samāñ, sukhyāti, yás, mānyatá, śraddhá, víśwás, prabháv, gaurav, chaltá, kahá-suná; *v.* pratyay k., víśwás k., sákh māñá.

CRĒD'I-TA-BLE, *a.* worthy of credit—*Nám-war, surkh-rú, 'izzat-dár, rú-dár, 'umda, qábil-i-ta'rif—*Kirtikar, yasakar, mānya, pújya, prasāñsaníy, uttām.

CRĒD'I-TA-BLE-NESS, *n.* reputation, estimation—*Nám-wari, surkh-rú, rú-dári, mu'tabari, qadr, 'izzat—*Mānyata, samānyatá, ádar, imán.

CRĒD'I-TA-BLY, *ad.* with credit—*Bá-hurmat, bá-qadr, 'izzat se, nek-námi se, surkh-rú se—*Māñ se, víśisht rūp se, bajáí kí yogyatá se, sukhyāti se, kirtí se, prasāñsaníyatá se.

CRĒD'I-TOR, *n.* one who trusts or gives credit—*I'tibár k. w., dáin, qarz-dihanda, qarz-khóh—*Viśwás k. w., byohar, mahájan, dhani, dhanik, rūp d. w.

CRĒD'I-TRIX, *n.* a female creditor—*I'tibár karne-wáli 'aurat, qarz dene-wáli 'aurat, qarz dihandin—*Viśwás karne-wáli stri, rūp dene-wáli stri, byoharin.

CRĒD'U-LOUS, *a.* easy of belief—*Sari'u-l-ítiqád, za'ifu-l-ítiqád, sáda-dil, jald ítibár k. w.—*Viśwásáñil, pratyayáñil, śraddhāmāy, āśankāñil, śighra víśwás k. w., bholá.

CRĒD'U-LI-TY, *n.* easiness of belief—*Za'ifu-l-ítiqádi, sari'u-l-ítiqádi, sáda-dili—*Pratyayásilatá, víśwásáñilatá, śraddhálutá, bholái, bholápan.

CRĒD'U-LOUS-LY, *ad.* with easy belief—*Za'ifu-l-ítiqádi se, sari'u-l-ítiqádi se, sáda-dili se—*Pratyayásilatá se, víśwásáñilatá se, śraddhálutá se, bholepan se.

CRĒD'U-LOUS-NESS, *n.* aptness to beheve—*Za'ifu-l-ítiqádi, sari'u-l-ítiqádi, sáda-dili—*Bholái, bholápan, víśwásáñilatá, pratyayásilatá.

CRĒEK, *n.* (S. *crecca*) a small inlet, a bay, a cove, a turn—*Kol^h, kháñi^h, nálá^h, khál^h, kolkí^h, mor^h, ghumúw^h, áak^h, bhānwāw^h, pher^h, phirāw^h.*

CRĒEK'T, *a.* full of creeks, winding—*Kol kháñi nále khál yá kolkí se bhará huá^h, mur-tá^h, ghumaú^h, phirtá^h, bhawitá^h, ghúmtá^h, bānkilá^h.*

CRĒEP, *v.* (S. *creopan*) to move as a worm, to move slowly or feebly, to grow along, to steal in, to fawn; *p. t.* and *p. p.* CRĒERT—*Reṅgná yá ríngnā^h, pet ke bal chalnā^h, dhire dh-re chalnā^h, bauhnā^h, doirnā^h, phailnā^h, chupke se ghusnā^h, an-dekhe yá an-jāne ānā yá já rahná^h, jigjigi k^h, turkhuri k^h. [makorá^h.*

CRĒEPER, *n.* one that creeps—*Reṅgne w^h, pet ke bal chalne w^h, bel^h, latá^h, kirá-*

CRĒEP'ING-LY, *ad.* slowly, like a reptile—*Dhire-dhire^h, rase-rase^h, kipe-makore sarikhá^h.*

CRĒMÁTION, *n.* (L. *cremo*) a burning—*Sozish, julán^h—*Agnidáh, dáh, dahan.

CRĒMOR, *n.* (L.) a creamy substance—*Dúdh kí maláí císí chíz—*Dúdh kí sári wá sárhí aisi vastu. [niché katá huá.

CRĒNA-TED, *a.* (L. *crena*) notched—*Khandána-dár, dandána-dár—*Lahriyá, unehá-

CRĒPUS'CU-LINE, CRĒPUS'CU-LOUS, *a.* (L. *crepusculous*) glimmering—*Shafaq-ámez, roshni-o-tárikí-ámez, jhilmilátá^h—*Dhúndhlá, kuchh ujera aur kuchh ándherá, ṭim-ṭimatá.

- CRÉS'CENT**, *a.* (L. *creasco*) increasing, growing; *n.* the moon in her state of increase, any thing in the shape of the new moon; *v.* to form into a crescent—*Barhlá huá^b, bará hotá huá^b*; *n.* nau-chánd, hílíl, chánd jab tavaqqi kí hálat meñ ho, hílíl kí súrát koi shai, nau-chánd ke mánind koi chíz; *v.* hílíl yá nau-chánd kí súrát baná-ná—Varddhamán, varddhi; *n.* apúrpachandra, varddhamán chandra, barhtá chandra, barhte hue chandra ke ákár koi vastu, navínachandrakára.astu; *v.* navina-
CRÉS'QVE, *a.* increasing, growing—*Barhlá huá^b, bará hotá huá^b*. [chandrakár banána.
CRÉS'S, *n.* (S. *cerse*) an herb—*Chansur^h*. [dip. ulká.
CRÉS'SET, *n.* (Fr. *croisette*) a light on a beacon, a torch—*Ákás-diyá^h, mash'al—Ákása-*
CRÉST, *n.* (L. *crista*) a plume of feathers, a helmet, the comb of a cock, a tuft, pride, spirit; *v.* to furnish with a crest, to mark with streaks—*Par ká turra yá kalgi, khod, murg ká chúra, táj-i-khúrú, táj yá kalgi, gurúr, shelhí, fakhr, sh'in, díleri*; *v.* turra-dár yá kúrgi-dár k., lambi lambi lahriyáñ yá lukirén khúchná^b—*Par ká chúra wá síkha, mastak ke liye lohe ká top, sírastrán, kukkuachúrú, síkhi, ahanár, abhi-mán, tej, sáhas*; *v.* chúrúwán k., síkhádhar k., dhúriyáñ khúchná.
CRÉS'TED, *a.* having a crest—*Turra-dár, kafeha-dár, kalgi-dár*—*Chúrúwán, síkhádhar.*
CRÉST'LESS, *a.* without a crest—*Be-turra, be kalgi, be sírah, be-baktur*—*Chúrúhín, síkhá-hín, sírastránhín.*
CRÉST'FÁLLEN, *a.* dejected, spiritless—*Afsurda-díl, máyús, gum-g'n, be-díl*—*Munh-latká, sir-latká, udás, mainamukh, khinna, nistej* [huá^b, khari mitti sá^b.
CRÉ'TACEOUS, *a.* (L. *creta*) abounding with chalk, like chalk—*Khari mitti se bhará*
CRÉV'ICE, *n.* (L. *crepo*) a crack, a cleft; *v.* to crack, to flaw—*Shiyáf, shikáf, súrúkh, darz, rukhna*; *v.* phúná^b, tavakná^b—*Darúr, sandhi, dák k., juhári.*
CREW, *crú*, *n.* (S. *cruth*) a company, a ship's company—*Jamú'at, juhári, ahl-i-jaház*—*Samáj, mandali, janasamúh, naukásambandhijanasamúh.*
CREW, *crú*, *p. t.* of *crow*—*Crow ká mázi-mutluq*—*Crow ká sámányabhit.*
CREW'EL, *crú'el*, *n.* (D. *kleivel*) yarn twisted and wound on a ball—*Sút jo batle par batá kowe^h, batá hui bat^h.*
CRIB, *n.* (S. *cryb*) a manger, a stall, a cottage, a child's bed; *v.* to shut up, to confine—*Náñá^b, charaní^b, thán^b, go thán^b, jhoipri^h, jhojri^h, manrái^h*; *v.* máñd d^h.
CRIB'PAGE, *n.* a game at cards—*Tás ká ek bhát ká khel^h*. [band k., atkáná^b.
CRICK, *n.* (S. *crice*) a painful stiffness in the neck—*Ghinch yá gale k. aikráhár^h.*
CRICK'ET, *n.* (D. *kreken*) an insect—*Jhúgur^h, ghurghurá^b* [dándá.
CRICK'ET, *n.* (S. *crice*) a game—*Goe-chuugán, go-bázi, gend-dandé ká khel*—*Geñd-*
CRÍ'ER. See under **CRY**.
CRÍME, *n.* (L. *crimen*) a great fault, a wicked act, an offence—*Bará jurm, zabún harakat, taqsír, gunáh*—*Mahápatak, maháparádh, dushkarín, patak, aparádh, dosh, chuk, bhúl, gháñi*. [pátaki, doshi, anyáyi.
CRÍME'FUL, *a.* wicked, contrary to virtue—*Mu'yúb, ná-ma'qál, muznib, shan'*—*Pápi,*
CRÍME'LESS, *a.* without crime, innocent—*Be-gunáh, be-jurm, pák, be-sharr*—*Nira-parádhí, nirdoshi.*
CRÍM'I-NAL, *a.* guilty, wicked, relating to crime; *n.* one accused or guilty of a crime—*Gunáh-gúr, gunah-gír, taqsír-uár, ma'yúb, ná-ma'qál, muznib, 'a'ibi, fauj-dári, mutá'allig-i-jurm*; *n.* gunáh-gúr, gunah-gár, 'ad-kár, 'ási, taqs-r-uár, mujrim—*Doshi,* aparádhí, pápi, pátaki, anyáyi, dandavidhambandhi, aparádhavishayak; *n.* pápi, pátaki, aparádhí. [gari—Aparádhitwa, sadoshatwa, pápitwa.
CRÍM'I-NÁL'ITY, *n.* state of being criminal—*Gunáh-gári, gunah gári, mu'ásiyat, khatá-*
CRÍM'I-NÁL'LY, *ad.* wickedly, guiltily—*'Aib se, shurr se, sharírat se, gunah gari se, taqsír-uári se*—*Dushatí se, anyá se, dosh se, patak se, aparádh se.*
CRÍM'I-NATE, *v.* to charge with crime—*Ilzám d., tukmat lagáná, itihám lagáná yá d.*—*Dosh lagáná wá d., aparádh lagáná, kalánk lagáná.*
CRÍM'I-NÁ'TION, *n.* accusation, charge—*Itihám, tukmat, ilzám, 'aib-goí*—*Doshárop, apavíd, kalánk ká lagáná.* [nukta-ch-ñ—Apavídak, kalánkakár, mudak.
CRÍM'I-NA TO-RY, *a.* accusing, censorious—*Tuhmatí, 'uib go, harf-gír, ilzámí, nukta-gár,*
CRÍM'I-NOUS, *a.* very wicked, guilty—*Niháyat sharir, boyá bud-kár, zabún, gunáh-gúr, gumah gár, taqs-r-uár*—*Atidusht, atimand, doshi, aparádhí.*
CRÍM'I-NOUS'LY, *ad.* very wickedly—*Niháyat sharírat se, bahut bud-kári se*—*Atidushtatá se, bari khotá se.* [tú, aparádhí, dosh, patak.
CRÍM'I-NOUS'NESS, *n.* wickedness, guilt—*Sharr, sharárat, gunáh, taqsír*—*Dushatá, kho-*
CRÍMP, *a.* (S. *acrymman*) easily crumbled, friable, brittle—*Murmurá^b, phuská^b, thore meñ chúr chíh h. w^h. bhurghurá^b.*
CRÍM'PLE, *v.* (D. *krimpen*) to contract—*Jakróná^b, aínhna^b, jhuriyáná^b, sikóná^b.*
CRÍM'SON, *crím'zn*, *n.* (Ar. *kermes*) a deep red colour; *a.* of a deep red; *v.* to dye with crimson—*Qirmizi, argawáni, surkh, 'abbási, lál*; *a.* khúñ lál, niháyat surkh; *v.* qirmizi rangná, surkh rangná—*Lohit, raktimá, arunimá*; *a.* lohit, raktavarú; *v.* lohit rangná, arun rangná.

CRINQE, *v.* (Ger. *kriechen* ?) to bow, to fawn, to flatter; *n.* a servile bow—*Zamín-bosi k.*, *salám k.*, *chápúsi*, *tamallug k.*, *khush-ámad k.*; *n.* *zamín-bosi*, *farráshí-salám*, *chápúsi*—*Sashtāngaprapam k.*, *jigjigi k.*, *luṛkhuṛi k.*, *namratáchar k.*, *dínatábhāv k.*, *stāvastuti k.*, *lallopatto k.*; *n.* *sashtāngaprapam*, *ashtāngaprapam*, *atyādar*.

CRINITE, *a.* (L. *crinis*) like hair—*Bál sá^h*, *bál sarikhá^h*, *bál aísá^h*.

CRINKLE, *v.* (D. *krinkelen*) to wind, to bend, to wrinkle; *n.* a wrinkle—*Murná^h*, *bhusiná^h*, *chakkar marná^h*, *ghukná^h*, *chunan chunan ho janá^h*, *sikurná^h*, *sikorná^h*, *chunan chunan banáná^h*; *n.* *chín*, *chikan*, *moṛ^h*, *pher^h*—*n.* *Chunat*, *bānk*, *ghumaw*, *bhanwāw*, *phirāw*. [*gu^h*; *a.* *langrá^h*; *v.* *langrá k^h*, *paṅgu k^h*.

CRIPPLE, *n.* (D. *krepel*) a lame person; *a.* lame; *v.* to make lame—*Langrá^h*, *pañ-*

CRISIS, *n.* (Gr.) a critical time or turn. *pl.* *Crī'sēs*—*Ain-waqt*, *bahrán*—*Sūkshmakál*, *thík samay*, *subhāsubhalagna*, *śeshāvasthā*.

CRISP, *a.* (L. *crispus*) curled, brittle, friable, brisk; *v.* to curl, to twist—*Ainṭhā huá^h*, *kurkurá^h*, *churchurá^h*, *tez*, *cháluk*; *v.* *ghurcháná^h*, *aiñṭhā^h*, *mororná^h*, *sikorná^h*, *mororá huá*, *ghurcháya huá*, *ghurchiáya huá*, *murmurá*, *bhaṅgur*, *phuská*, *plurtillá*, *chatakwhā*. [*hat^h*.

CRISPATION, *n.* the act of curling—*Ainṭhaná^h*, *marorá^h*, *ghurcháná^h*, *sikurná^h*, *ghurchá-*

CRISPY, *a.* curled, brittle—*Ainṭhā^h*, *marorá^h*, *ghurcháya huá^h*, *murmurá^h*, *kurkurá^h*, *churchurá^h*. [*yá ghurcháne ke liye lohā yá kil^h*.

CRISPING-IRON, **CRISPING-PIN**, *n.* a curling iron—*Bál ainṭhne ká lohā^h*, *bál ghurcháne*

CRITERION, *n.* (Gr.) a standard by which any thing can be judged. *pl.* *Crī-tēri-a*—*Kisi chiz ki bhalái burái daryáft karne kī 'alámat*—*Lakshan*, *kisi vastu kī bhalái burái nirṇay karne ká lakshan*, *ling*, *gunāgunalakshan*, *gunāgunanirṇayakachihna*.

CRITIC, *n.* (Gr. *krites*) a judge of merit in literature or art, one who finds fault; *a.* relating to criticism; *v.* to play the critic—*Nukta-dān*, *muhagqig*, *daqíqa-sanj*, *bárik-bín*, *'allāma*, *nukta-chín*, *khurda gir*, *harf-gir*, *'aib-jo*; *a.* *nukta-dān*, *muhagqig*, *daqíqa-sanj* *yá nukta-chín* *yá nukta-chín* *ke muta'alliq*, *v.* *nukta-dān*, *muhagqig*, *daqíqa-sanj* *yá nukta-chín ká kām k.*—*Gunāgunajna*, *gunadoshaparikshak*, *gunadoshanirupak*, *doshagrāhī*, *chhidránweshī*; *a.* *gunadoshanirupanavidyāvishayak*, *gunadoshaparikshāvishayak*, *v.* *gunadoshaparikshak wá chhidránweshī ká kām k.*

CRITICALLY, *a.* relating to criticism, exact, judicious, censorious, producing a crisis—*Nukta dānī bárik-bín*, *muhagqig yá khurda-giri ke muta'alliq*, *bárik*, *názuk*, *thík^h*, *waqif-kār*, *hosh-yár*, *'aql-mand*, *'aib-jo*, *harf-gir*, *khurda-gir*, *bahrání*, *'ain waqt ká*—*Gunadoshanirupanavidyāsambandhī*, *gunadoshaparikshāvishayak*, *sūkshma*, *sayatn*, *sāvadhān*, *śuddh*, *yathārth*, *suwirechak*, *vivekī*, *gunadoshajna*, *sūkshmadarsī*, *doshadarsī*, *doshanweshī*, *chhidránweshī*, *paripārnadarśakabhedasambandhī*, *tárkálík*.

CRITICALLY, *ad.* in a critical manner, at the exact point of time—*Nukta-dānī bárik-bín* *yá nukta-chín* *se*, *bar-waqt*, *bar-mahal*, *'ain-waqt*—*Gunadoshaparikshā se*, *sūkshmadrishtī se*, *thík samay* *meñ*, *thík kál* *meñ*.

CRITICISE, *v.* to judge, to censure—*Tamiz k.*, *tajwiz k.*, *bárik-bín k.*, *khurda-bín k.*, *ilsám d.*, *harf-giri k.*, *'aib-jo k.*—*Vichāraṇa*, *gunadoshaparikshā k.*, *gunadoshanirupān k.*, *chhidra dekhna*, *chhidra dluñṛhnā*, *dosh nikálnā wá d.*

CRITICISE-ER, *n.* one who criticises—*Tamiz yá tajwiz k. w.*, *bárik-bín*, *khurda-bín*, *nukta-dān*, *nukta-chín*, *harf-gir*, *khurda gir*, *'aib-jo*—*Sūkshmadarsī*, *gunadoshaparikshak*, *chhidránweshī*, *doshadarsī*, *doshagrāhī*.

CRITICISM, *n.* the act of judging, remark, animadversion—*Khurda-bín*, *daqíqa-sanj*, *nukta-dān*, *gaul*, *nukta-chín*, *harf-giri*, *khurda-giri*, *'aib-jo*—*Gunadoshaparikshā*, *gunāgunajna*, *gunadoshanirupanavidyā*, *bát*, *kaha*, *chhidránweshī*, *doshānusandhān*.

CRITIQUE, *n.* a critical examination—*Khurda-bín* *ke sáth intihān yá āzmāish*, *nukta-dān* *yá bárik-bín* *ke sáth intihān yá āzmāish*—*Gunadoshanirupān*, *gunadoshaparikshā*, *sūkshmadrishtī se* *vichār*.

CROAK, *v.* (L. *croco*) to cry as a raven or a frog, to make a hoarse noise, to murmur; *n.* the cry of a raven or a frog—*Ká-ká k^h*, *ghar-ghoñ k^h*, *ghoñ-ghoñ k^h*, *tar-toñ k^h*, *tar-tar k^h*, *kar-kar k^h*, *thak-thoñ laṅáná^h*, *dhak-dhoñ k^h*, *kurkuráná^h*, *ghunglunáná^h*, *bhanbhanáná^h*; *n.* *karwe yá meñḍak ká bol^h*.

CROAK'ER, *n.* one who croaks, a murmurer—*Ghar-ghoñ tar-toñ tar-tar yá kar-kar k. w^h*, *ghunglunáne w^h*, *bhanbhanáne w^h*, *kurkuráne w^h*.

CROAKING, *n.* a low hoarse noise, murmuring—*Tar-toñ^h*, *ghar-ghoñ^h*, *ghoñ-ghoñ^h*, *bar-baráhat^h*, *kurkuráhat^h*, *ghunglunáhat^h*.

CROCK, *n.* (S. *croca*) an earthen vessel—*Mitti ká bartan^h*, *máti ká bāsan^h*.

CROCK'ERY, *n.* earthen ware—*Mitti ke bartan^h*, *máti ke bāsan^h*.

CROCODILE, *n.* (Gr. *krokodēilos*) an amphibious animal of the lizard kind—*Ghar-yáil^h*, *magar^h*—*Kumbhír*.

CROCUS, *n.* (L.) a flower—*Za'farán*, *ek dhānt ká pilá phul^h*—*Kunkum*. [*chhotá khet^h*

CROFT, *n.* (S.) a small field near a house—*Ghar ke pás ká chhotá khet^h*, *gochar ká*

CROÏ-SADE'. See **CRUSADE**.

CRÖNE, *n.* (Ir. *criona*) an old woman, an old ewe—*Burhiyá^h, buddhi^h, búrhi^h, búrhi*
CRÖ'NY, *n.* an old acquaintance, a companion—*Qadim-áshná, qadim-rafiq, ham-sukbat,*
ham-dam—*Purána jánpahcháñ w., chiraparichit, langotiyá sáthi, chiramitra, sáthi,*
sáñgi.

CRÖN'Y-CAL. See **ACRONYCAL**.

CRÖÖK, *n.* (D. *krook*) a bent instrument, a shepherd's hook, an artifice; *v.* to bend, to pervert—*Kham-dár ausár, anksi^h, galla-bán ki kham-dár láthi, hila fareb yá fann; v. kham-dár k., kham k., gum-ráh k., bad-ráh k.*—*Terhá hathiyár, langsi, gareriye wá bheriháre ki terhi láthi, meshapákalakadand, upáy, chhal; v. terhá k., nawána, jhukána, aínthná, lachána, viparít k., bhrasht k., bigáryá.*

CRÖÖK'ED, *a.* bent, not straight, curved, winding, perverse, untoward—*Khamúda, kham-dár, kham, kaj, bal-dar, pech-dár, bánt-k-dár, kaj raftár, ná-rást, kaj-rau, bad-ráh, gum-ráh, ziddi*—*Terhá, benká, terhá berá, ghumaúan, pher wá ghumaúw ká, pher kháyá huá, kutil, bhrashtabhav, kutilasil, hathilá.*

CRÖÖK'ED-LY, *ad.* in a crooked manner—*Kaji se, khami yá khamidogi se, pech se, gum-ráhi se, zidd se*—*Terhá se, pher wá ghumaúw se, kutilatá se, hath se.*

CRÖÖK'ED-NESS, *n.* state of being crooked—*Khami, khamidagi, kaji, pech, bánt^h, zidd, gum-ráhi, bad-ráhi*—*Terhá, vakratí, ghumaúw, pher, bhanwaw, hath, kutilatá, kutilasilatá.*

CRÖÖK'ÉCK, *n.* a person with a crooked back—*Kúz-pusht, pusht-kham*—*Kubrá, kubjá.*

CRÖÖK'ÉCKED, *a.* having a crooked back—*Pusht-kham, kúz-pusht*—*Kubrá, kubjá.*

CRÖÖK'KNEEN, *a.* having crooked knees—*Kaj-zánú, kham-zánú*—*Terhe ghutnón ká, terhi theuniyón ká.* [ká]

CRÖÖK'SHÖUL-DERED, *a.* having bent shoulders—*Kaj-dosh, kham-dosh*—*Terhe kanhdhón*

CRÖP, *n.* (S.) the first stomach of a bird—*Potá^h, oñrú^h, jhojh^h.*

CRÖP'FUL, *a.* having a full belly—*Potá bhará huá^h, ser, ásidu*—*Jhojh bhará, peñ bhará, agháyá, tript.* [ká kapot]

CRÖP'PER, *n.* a pigeon with a large crop—*Bare jhojh yá pote ká kabútar^h*—*Bare pote*

CRÖP'SICK, *a.* sick with excess—*Bad-parhezi se binár*—*Kháne pine ke asanyam se rogi.*

CRÖP'SICK-NESS, *n.* sickness from excess—*Bad-parhezi se binári*—*Kháne pine ke asanyam se rog.*

CRÖP, *n.* (S.) the harvest, produce; *v.* to cut off, to mow, to reap—*Fasl, paidá-wár, galla; v. khoitná^h, chhánná^h, nochná^h, túngná^h, kátná^h, káñi k^h.*—*Khetí, anáj, krishiphal, upaj.*

CRÖP'EAR, *n.* a horse with cropped ears—*Kan-katá ghorá^h.*

CRÖP'EARED, *a.* having the ears cropped—*Kan-katá^h.*

CRÖSS, *n.* (L. *cruz*) one straight body laid over another, the ensign of the Christian religion, misfortune, hindrance, vexation; *a.* transverse, oblique, perverse, peevish; *v.* to lay athwart, to sign with the cross, to cancel, to pass over, to thwart, to embarrass; *prep.* athwart, over, from side to side—*Salib, 'Isri mazhab ká ek nishán, hádúsa, áfat, atkán^h, rukáw^h, muzáhumat, qabáhat, khalal, diqqat; a. árá^h, tirchhá^h, hathilá^h, machlá^h, magrá^h, chirchirá^h; v. árá rakhná^h, salib ká khyáli shokl banána, salib ká nishán banána, mansúkh k., radd k., qalam khínchá, qalam nárná, gúzar k., tai k., 'ubúr k., muzáhumat k., man' k., rárgán k., bar-bád k., diqq k.; prep. árá^h, pár^h, ek or se dúsi or tuk^h, ek alung se dúsi alung tok^h*—*Ek vastu jo dúsi par ári dhari ho, krús wá krús, 'Isákharmachihn, ápad, vipatti, vyághát, vighna, pratirodh, bádhá, kleś, kasht, duhkh, v. árá laganá, krús ká ákar banána, krús ká chihn banána, kát dálná, vyarth k., metná, anyathá k., utarná, pár k., nánglná, vighna dálná, bádhá dálná, rokná, árná, vyághát k., pratirodh k., gurbará d.*

CRÖ'STER, *n.* a bishop's staff—*Bare pádri ká 'asá jis par salib hotá hai*—*Bare dharmá-dhyaksh ká krúsawán dand, krusalakshitadharmmadhyakshadand.*

CRÖ'SLET, *n.* a small cross—*Chhotá salib*—*Chhotá krús wá krús.*

CRÖSS'ING, *n.* the act of signing with the cross, opposition, impediment, vexation—*Salib ki shaki banáni, salib ká nishán banána, khalal, mugábala, rok^h, muzáhumat, diqqat, qabáhat*—*Krúsachihn banána, krusákar banána, vyághát, pratirodh, bádhá, vighna, duhkh, kleś, kasht.*

CRÖSS'LY, *ad.* athwart, adversely, peevishly—*Árá^h, zidd se, bar-khiláf, tunuk-misáji se, zúd-ranji se*—*Vyatyast, hath se, viparít, pratikúl, viruddh, chirchiráhat se, karkasatá se.*

CRÖSS'NESS, *n.* perverseness, peevishness—*'Aks, zidd, zúd-ranji, tunuk-misáji*—*Hath, bhávakratá, kutilatá, kutilasilatá, chirchiráhat, karkasatá.* [hue]

CRÖSS'ARMED, *a.* with arms across—*Bázú par bázú dhare hue*—*Báñh par báñh dhar*
CRÖSS'BARRRED, *a.* secured by transverse bars—*Áre chharón se mahfúz kiya huá*—*Á dañdhón wá chharón se surakshit kiya huá.* [thag]

CRÖSS'BITE, *n.* a cheat; *v.* to cheat—*Dhokhá^h, chhal^h; v. dhokhá^h, chhal*

- CROSSBOW**, *n.* a weapon for shooting—*Gulel, kamán*—*Kamthá, dhanuh, dhanu.*
- CROSS'OUT**, *v.* to cut across, to intersect—*Ár par kátná^h, ápas meñ kátná^h.*
- CROSS-EX'AMINE**, *v.* to test evidence by questions from the opposite party—*Mugábil jariq ke suwálat se kisi kí shahádat ko jánehná, suwálat-i-tardid k., jirah ke suwálat k.*—*Pratvádi ke prásnó se sákshítá k. pariksha k.*
- CROSS'GRAINED**, *a.* having the fibres transverse, perverse, peevish, vexatious—*Ári-ári rag yá reshe ká, hathilá^h, murgá^h, chirchirá^h, dukhdá^h*—*Vilom, pratilom.*
- CROSS'LEGGED**, *a.* having the legs crossed—*Palhí máre hue^h, palhí márkar baithá huá^h, táng par táng dhare hue^h.*
- CROSS'PUR POSE**, *n.* a kind of enigma or riddle, a contradictory system—*Mu'ammó, chistán, khiláf irádu, khiláf qá'idu*—*Bujhawwal, paheli, viruddh manorath, viparit vyavasthá.*
- CROSS QUES'TION**, *v.* to cross-examine—*Mugábil jariq ke suwálon se kisi kí shahádat ko jánehná, suwálat-i-tardid k., jirah ke suwálat k.*—*Pratvádi ke prásnó se sákshítá k. pariksha k.* [*játi hai^h, pag-dand^h, chau-ruhá*—*Upapath, chatushpath.*]
- CROSS'ROAD**, *n.* a road across the country—*Ek chhoti sarak jo buri sarak ko katkar*
- CROSS'ROW**, *n.* the alphabet—*Aljad, alif-be ki tukht.*—*Varnamálá*
- CROSS'WAY**, *n.* a path crossing the chief road—*Ek chhoti ruh jo buri sarak ko katkar chali játi hai, chau-ruhá*—*Ek márg jo buri sa, ak ke par hokar nikal játa hai, upapath, chatushpath.*
- CROSS'WIND**, *n.* an unfavourable wind—*Bád-i-mukhálif*—*Pratikúl váyu, viruddh váyu.*
- CRÖTCH**, *n.* (Fr. *croc*) a hook, a fork—*Ankri^h, kántá^h.*
- CRÖTCH'ET**, *n.* a note in music, a mark in printing, thus [], a fancy, a whim—*'Ilm-i-musiqi meñ ek nishán, chhípe meñ ek nishán jaisa yahí* [*khayál, mauj*—*Saṅgitavidyá meñ ek chihñ, chhípe meñ ek chihñ jaisa yahí*] [*man ki lahar, tarang.*]
- CRÖUCH**, *v.* (Ger. *kriechen*) to stoop low, to lie close down, to fawn, to cringe—*Bahut jhukná^h, dabuk jáná^h, chaplási k., tamalluq k., pánu parná^h*—*Bahut nihurná, jhuk jáná, dabak burihná, jigigí k., turkhuri k., dinabháw prakás k., ashtáingaprayám k., din wá atinamná h.*
- CROUP**, *n.* (Fr. *croupe*) the buttocks of a horse. the rump of a fowl—*Putthe^h, chátar^h.*
- CRÜP-PER**, *n.* a strap to keep a saddle right—*Ghore ki dumchi*—*Aśwapuchchhabandhan, ghore ki púñchh meñ jo chamrá bañdhá rahtá hai.*
- CRÖUP**, *n.* (S. *hrepān*) a disease in the throat—*Nareti yá natai ká ek rog^h.*
- CROW**, *n.* (S. *craw*) a large black bird, the cry of a cock, an iron lever; *v.* to cry as a cock, to boast: *p. t.* **CREW** or **CRÖWED**—*Kauwá^h, zág, murg ki áwáz, bañg, lohe ká sá-bar sabrá yá sábal^h; v. báñgd., gurfish k., shekhi k.*—*Doim kauwá, kág, kukkutarav, lohadañl; v. kukkutarav k., dling māmā, phulphulāná, dambh k., dīnlh k.*
- CRÖW'FOÖT**, *n.* a flower—*Gokhrá^h, gukhrá^h.*
- CRÖW'KEEP-ER**, *n.* a scarecrow—*Kauwon yá chiriyón ke darāne ke liye ek mūrāt^h.*
- CRÖW'FEET**, *n.* the wrinkles under the eyes—*Aukhoñ ke niche jhūriyāñ yá sikurāñ^h.*
- CRÖWD**, *n.* (S. *cruth*) a confused multitude, the populace; *v.* to thrust together, to press close, to fill to excess, to encumber—*Jam'at, izdihām, awāmu-n-nās; v. thelkar bhar d^h, gunjāñ k., kasrat se bhar d., jam' k., bhar jáná, bojh d^h*—*Bhír, meli, samāj, samūh, vind, sañkul, bahujanasamūh, itar lokasamūh; v. thūsakar bharni, dabakar bharná, ghaní k., bahut hí bhar d., rolná, bhir karná, atisay bhar jáná, bharkar sañkará kar d., ládná.*
- CRÖWD**, *n.* (W. *crwth*) a fiddle; *v.* to fiddle—*Sárangí^h; v. sárangí bajáná^h.*
- CRÖWD'ER**, *n.* a fiddler—*Sárangiyá^h, sárangí bajāne w^h.*
- CRÖWN**, *n.* (L. *corona*) an ornament worn on the head by sovereigns, a garland, the top of the head, regal power, reward, honour, completion, a silver coin; *v.* to invest with a crown, to dignify, to adorn, to reward, to complete, to finish—*Táj-i-sháhi, phalón ká káñ^h, sir ki chánd^h, bádsháhá hukumat yá iktiyár, in'am, bakhshish, 'izát, hurmat, buzurgí, tamámí, anjám, ihtimám, chándi ká ek sikka; v. táji-sháhi rakhná, hurmat d., 'izut d., raunaq d., in'am bakhshish yá jazá d., tamám k., ákhir k., anjám ko pahuñcháná*—*Mukut, rájamukut, kirit, pushpamálá, mastak kí chándi, rájatwa, rájya, páritoshik, sammán, mán, adar, siddhi, sañsiddhi, rúpe ká ek mudrá; v. mukut wá kirit mastak par dharná, rájamukutádi se abhishek k., sammán k., ádar k., alañkrit k., bhúshit k., shóhit k., páritoshik d., sampanna k., sampádan k., paripurn k., sañsiddh k., samápt k.*
- CRÖWN'ER**, *n.* one that crowns—*Táj-i-sháhi sir par rakhe w., hurmat d. w., 'izát d. w., raunaq d. w., in'am yá jazá d. w., tamám k. w., anjám ko pahuñchāne w.*—*Rájamukutádi se abhishek k. w., sammán k. w., ádar k. w., páritoshik d. w., alañkrit k. w., bhúshit k. w., sampanna k. w., sañsiddh k. w., samápt k. w.*
- CRÖWN'ET**. See **CORONET**.
- ÚÇI-ATE**, *v.* (L. *crux*) to torture—*'Uqúbat d., 'azá d., ázár d.*—*Kies d., atiduhkh*
- ÚÇI-AL**, *a.* transverse, intersecting—*Árá^h, ápas meñ káñe-wále^h, dich meñ káñe-wále^h.*

- CRÜ-ÇI-Ä-TION, *n.* torture, agony—'Azâb, âzir, 'uqûbat—Klës, duhhk, vyathâ, yantranâ.
 CRÜ-ÇI-BLE, *n.* alchemist's melting pot—Ghariyâ^b, dhât galâne kâ bartan^b, kulhiyâ^b.
 CRÜ-ÇI-FIX, *n.* an image or painting of Jesus on the cross—Jis hâl meñ Hazrat 'Isa salib par mare the us surat ki taswir yâ murat—Jis riti se Isâ krûs par mare the uski pratimâ wâ murti. [*d.*, taslib—Krûs par bândhkar dand wâ yantranâ d.
 CRÜ-ÇI-FIX-ION, *n.* the punishment of nailing to the cross—Salib par bândhkar 'uqûbat
 CRÜ-ÇI-FÖRM, *a.* having the form of a cross—Salibi, salib sâ—Krûsâkâr, krii-âkrti.
 CRÜ-ÇI-FË, *v.* to put to death by nailing to a cross, to mortify, to torment—Salib par chapâná, salib par mekh márke yâ bândhkar már dâlnâ, taslib k., salib d., 'azâb d., 'uqûbat d., âzâr d.—Krûs par chapâ aur usmeñ bândhkar már dâlnâ, klës d., vyathâ d., yantranâ d.
 CRÜ-ÇI-FË-ER, *n.* one who crucifies—Taslib k. w., salib par mekh márke yâ bândhkar már dâlnê w.—Krûs par chapâkâr aur us meñ bândhkar már dâlnê w., yantranâ d. w.
 CRÜDE, *a.* (*L. crudus*) raw, unripe, harsh, indigested, unfinished—Kham, ná-pukhta, sakht, ná-hazm, gair-tukhl, ná-tamâm—Kachhâ, nápakka, aparipakwa, apakwa, karâ, ajirn, asanipûrp, asamapt, aparishkrt.
 CRÜDE-TY, *ad.* without due preparation—Ba-gair munâsib taiyâri ke, ná-pukhtagi khâmi ná-tamâmi yâ bad-hazm se—Ayatnapurvak, apâk asanapti wâ ajirpâtî se.
 CRÜDE-NESS, *n.* rawness, unripeness—Khami, ná-pukhtagi, kachhâ^b—Apâk, apakwatâ, asiddhatwa, aparishkâr.
 CRÜ-DË-TY, *n.* indigestion, unripeness—Bad-hazmî, ná-pukhtagi, khâmi, kachhâ^b—Ajirpâtî, ajirni, apâk, apakwatâ, aparishkâr, asiddhatwa.
 CRÜ-ËL, *a.* (*L. crudelis*) inhuman, hard hearted, savage, ferocious—Be-dard, be-tars, sang-dil, durusht, be-rahm, zâlim, be-mihr, be-murawwat, sitam-gar, jallâd, khûni, khûn-khwâr—Nirday, kathor, nishthûr, dââhin, kriur, atikriur.
 CRÜ-ËL-LY, *ad.* in a cruel manner—Be-dardi be-rahmî sang-dili yâ durushti se—Nirdayat, kathoratâ nishthuratâ wâ kruratâ se [nishthuratâ, kruratâ.
 CRÜ-ËL-NESS, *n.* inhumanity—Be-dardi, be-rahmî, sang-dili, durushti—Nirdayatâ,
 CRÜ-ËL-TY, *n.* inhumanity, barbarity—Be-rahmî, durushti, zulm, be-dardi, sang dili, sitam-gari, qasâbi, sakhti, be-murawwati—Nirdayatâ, nishthuratâ, kathoratâ, kruratâ, nirdayatwa.
 CRÜ-ËT, *n.* (*Fr. cruchette*) a vial for vinegar or oil—Sirka-dâni, tel-dâni, sirka yâ tel rakhne ki shishi—Amlaras wâ tel dharne ki kâchakûpi, amlaras wâ tel ke liye kâch ki kuppî.
 CRÜÏSE, *n.* (*L. cruz*) a voyage without any certain course; *v.* to rove over the sea—Idhar udhar safar-i-daryâ; *v.* idhar udhar safar-i-daryâ k.—Idhar udhar samudrabhraman; *v.* idhar udhar samudrabhraman k.
 CRÜÏ-ER, *n.* a person or ship that cruises—Idhar udhar safar-i-daryâ k. w. shakhs, jo jahâz idhar udhar lût ki talâsh meñ phirâ kartâ hai—Idhar udhar samudrabhraman-kârî, jo naukâ lût ke khoj meñ idhar udhar ghûmâ kartî hai, jo jan naukâ par idhar udhar phirâ kartâ hai.
 CRÛM, CRÛMB, *n.* (*S. cruma*) a small particle; a fragment, the soft part of bread; *v.* to break into small pieces—Reza, zarra, pârcha, tukrâ^b, roti kâ magz; *v.* chûr-chûr k., malnâ^b, dalmasal k., misnâ^b—Apu, kapikâ tûk, chûr chûrp, roti kâ gudâ. [*yâ h.*, misnâ^b, malnâ^b, dalmus dâlnâ^b, dalmus jânâ^b.
 CRÛMBLE, *v.* to break or fall into small pieces—Chûr-chûr k. yâ h., tukre-tukre k.
 CRÛMP, *a.* (*S.*) crooked—Terhâ^b, bânkâ^b.
 CRÛMPLE, *v.* to draw into wrinkles, to shrink up, to contract—Tornâ^b, morornâ^b, jhol dâlnâ^b, jhuriyânâ^b, sikornâ^b, sikurnâ^b, jhol khânâ yâ parnâ^b, tîdnâ^b.
 CRÛ-ÖR, *n.* (*L.*) gore, coagulated blood—Khûn-i-bastu, munjamid-khûn—Gârhâ lohû, jamâ huâ lohû.
 CRÛ-EN-TATE, *a.* smeared with blood—Khûn-âlûda—Lohû lohân, lohû se bharâ huâ.
 CRÛP-PER, See under CROUP. [pinrlî kâ sambandhî, jaughâsambandhî.
 CRÛ-RAL, *a.* (*L. crus*) belonging to the leg—Tâng yâ pinrlî se nishat-dâr—Tâng wâ
 CRÛ-SADE, *n.* (*L. cruz*) an expedition against the infidels—Jihâd, kajirôn yâ be-dinon ke upar. 'Isâiyôn ki chapâhî, jo log 'Isâimazhab nahîn mântê the un par 'Isâiyôn ki chapâhî—Jo log Isâi dharm nahîn mântê the un par 'Isâiyôn ki chapâhî, Isâidharmâr-thayuddh.
 CRÛ-SAD-ER, *n.* one employed in a crusade—Jihâd meñ sharik, jo log 'Isâi mazhab nahîn mântê the un par 'Isâiyôn ki chapâhî meñ sharik—Jo log Isâidharm nahîn mântê the un par 'Isâiyôn ki chapâhî meñ sathî, Isâidharmârthayoddhâ.
 CRÛ-SËS, *n. pl.* pilgrims who carry the cross, soldiers in the crusades—Salib-dâr ziyâ, ratî, jo ziyâratî salib de chalte hain, jihâdî sipâhî, jo log 'Isâimazhab nahîn mântê the un par chapâhî karne-wâlê 'Isâi sipâhî—Krûsadhari tirthasevî, krûsâvâhak tirthâ-âtri, Isâidharmârthayoddhâgân.
 CRÛSE, *n.* (*Fr. cruche*) a small cup—Pyâli, chhotâ pyâla yâ jam—Kaṭorî, khori.

CRÜSH, *v.* (Fr. *écraser*) to squeeze, to bruise, to subdue; *n.* a rushing together, a collision—*Nichorná^h, masalná^h, kuchalná^h, chár-chár k^h, tor dálná^h, dálná^h, dabá a^h, dab jáná^h, hará d^h; n. relá^h, ragrá^h, takkar^h, dhakká^h, dabáw^h.*

CRÜST, *n.* (L. *crusta*) an external coat or covering, a shell, a case, the outer part of bread; *v.* to cover with a hard case, to gather a crust—*Kach-kapá^h, paprá^h, poprí^h, betkan^h, chhá^h, chhilká^h, sip^h, sipí^h, khol^h, roí^h ká chhilká^h; v. parat dálná^h, lapetná^h, papariyáná^h, parat pagrá^h.*

CRÜS TÁ'GROUS, *a.* shelly, with joints—*Sip-dár, sipi-dár, chhilká-dár, girih-dár, jor-dár*—*Sipawán, chhilkaha, valkawán, ganthilá, jorón se yukt.*

CRÜS-TÁ'TION, *n.* an adherent covering—*Paprá^h, paprí, parat^h.*

CRÜS-TY, *a.* covered with crust, snappish—*Chhilká dár, papri-dár, sakht, tursh-rú, tunuk-mizáq, tund-mizáq, bad-kho*—*Baklāwán, valkawán, chhilkawán, kará, karkas, krórásíl, chirchirá.* [*bad-khoi se*—*Chirchirahat se, karkasatá se.*

CRÜS-TI-LY, *ad.* snappishly, peevishly—*Durushí se, tunuk-mizáji se, tund-mizáji se, CRÜS-TI-NESS, n.* the quality of being crusty—*Chhilká-dári, papri-dári, sakhtí, tursh-rú, tunuk-mizáji, bad-khoi*—*Papriáhat, karápan, chirchiráhat, karkasatá.*

CRÜTCH, *n.* (S. *crutch*) a support used by cripples; *v.* to support on crutches—*Boisákhi^h, basákhi^h, phávrí^h, v. boisákhi par saubhálná^h.*

CRÜY, *v.* (Fr. *crier*) to utter a loud voice, to exclaim, to make public, to proclaim, to weep; *n.* a loud voice, clamour, lamentation, shriek, weeping—*Chilláná^h, buláná^h, shor k, prakárná^h, mashhír k, mushtahar k, manádi k, náta k, wá-wailá k, giriya k, zári k; n. chhltáhat^h, shor ki áwáz, shor-o-gul, gaugá, nála, wá-wailá, chikh^h, giriya, zári*—*Chichiyana, goloráná, háñk marná, kúkná, háñk markar bolná, prakás k, prachár k, phailaná, dhandhora pherná, roná, phikarná, bilakná; n. háñk, prakár, gohár, kalkal, hullar, yiláp, bahákár, kúk, chinghár, chitkár, chitkár, roái, rolái,*

CRÜTER, *n.* one who cries goods for sale—*Manádi*—*Dhandhoriya.* [*rodan, roarahat,*

CRÜY'ING, *n.* clamour; *a.* notorious—*Gul, shor, gaugá; a. 'alániya, angusht-númá, 'alam-nashir*—*Kalkal, hullar; a.* lokaprasiddh, priakát wá pragat.

CRÜYPT, *n.* (Gr. *krupto*) a cell or cave—*(uphá^h, tal-ghar^h, bhuiñ-ghar^h, gulá^h.*

CRÜYPTIC, CRÜYPTI-CAL, *a.* hidden, secret—*Poshida, mahfi*—*Gupt, chhipá, gúrh.*

CRÜYPTI-CAL-LY, *ad.* secretly, occultly—*Poshidagi se, ikhjá se*—*Gúpt rūp se, gúrhata se.*

CRÜYPTOG'AMY, *n.* concealed fructification—*Poshida bar-ávari, mahfi-samar-dári*—*Gupt phaláw, gúph phuláw phaláw.*

CRÜYPTOG'AMOUS, *a.* secretly married, having the fructification concealed—*Poshidagi meñ nikáhá gayá, poshidagi se byáhá gayá, ná-malám bar-ávar yá samar-dár, poshidagi se phaltá phultá*—*(hupecháp byáhá gayá, gupechup byáhá huá, gupt wá gúrh rūp se phaltá phultá huá.*

CRÜYPTOG'RA-PHY, *n.* the art of writing in secret characters—*Ná-malám hurúf meñ likhne ká fann, mugloq nawisht-khuvani*—*Saiket meñ likhne kí vidyá, aspashtakshar meñ likhne kí vidyá.*

CRÜYSTAL, *n.* (Gr. *krystallos*) a regular solid body, a kind of glass; *a.* consisting of crystal, clear, transparent—*Billaur, ek gism ká shisha; a. billaurin, billauri, sáf, shaffáf*—*Sphatik, ek prakár ká káñch wá kách; a. sphatik, sphatikamay, nirmal, swachchha, vimal, pándarsak, prakasabhedya.*

CRÜYSTAL-LINE, *a.* consisting of crystal, resembling crystal, bright, clear, transparent—*Billauri, billaurin, billaur sáf, billaur ke mánind, saf, safá, shaffáf*—*Sphatik, sphatikamay, sphatikasadris, sphatik sarikhá, vimal, nirmal, prakasabhedya, pándarsak.*

CRÜYSTAL-LIZE, *v.* to form into crystals—*Qalam k., qalam parná*—*Sphatikakriti k. wá h.* [*kákriti k. wá h.*

CRÜYSTAL-LI-ZÁ'TION, *n.* the act of crystallizing—*Qalam ká karná yá parná*—*Sphati-*

CÜB, *n.* (L. *cubo* ?) the young of a beast, a stall for cattle; *v.* to shut up—*Jámcour ká bachcha, pillá^h, mawáshi yá dawáb ká thán; v. band k.*—*Pa-u ádi ká bachchá, éav, pasusthán, pasuon ká thán; n. múñd d., atkaná, chhenkná.*

CÜBE, *n.* (Gr. *kubos*) a regular solid body with six equal sides, the product of a number multiplied twice into itself—*Shash-pahlú yá shash-pahal, shash-dar, ka'b*—*Ghan.*

CÜBIC, CÜBICAL, *a.* having the form of a cube—*Shash-dar sáf, muka'b, shash-pahlú*—*Ghan, ghanasadris.* [*Ghanavat, ghanavar se.*

CÜBICAL-LY, *a.* in a cubical method—*Shash-pahlú ke mánind, shash-dar kí sárat par*

CÜBICAL-NESS, *n.* the state of being cubical—*Shash-dari, shash-pahlú, ka'b kí hálát*—*Ghanatwa.* [*Kothri sambandhi.*

CU-BIC'U-LAR, *a.* (L. *cubo*) belonging to a chamber—*Kamare yá kothrí ke muta'alliq*

CU-BIC'U-LAR-Y, *a.* fitted for lying down—*Letne ke láiq*—*Letne ke yogya.*

CÜBIT, *n.* (Gr. *kubiton*) a measure from the elbow to the extremity of the middle finger estimated at eighteen inches—*Háth bhar móph, háth^h.*

CÜBICAL, *a.* containing the length of a cubit—*Háth bhar^h.*

CÜTED, *a.* having the measure of a cubit—*Háth bhar^h.*

CUCK'ING-STOOL, *n.* an engine for punishing scolds and unquiet women—*Jhagrālū aur nā-shāista 'auraton ko sazā dene kī shikānjā*—*Jhagrālū aur kalahī strīyon ko dand dene kī ek kal.*

CUCK'OLD, *n.* (*L. cuculus*) one whose wife is false to his bed; *v.* to corrupt a man's wife—*Daigūs, qaltabān, zan-julab, wah shukhs jiskī jorū fāhisha ho; v. daigūs yā qaltabān banānā, kisi kī jorū ko fāhisha k., aur kisi ke sath āshnāī karne se apne khasam ko bē hurmat k.*—*Jiskī patnī vyabhichārīnī ho, vyabhichārīnīpati, puñśchalī-patī; v. dūse kī patnī ke sath vyabhichār k., dūse ke sath vyabhichār karke apne patī kī pānī utārnā.* [dabbū, darpoknā, kāyar, karar.

CUCK'OLD-LY, *a.* poor, mean, cowardly—*Pāji, kamīna, buz-dilā*—*Nich, adham, darālū,*

CUCK'OL-DOM, *n.* adultery, state of a cuckold—*Zinā-kārī, harām-kārī, zinā, daigūsī, zan-julabī*—*Chhinālā, parādāragaman, vyabhichārīnīpatitwa, puñśchalīpatitwa, vyabhichārīnīpatidāsā.*

CUCK'OLD-MAR-ER, *n.* one who makes a cuckold—*Daigūs yā qaltabān banāne w., fājir, zinā-kār*—*Parādāragamī, parādārik, chhinālā, kisi vivāhīā strī ke sath vyabhichār karke uske patī kī pānī utārne w.*

CUC'KOO, *n.* a bird—*Koyal^h, pik^h*—*Kokil.* [dār—*Orhūī wā ghūnght sahī.*

CUC'UL-LATE, *CUC'UL-LA-TEB*, *a.* (*L. cucullus*) hooded—*Top-dār, orhī-dār, surga-*

CUC'UM-BER, *n.* (*L. cucumis*) a plant, and its fruit—*Khirā kī gāch^h, khirā^h, lakri^h, phūt^h, karailā^h, kheksā^h.* [sāyānī bāsan.

CUC'UR-BITE, *n.* (*L. cucurbita*) a chemical vessel—*Ek qism kī kīmīyāī bartan*—*Ra-*

CUD, *n.* (*S.*) food which ruminating animals bring from the first stomach to chew again—*Jugālī^h.*

CUD'WEEB, *n.* a plant—*Ek bhānt kī paudhā^h.*

CUD'DLE, *v.* (*T. kudden*) to lie close, to join in an embrace, to hug—*Sat ke letnā^h, god meñ sonā^h, lipat rahnā^h, chimat rahnā^h, lipā lenā^h, chhātī se lagānā yā lagnā^h.*

CUD'GEL, *n.* (*V. cogel*) a stick to strike with; *v.* to beat with a stick—*Lāth^h, lakkar^h, lath^h; v. lathīyānā^h, lathī yā lāthī se mārā^h.*

CUD'GEL-LER, *n.* one who cudgels—*Lathīyāne w^h, lathī yā lāthī se mārne w^h.*

CUD'GEL-PROOF, *a.* able to resist a stick—*Lāthī ko rokne w^h, lāthī kī mār se nahīn bhāgne w^h. lāthī kī mār sah lenē w^h.* [puchch, ānch, sesh bhīg, patā, saiket.

CUE, *n.* (*L. cauda*) the tail, the end, a hint—*Dum, ākhīre hissā, ishāra*—*Pūnchh,*

CUE'PO, *n.* (*Sp.*) the body—*Badan, jism*—*Sarir, deh, denh.*

CUFF, *n.* (*Gr. kopto* ?) a blow, a stroke, part of a sleeve; *v.* to strike with the fist—*Ghānsā^h, dhaul^h, thappar^h, kos^h, bāñh kī muhr^h, v. ghānsā mārā^h, ghūnsīyānā^h.*

CUI'RASS, *n.* (*Fr. cuirasse*) a breastplate—*Baktar, chār-āina, jaushan*—*Kavach, urastrān.*

CUI-RAS-SI'ER, *n.* a soldier armed with a breastplate—*Baktar-posh, ziruh-posh, jaushan-posh*—*Kavachi, jhilamwān, urastrānpāwān.* [wā jhilam, jaughātrān.

CUI'ISH, *n.* (*Fr. cuisse*) armour for the thighs—*Jāngū kī baktar*—*Jāngū kī kavach*

CUL'INA-RY, *a.* (*L. culina*) relating to the kitchen or cookery—*Matbakhī, bāwarchī-khāne kī, tubākhī*—*Pākāsālasambandhī, pākāsambandhī, pākavidyāsambandhī.*

CULL, *v.* (*L. con, lego*) to pick out—*Chunnā^h, chugnā^h, binna^h, bāchnā^h, bilāchnā^h.*

CUL'LING, *n.* any thing selected—*Muntakhab shai, chunā hū^h chiz*—*Chunī chugī binī bāchhī wā barāī hū^h vastī.* [Luchchā, durātunā, adham nar, nich jan.

CULL'ION, *n.* (*It. coglione*) a scoundrel, a mean wretch—*Bad-zāt, shuhulā^h, pāji*—

CUL'ION-LY, *a.* mean, base—*Dūn, zulūl, kamīn*—*Adham, nich.*

CUL'LY, *n.* a dupe; *v.* to be fool, to cheat—*Modhū^h, sūda-dil, fareb-khurdā; v. ahmaq banānā, fareb d.*—*Gāwdī, dhūrttavānehit, jo anayās thagay jāy; v. mūrkh banānā, thagnā, chhalnā.*

CUL'LY-ISM, *n.* the state of a cully—*Modhū-pan^h, gāwdī-pan^h.* [kī chhānā huā jūn.

CUL'LIIS, *n.* (*Fr. coulis*) broth of boiled meat strained—*Chhānā huā shorbā*—*Māñs*

CUL'MIFER-OUS, *a.* (*L. culmus, fero*) producing stalks—*Dāñth-dār, dāñthā paidā k. w.*—*Nālotpādak, dāñthā utpanna k. w.*

CUL'MI-NATE, *v.* (*L. culmen*) to be vertical, to be in the meridian—*Samtūr-rāsī h., sir par ānā^h, kamāl 'urūj ko pahunchnā, nisfū-n-nahār par ānā, dopahriyā nishān par ānā*—*Mastakoparishthān par pahunchnā, mastak ke upar h., dopahriyā chhūn par ānā.*

CUL'MI-NĀ'TION, *n.* the transit of a planet through the meridian, the top or crown—*Kisi sāiyāre kī khatt-i-nisfū-n-nahār par ānā, choṭī^h*—*Paramonnatī, agra śikhā, sir.*

CUL'PA-BLE, *a.* (L. culpa) blamable, guilty, criminal—*Mulzim, gunah-gār, gunah-gār, taqīr-wār, mujr-m*—*Nindya, nindā ke yogya, nindaniyā, doshī, aparādhī.*

CUL'PA-BLE-NESS, *n.* blame, guilt—*Ilzām, gunāh, jurm*—*Nindā, nindyatā, nindaniyā-twa, apavād, aparādhitā, dosh.* [Nindā se, nindya rūp se, dosh se, aparādh se.

CUL'PA-BLY, *ad.* blamably, criminally—*Ilzām se, jurm yā gunāh se, taqīr-wārī se*—

CUL'PA-TO-RY, *a.* charging with crime—*Ilzām lagāne w., tukmat yā ilzām lagāne w.*

—*Nindak, apavādak, kalañk lagāne w.*

CŪ'PRIT, *n.* a person accused of a crime—*Gunah-gār, taqār-wār, mujrīm*—Doshī, अपराधी.

CŪ'LTÉR. See COULTER.

CŪ'LT-I-VATE, *v.* (L. *cultum*) to till, to prepare for crops, to improve—*Jotnā^h, khet banānā^h, durust k. w., ārásta k., taragqi d., tarbiyat d.*—Hal chalanā, khet nikálnā, banānā, sevā k., baḥānā. sudhārnā, sañwārnā.

CŪ'LT-I-VĀ'TION, *n.* act of tilling/improvement—*Zirā'at, jotā^h, ābād^h, durusti, ārástagi, taragqi*—Khetī, krishi, k'snāi, k'snāi, k'snāi, jot, banāw, sudhār, sañwār, sevan, parishkār, anupālan, sañvarddhan.

CŪ'LT-I-VĀ-TOR, *n.* one who cultivates—*Kisān^h, kāsht-kār, muzārī, taragqi d. w., durust k. w., ārásta k. w.*—Kriśhak, jotuā, kuñbī, kāchhī, sudhārne w., sañwārne w., anusevī, anushtāyī, anupālī.

CŪ'LTURE, *n.* the act of cultivating, improvement; *v.* to till, to improve—*Zirā'at, jotā^h, durusti, durustagi, ārástagi, taragqi*; *v.* jotnā^h, durust k., ārásta k., taragqi d.—Kisānī, kisnāi, krishi, khetī, jot, banāw, sudhār, sañwār, sevan, parishkār, sañvarddhan, anupālan; *v.* hal chalanā, krishi k., khet nikálnā wā banānā, banānā, sudhārnā, anusevā wā sevā k., baḥānā.

CŪ'LVÉR, *n.* (S. *cultra*) a dove—*Jangali kabātār*—Jaṅgali kapot.

CŪ'LVÉR-NŌ'ŪSE, *n.* a dovescot—*Kabātār-khāna*—Kapotigū.

CŪ'LVÉR-IN, *n.* (L. *culuber*) a caumon—*Top, bari top*—Barā agnyastra.

CŪ'M'BENT, *a.* (L. *culmo*) lying down—*Letā^h, solāyā^h, letāyā^h, parā^h.*

CŪ'M'BER, *v.* (D. *komueren*) to embarrass, to load, to busy; *n.* vexation, hindrance, embarrassment—*Pareshān k., mustarib k., tang k., bojhnā^h, mashgūl yā mutaraddid k.; n. diqqat, qabāhat, taklif, rok^h, mu'āhumat, pareshānī, hairānī*—Ghabrānā, vyākul k.; jhaṅghat dekar pirā d. lādnā, uljhānā wā phānsānā; *v.* kleś, dukhik, bādhdā, vigṇa, kaṭṭak, kashṭ, vyākulātā, ghabrīhat.

CŪ'M'BER-SOME, *a.* troublesome, burdensome—*Ranj-āwar, taklif-dih, waznī, saḥkt, girān*—Dukhad, dukhākar, kleśak, kashtakar, bhāri, karā.

CŪ'M'BER-SOME-LY, *ad.* so as to cumber—*Ranj-āwari se, taklif-dih se, saḥkti se, girānī se, tang yā pareshān karne ke taur se*—Ghabrāne vyākul karne pirā dene wā lādnē ki rīti se.

CŪ'M'BRAŊCE, *n.* burlen, hindrance—*Bojh^h, bojh^h, rok^h, rukāwā^h, rukāw^h.*

CŪ'M'ROUS, *a.* troublesome, burdensome—*Taklif-dih, ranj-āwar, waznī, saḥkt, girān*—Kashtakar, kleśak, bhāri, karā.

CŪ'M'ROUS-LY, *ad.* in a burdensome manner—*Taklif-dih se, ranj-āwari se, saḥkti yā girānī se*—Kleś wā kashṭ dene ki rīti se, bādhdā dālnē wā vigṇa karne ke bhāv se, bhār se.

CŪ'M'IN, *n.* (Gr. *kuminon*) a plant—*Zīra*—Jīrā.

[k., sañchay k.

CŪ'MU LATE, *v.* (L. *cunulus*) to heap together—*Jam^h k., farāham k.*—Bāṭornā, dher

CŪ'MU-LĀ'TION, *n.* act of heaping together—*Bator^h, dheri karnā^h.*

CŪ'MU-LĀ-TIVE, *a.* consisting of parts heaped together—*Majmū' hisson kā banā huā*—Batore hue wā sañchit avayavon kā banā huā.

CUN'C-TĀ'TION, *n.* (L. *cunctor*) delay—*Derī, der, dirangī*—Vilamb, dirghasūtratā. CUN'C-TĀ'TOR, *n.* one who delays—*Der k. w., dirangī k. w.*—Vilambakārī, vilamb k. w. CUN'NING, *a.* (S.) skilful, artful, sly; *n.* skill, artifice, craft, slyness—*Hunar-mand, hikmatī, kosh-yār, makhār, fīratī, hila-bāz, 'aiyār*; *n.* hunar, hikmat, fīrat, hīrfat, robāh-bāzī, makkārī, 'aiyārī, 'aiyār-pan—Nipun, chatur, syānā, dhūrt, chhālī, kapaṭī; *n.* naipunya, nipunatā, syānāpan, chaturatī, dhūrttatā, kuṭīlatā, chhāl.

CŪ'N'ING-LY, *ad.* skilfully, artfully—*Hosh-yārī se, hunar-mandī se, fīrat hikmat yā hīrfat se, robāh-bāzī yā hila-bāzī se*—Nipunatā se, chaturatī se, dhūrttatā se, chhāl se.

CŪ'N'ING-NESS, *n.* artifice, slyness—*Hikmat, fīrat, hīrfat, 'aiyārī, robāh-bāzī*—Chaturatī, yukti, syānāpan, dhūrttatā, kapat.

CŪ'N'ING-MAN, *n.* a fortune-teller—*Ramāl, nasiba-go*—Maṅgalāmaṅgalādeśī, śubhāśu-bhadarānājīva, kisi ke adriṣṭ kā burā bhalā batlāne w.

CŪ'P, *n.* (S. *cupp*) a drinking vessel, a draught, a part of a flower; *v.* to draw blood by a cupping glass—*Pyalā, jān, nosh, shurb, kūs-i-gal*; *v.* sīngī lagānā^h, tomṛī yā tumbī lagānā^h, pāchhnī^h, puchhne d.^h—Kāṭorā, katorī, khorā, khorī, pān wā ekapan, pushpagarbḥ, pushpakosh.

CŪ'P'ER, *n.* one who cups—*Sīngī w^h, tomṛī yā tumbī lagāne w^h.*

[liye rahe.

CŪ'P'BEARER, *n.* an attendant at a feast—*Sāqi*—Pānapātravāhak, jo pine kā pātra CŪ'P'BOARD, *n.* a case with shelves—*Pyālā wugaira rakhne ke liye tañr bhañdariyā yā bhañdariyā^h*—Kāṭorā ādi dharne ke nimitta tāñr wā bhañdariyā.

CŪ'P'INGO-GLASS, *n.* a glass used for drawing blood—*Sīngī^h, lohū khīnchne kā purvā^h.*

CŪ'PEL, *n.* (L. *cupella*) a small cup or vessel used in refining metals—*Filizz khālīs karne ki pyālī*—Sonā ādi dhātu sōdhane ki katorī wā khorī. [—Dhātusōdhan.

CŪ'PEL-LĀ'TION, *n.* the process of assaying and purifying metals—*Filizz kā khālīs k.*

- CUPIDITY, *n.* (L. *cupio*) eager desire, covetousness—*Tamannā, kamāl ārzū, hirs, hawas, tam'*—*Abhikāṅkshā, atyaprihā, atiyabhilāsh, lālasā, lālach, lobh.*
- CŪPO-LA, *n.* (It.) a dome, an arched roof—*Gumbaz, qubba*—*Arddhagolākārāprāsāda-śring, harmyaśikhar.*
- CŪPRE-OUS, *a.* (L. *cuprum*) coppery, consisting of copper—*Tanbakā^h, tāmbe kā^h.*
- CŪR, *n.* (D. *korr*) a degenerate dog—*Leñri^h, nikām kutā^h.* [*kilkilatā^h.*]
- CŪR'RISH, *a.* like a cur, snarling—*Kutte aisā^h, kutte sā^h, gurratā^h, ghurratā^h, gurajātā^h, CŪR'RISH-ly, ad.* snarlingly, brutally—*Gurrāhaṭ ghurrāhaṭ, yā guraj se^h, kaṭṭar-pan se, kathoratā se^h.*
- CŪR'RISH-NESS, *n.* moroseness, churlishness—*Bad-khoi, tund-mizāji, tunuk-mizāji, karakhtagi, be-rahmi*—*Chirchirāhaṭ, rukhāi, kuśilatā, kathoratā, nirdayatā.*
- CŪR'SHIP, *n.* meanness, ill-nature—*Kaminagi, razilagi, kurakhtagi, bad-khoi, bad-mizāji*—*Nichatwa, adhamatā, dushṭaprakriti, kuswabdhāv.*
- CŪRA-BLE. See under CURE.
- CŪRB, *n.* (Fr. *courber*) part of a bridle, restraint: *v.* to restrain, to check—*Ghore kā thūṭhan bāndhne ki zanjir, zabt, man', rok^h;* *v.* *zabt k., muzāhamat k., man' k., sañbhālnā^h*—*Ghore ki thūṭhnī bāndhne ki karī, nigrah, avarodh, nishedh, atkāw, rukāw;* *v.* *thāmnā wā thānbnā, veg nivāraṇ k., sanīyam k., rokna, ārna, atkāna.*
- CŪMB'ING, *n.* restraint, check—*Zabt, rol^h, muzāhamat*—*Avarodh, nigrah, atkāw, āṛ wā arāw, rukāw.*
- CŪRD, *n.* (L. *crudus*) the coagulated part of milk; *v.* to turn to curds—*Dahi^h, chhenā^h;* *v.* *dahi jamānā yā jamnā^h.* [*h^h, jamānā yā jam jānā^h.*]
- CŪR'DLE, *v.* to change into curd, to coagulate—*Dahi jamānā yā jamnā^h, thakkā k. yā CŪR'DY, a.* full of curds, coagulated—*Dahi se bharā huā^h, jamā huā^h, thakkā huā^h.*
- CŪRE, *n.* (L. *cura*) the act of healing, remedy, the benefice of a clergyman; *v.* to heal, to pickle—*Shifā-bakhshi, shifā, sikkhat, āram chāru.* 'ilāj, mu'ālaja, pādri kā 'uhda yā rozī; *v.* *shifā d., tan-durust k., dūr k^h, raf' k., mu'ālaja k., 'ilāj k., namak malnā, namak milākar achār dharnā yā mahfūz rakhnā*—*Chikitsā, rogāsānti, rogopasām, swāsthya, susthatā, aushadh, bhesaj, purohitavritti, purohit kā vyāpār wā adhikār;* *v.* *chaṅgā k., ārogya k., achchhā k., bhalā k., rogopasām k., layaṇ milānā, lon wā non milākar rakhi chhoṛnā wā achār dharnā.*
- CŪ'RA-BLE, *a.* that may be healed—*Mumkinu sh-shifā. qābil-i-shifā, 'ilāj-pazīr*—*Chikitsa, swāsthyayogya, swāsthyaksham, chaṅgā h. wā karne ke yogya, sādhyā.*
- CŪ'RA-BLE-NESS, *n.* possibility to be healed—*Mumkinu sh-shifā, 'ilāj-pazīr, shifā ki qābliyat*—*Chikitsyatwa, rogopasāmaniyatā, sādhyatā.*
- CŪ'RA-TIVE, *a.* relating to the cure of diseases—*Muta'allig-i-mu'ālaja, bimāriyon ke 'ilāj ke muta'allig*—*Rogachikitsāsambandhi, chikitsāśishayak.*
- CŪRE'LESS, *a.* without cure, without remedy—*Be-'ilāj, gair-mumkinu sh-shifā, be-chāru*—*Achikitsya, asādhyā, mupāy.*
- CŪ'NER, *n.* one who cures, a healer—*Shifā-bakhsh, āram k. w., tan-durustī d. w., mu-'ālij, daf' yā raf' k. w., shafī*—*Chikitsak, rogāsāntak, rogahārī, ārogya k. w.*
- CŪ'RATE, *n.* a clergyman hired to perform the duties of another, a parish priest—*Pādri kā 'iwaz, mahalle kā pādri*—*Purohitapratinidhi, tole kā purohit.*
- CŪ'RA-ŌY, *n.* the office or employment of a curate, a benefice—*Pādri ke 'iwaz kā 'uhda yā kam yā rozī*—*Purohitapratinidhi kā pad vyāpār adhikār wā vritti.*
- CŪ'RATE-SHIP, *n.* the office of a curate—*Pādri ke 'iwaz kā 'uhda*—*Purohitapratinidhi kā pad vyāpār wā adhikār.* [akshak.]
- CUR-ATOR, *n.* one who has the care of any thing, a guardian—*Dāroga, muhāfiz*—*Adhīś, CŪR'FEW, n.* (Fr. *courrir, feu*) an evening bell—*Shām kā ghunṭā*—*Sānjh kā ghunṭā.*
- CŪ'RI-IOUS, *a.* (L. *curiosus*) inquisitive, accurate, exact, rare—*Rāz jo, mutajassīs, mutalāshī, hosh-yār, khabar-dār, bārik-bīn, dushvār-pasand, 'unda, bārik, nāzūk, durust, nādūr, 'ajīb-o-qarīb*—*Anusandhānechchhu, apūrvadarśanotsuk, anweshanāsakt, khojī wā khojī, bhediyā, sāvadhān, chaukas, suchet, suthrā, uttam, sūksham, thīk, anūthā, anokhā, adbhut, vichitra, apūrva.*
- CŪ-RI-ŌU'RY, *n.* inquisitiveness, a rarity—*Rāz-joi, tafakhus, tajassus, saugāt, tuhfa, kam-yābī, nā-dirā*—*Apūrvadarśanotsukatā, śraṇadarśanotsukatā, anweshanāsakti, khojipan, durlabhadravaya, utkrishṭadravya, kautuk.*
- CŪ-RI-Ō'o, *n.* a curious person, a virtuoso—*Mutalāshī yā rāz-jo shakhs, 'ajāīb-dān*—*Apūrvadarśanotsuk wā anweshanāsakt jan, durlabhadravayānweshī, durlabhadravaya-saṅgrahī.*
- CŪ'RI-ŌUS-LY, *ad.* inquisitively, artfully—*Tulāsh se, tajassus se, tafakhus se. rāz-joi se, gaur yā taammul se, bārikī se, nazākat se, khūbī se, durustī se, 'ajīb tarah se*—*Khoj se, anweshanāsakti se, soch vichār se, nipunatā se, sūkshmatā se, adbhut rīti se.*
- CŪ'RI-ŌUS-NESS, *n.* inquisitiveness, nicety—*Tajassus, tafakhus, rāz-joi, bārikī, sabukī, tuhfaṭī, khūbī, nazākat*—*Anweshanāsakti, apūrvadarśanotsukatā, khojipan, suthrāt, sūkshmatā, suthrāpan.*

CURL, *v.* (D. *krullen*) to turn the hair in ringlets, to twist, to rise in waves; *n.* a ringlet of hair, wave, flexure—*Bāl ko ghurchānā^h, gharachmī^h, guārtī banānā yā lunnā, uinṭhā^h, maroṇā^h, maruṇā^h, lapetnā^h, lēpatnā^h, laṭrānā^h; n. kākul, zulf, manj, kham, pech, tād, shikan—n. Kākapaksh, aloḥ, ghunghar wā ghunghar, lahar, taraṅg, lachkāw, mor.*

CURLY, *a.* havi. *g* curls, tending to curl—*Zulf-dār, kākul-dār, pech-dār, pechilā, tād-dār, manj-dār, uinṭhā huā^h*—Ghunghrālā, ghurechīyāḥ, alakawān, kākapakshavarishṭ, taraṅgamay, gburehtā huā.

CURLYNESS, *n.* the state of being curled—*Zulf-dārī, kākul-dārī, pech-dārī, manj-dārī, uinṭh^h*—Ghunghrālāyan, ghurechīyāḥ, kākapakshavarishṭatā.

CUR-MUD'GEON, *n.* (Fr. *coeur, merchant*) an avaricious churlish fellow—*Hirsi khasis shakhs—Lobhi kahjis jan.* [kripan, kanyas.

CUR-MUD'GEON-LY, *a.* avaricious, churlish—*Hirsi, tāmi, balhil, khasis—Lobhi, lālchi, CURENT*, *n.* (Corinth) a shrub and its fruit—*Ek chho'ā per aur uskā phul^h.*

CURRENT, *a.* (L. *curro*) running, passing, generally received; *n.* a running stream, course—*Ravān, hāl, hāl kī, rāj, jār, māwaw, rīcāj, nāf, rāju-l waḥ; n. āb-i-ravān, āb-i-jār, wistār, daup^h*—Chalanān, vidyāmān, vartamān, ab kā, pracharit, prachalit, sanchalit, sarvasammat, sarvagrihit, pramāṇik; *n.* srot, bahti nadi, prāvāh, gati.

CURRENTCY, *n.* circulation, general reception, money or paper passing as money—*Gardish, rawāḥ, jirā, munawwaj pāisā rūpaya yā lot—Ghumāw, pher, chalan, prachār, prachalamudā, prachaltamudrā, prachantatot.*

CURRENT-LY, *ad.* in constant motion, generally—*Hamesha gardish mein, 'amāman, 'ālā-l'amām—Sālā daurtā, sālī gati mein, prachār se, chalan se, sāmānya rūp se, sādharan rūp se.* [—Chalan, prachār, sukhoechārān, vāpātūtā, vāgdrutatī.

CURRENTNESS, *n.* circulation, fluency—*Gardish, jirā, rīcāj, zabān-āwārī, khush-goyāi*

CURRI-CLE, *n.* an open chaise with two wheels—*Do pahije ki khulī hui gārī^h.*

CURRY, *n.* (L. *curum*) to dress leather, to beat, to rub a horse, to flatter—*Chamrū kamānā^h, mānā^h, pīnā^h, khurahrā k^h, ghoṛe ko malnā^h, chikhnā^h, phuslānā^h, turkhuri k., lallo-putto k^h.*

CURRIER, *n.* one who dresses leather—*Chamār^h.*

CURRY-ING, *n.* the act of rubbing down—*Mālsh, ragarāw^h—Minjāw, ghisāw.*

CURRY-COMB, *n.* an iron comb—*Kharahrā^h.*

CURSE, *v.* (S. *curian*) to wish evil to, to execrate, to afflict, to utter imprecations; *n.* malediction, affliction, torment—*Badī yā balu chāhnā, lū'nat k., āfat dāhnā, taklif d., ranjida k., bad-du'ā d.; n. lū'nat, bad-du'ā, 'azāb, taklif, āziyāt—Amāṅgal wā anisṭ chāhnā, dhikkārnā, phitkārā, phitkārā, klēs d., dukh d., satānā, sāp d., kosnā; n. sāp, ākrośān, kashī, klēs, dukh, yātānā, yantrāṇā.*

CURSED, *p. a.* deserving a curse, vexatious—*Lū'nati, mal'ūn, la'in, marbūd, karīh, ranj-āwar, taklif-dih—Sāpārha, abhīṣṭ, ākrusṭ, sāp wā dhikkār ke yogya, kashīkar, dukhkdāyak.*

CURSED-LY, *ad.* miserably, shamefully—*Ba-zillat, zabūnī se, sharm-āwārī se—Burāī se, durgati se, durdāsāpūrvak, garhamyapiakān se, lajjit wā adham rūp se.*

CURSEDNESS, *n.* the state of being cursed—*Mal'ūn, marbūdī—Garhamiyatā, ghri-nahatā, dhikkār kī yogyatā.* [yā, kosne w., sāp d. w., dhikkārne w., phitkārne w.

CURSER, *n.* one who utters curses—*Bad-du'ā d. w., bad-du'ā-go, lū'nat k. w.—Koswāi*

CURSING, *n.* the uttering of a curse—*Bad-du'ā-go—Sāp, ākrośān.*

CURST, *a.* hateful, peevish, malignant—*Makrūh, kurīh, zūd-ranj, tunuk-mizāj, bad-andesh, bad-khīrah, shūrīr—Chirnarba, chirchirā, karkas, dweshī, drohī.*

CURSTNESS, *n.* peevishness, malignity—*Zūd-ranjī, tunuk-mizājī, bad-andeshī, bad-khōhī, shārāvat—Chirchirāḥ, karkasatā, dwesh, droh.* [twarīt, asāvadhān, karkā.

CURSO-RY, *a.* (L. *cursum*) hasty, slight—*Jald, be-lhāz, rawā-ravī kī, thorā^h—Sighra,*

CURSO-RY, *ad.* hastily, slightly—*Jaldī se, shītāḥ se, sar-ā-sarī, rawā-ravī, mujmalan, thorā sā^h—Sighra, twarā se, jhātṭā, asāvadhānī se, adhūnī dīshṭī se, kuchh kuchh.*

CURSI-TOR, *n.* a clerk in the court of chancery who makes out original writs—*Inglistān kī sadar dīwānī 'adālat kā muharrir—Ingland dēś kī mahāvichāramasabha kī lekhaḥ.*

CURT, *a.* (L. *curtus*) short—*Mukhtasār, kam—Chhoṭā, nyūn, saṅkshipt.*

CURTAIL, *v.* to shorten, to cut off—*Kotāh k., kam k., mukhtasār k., kamānā, jātā^h—Saṅkshipt k., chhoṭā k., ghatānā, nyūn k., chhāṭnā.*

CURTAILER, *n.* one who curtails—*Kotāh kam yā mukhtasār k. w., kamāne w., kātne w^h—Saṅkshipt k. w., chhoṭā k. w., ghatāne w., chhāṭne w.*

CURTAILING, *n.* abbreviation, abridgment—*Iktisār, kotāhī, kam k.—Saṅkshēp, ghatāw, nyūnatā, nyūn k.*

CURTAL, *n.* a dog or horse with a docked tail; *a.* brief, abridged—*Dum-katā kuttā yā*

- ghorā*; a. *mukhtasar kam yā kotāk kiya huā*, *muntakhab* — Pūñchh katā yā bañhwā kuttā wā ghorā; a. *hraswa, sañhrit, sañkshipt*. [rup ee, thore meñ.]
- CURTLY**, *ad.* briefly, shortly — *Ikhtisār se, al-garaz, fil-jumla, kāsil-i-kalām* — Sañkshipta.
- CURTAIN**, *cūr'tin*, n. (Fr. *courtine*) a hanging cloth; v. to hang with curtains — *Ma-cahri*; v. *masahri (āngnā^h, masahri se gherwā^h)*.
- CURTAIN-LÉCTURE**, n. a reproof given in bed by a wife to her husband — *Tā'lim-i-khit-ratī, malāmat jo koi 'aurat apne khasam ki bistare par karti hai* — Jhirkī jo rāt ko.
- CURTSEY**. See **COURTESY**. [koi stri apne pati ko bichbaunē par deti hai.]
- CŪ'RULE**, a. (L. *curulis*) belonging to a chariot, senatorial, magisterial — *Gāri ke mutā'alliq, amīri majlis ke mutā'alliq, kākīnāna* — Gāri wā rath kā sambandhī, kulīnasambandhī, nyāyādhyakshasambundhi.
- CURVE**, a. (L. *curvus*) crooked, bent; n. any thing bent; v. to bend — *Munhemi, kham-dār, kaj*; n. *kham, poch, kaj shai*; v. *kham-dār k., kaj k., terhā k^h, luchi-mi^h, nawā-nā^h, jhukānā^h* — *Terhā, ankuśākār, būnkā, vakra, nawā huā, jhukā huā, bal khayā huā*; n. *terhī vastu, vakrarekshakriti, dhanurmārg, terhāi, bānk*; v. *vakra k.*
- CURVATION**, n. the act of bending — *Nawāw^h, jhukāw^h*.
- CURVATURE**, n. crookedness, bent form — *Terhāi^h, terhī sūrat* — *Vakratā, vakrākār.*
- CŪ'VITTY**, n. crookedness — *Terhāi^h, bānk^h*.
- CŪR-VI-LIN'E-AR**, a. consisting of a crooked line — *Terhe khatt w., terhe khatt kā banā huā, munhānikhatt w., hā-khatt-i-munhāi* — *Vakrarekh. vakrarekhamāy, vakramekhanimit, vakrarekhā wā vakrarekhaon kī banā huā.*
- CURVET**'n. (It. *corvette*) a leap, a bound; v. to leap, to bound — *Kūl^h, phānd^h, uchhāl^h*; v. *kūdā^h, phāndā^h, uchhālū^h*. [lor, gadhī.]
- CUSHION**, *cūsh'un*, n. (D. *kussen*) a pillow for a seat — *Gāo-takiya, masnad* — *Bālis, Cūsh'ion*, *on*, a. seated on a cushion — *Masnād par baithā huā, takiya lagaye hue* — *Gadhī par baithā hui, bālis lagaye hue.*
- CUSHION-ET**, n. a little cushion — *Chhotī takiya yā masnad* — *Chhotī bālis wā gadhī.*
- CŪSE**, n. (L. *cuspis*) the point or horn of the moon or other luminary — *Chānd wogairā ki nok* — *Chandrasring, ardhachandrakon.*
- CŪSPIDAL**, a. ending in a point — *Nok-dār, nok-i* — *Sākshināgra, sūchyagra.*
- CŪSTARD**, n. (W. *custard*) a composition of milk eggs sugar, &c. — *Ek mīlkāi jo dūd^h anle aur chini se banti hai^h.*
- CŪSTODY**, n. (L. *custos*) imprisonment, care, security — *Qaul, band, nigāh-bāni yā nigāh-bānī, kīrāsat, amānat, kharādat, kifāzat, sulāmat* — *Kāragār meñ nirōdh, vaudigrih meñ atkāw, rakshan, rakhwāli, rakshā.*
- CŪSTODY-AL**, a. relating to custody, guarding — *Qaid kals nigāh-bāni yā kifāzat ke mutā'alliq, nigāh bān, muhājz* — *Kāragār meñ nirōdh kā sambandhī, rakshāvishayak, rakshak.*
- CŪSTOM**, n. (L. *con, suctum*) habitual practice, fashion, manner, a tax or duty on exports and imports — *Kho, 'ādat, rubt, dastūr, rasm, zābita, rawaiya, ruriyah, rawāj, tarig, khirāj, maksūl* — *Abhyās, bān, riti, vyavahār āchār, dhārā, kram, chāl, chalan, sampradāy, kar.*
- CŪSTOM-ABLE**, a. common, habitual — *'Amm, 'amūm, dastūri, rāj, rasmī* — *Sādliharan, sāmānya, lokasiddh, vyavahārik, āchārik.* [tābiq — *Yathāvyavahār, rityānnusār se.*
- CŪSTOM-ABLY**, *ad.* according to custom — *Hasbi-l dastūr, rawāj rasm yā dastūr ke mu-*
- CŪSTOM-ARY**, a. conformable to custom — *Murawuj, bi-dastūr, mū'mul, dastūri, rasmī* — *Āchārik, vyavahārik, vyavahāranusāri, āchāranuyāyī, prāyik, laukik, sampradāyā-nusār.*
- CŪSTOM-ARILY**, *ad.* commonly, habitually — *Aksar, aksar angūt, hasbi-l-dastūr, hasbi-l-rawāj* — *Prāyah, prāyaśah, bahudhā, bahut karkē, rityānnusār se, vyavahāranusār se.*
- CŪSTOM-ARINESS**, n. commonness, frequency — *Aksariyat, kasrat* — *Sāmānyatā, sādliharanātī, bahutwa, nityatā, prāyikatā.* [sāmānya lokasiddh, sādliharan, prāyik.]
- CŪSTOMER**, a. usual, common — *Mū'mul, dastūri, 'amm, 'amūm* — *Vyavahārik, āchārik.*
- CŪSTOM-ER**, n. one in the habit of purchasing — *Khar-dār* — *Gālāh wā gānhak, guhki.*
- CŪSTOM-ARY**, n. a book of laws and customs — *Am aur rasmoh ki kitāb, qawānīn aur dastūrat ki kitāb* — *Vyavasthā aur lokaritiyon kā sañgrah, vyavasthāsañgrah, ritisañ-grah.* [— *Muhsūl-ghar, chabūtara^h, chauki^h* — *Karasanchayagrih.*
- CŪSTOM-HŌUSE**, n. a house where duties on exported or imported goods are collected
- CŪT**, v. (Gr. *kopto*?) to separate by an edged instrument, to divide, to hew, to carve, to pierce: p. t. and p. p. *Cūt* — *Kātnā^h, kāt-dātnā^h, kutnā^h, alag k^h, do-tūt k^h, chīrnā^h, phārnā^h, khodnā^h, chhednā bedhnā yā phornā^h.*
- CŪT**, n. the action of an edged instrument, a wound made by cutting, a part cut off, a near passage, an engraving, fashion, shape — *Tarāsh, zakhm, khatt, tukrā^h, nardik ki rāh, taswir-i-kandu, chhāpe ki taswir, gat', dāul^h, sūrat, shakl* — *Kāt, ghāw, tūk, chhānt, khañd, sidhā path, adirghapath, chhāpe kī chhavi, khodī hui murti, dhal, byōnt, ākār, rūp.*

- CUTTER**, *n.* one that cuts, a light sailing vessel—*Burrinda, qatī, kātū, katarū^h, ek qism ki tez-rau kishti*—*Kāṭne w., kaṭwaiyā, chhetā, vedhak, halki daurti nāv, laghuanaukā.* [ghāw^h, chhed^h, kat-ghāw^h.]
- CUTTING**, *n.* a piece cut off, an incision—*Tukrā^h, chhānt^h, kataran^h, chhāntan^h, kā^h.*
- CUTLASS**, *n.* a broad cutting sword—*Khānrā^h.*
- CUTLER**, *n.* one who makes cutting instruments—*Sakkāk, kārd-gar, chhuri waḡaira ki banāne w., lohār^h*—*Chhurikākār, sāstrakār, chhuri ādi kā banāne w.*
- CUTLER-Y**, *n.* a cutler's ware or business—*Lokhar yā lohārī^h.* [chhotā tūk.]
- CUTLET**, *n.* a small piece of meat—*Gosht kā ek chhotā tukrā*—*Māns ki dāl botī wā*
- CUTPURSE**, *n.* a pickpocket, a thief—*Jeb-katrā, kisa-bur, girih-bur, uchakkā^h*—*Gānth-kattā, gānthkatā, chor.*
- CUTTHROAT**, *n.* a murderer, an assassin; *a.* cruel, inhuman—*Qassāb, qatīl, khūn-rez, jallād, rūh-zan; a. be-rahm, sang-dil, be-dard, be-tars*—*Galkatā wā galkattā, garkatā, ghātāk, prāṇaghātāk, guptaghātāk, batpār wā batpār; a. krūr, nirday, kaṭhor, badhodyat, mārātmak.*
- CUTWORK**, *n.* work in embroidery—*Chikan-ḍozi, kārd-chobi, chikan-kārī, gul-kārī, naqqāshī*—*Būte kā kām, sūī kā kām, sone ke sūt se phūl būte ki silāi.* [khāl^h.]
- CUTICLE**, *n.* (*L. cutis*) a thin skin, the scarf skin—*Patlā chamrā^h, jhīllī^h, chhevar^h.*
- CUTICULAR**, *a.* belonging to the skin—*Cham^h se nisbat-dār, khāl kā^h, jildī*—*Chamre kā sambandhī, chammī, twaksambandhī.*
- CUTICULAR**, *a.* relating to the skin—*Chumre yā khāl se nisbat-dār*—*Chamre kā sambandhī, chārmik, charmasambandhī.*
- CUTTLE**, *n.* (*S. cuttle*) a fish, a foulmouthed fellow—*Sipiyān, bad-zabān, darīda-dahān*—*Ek prakār ki machhli, phenak, samudraphen, durmukh, kaṭubhāshī, mukhar, vāgdusht.*
- CYCLE**, *n.* (*Gr. kuklos*) a circle, a periodical space of time—*Dāira, charḡh, daur, muqarrar zamāna, daur-i-zamān*—*Chakra, maḡal, kālachakra, kālavritti.*
- CYCLOID**, *n.* a geometrical curve—*'Ilm-i-handusa meṅ ek khatt-i-munhānī*—*Rekhāganitasambandhī vakrarekhā.* [tulunāpanavidyā, vrittamāpanavidyā.]
- CYCLOMETRY**, *n.* the art of measuring circles—*Dāiron ki paimāish kā fanṅ*—*Vart.*
- CYCLOPEDIA**, *n.* a circle of the arts and sciences, a book of universal knowledge—*'Ulūm-o-funūn kā dāira, dāira-i-'ulūm, kull bāton ki lugat, majmū'a-i-'ulūm*—*Vidyā-chakra, jhānachakra, vidyāhārāvalī, vidyāmālā, vidyāvalī.*
- CYCLOPEAN**, **CYCLOPIC**, *a.* (*L. Cyclops*) vast, terrific, savage—*'Azīm, haul-nāk, dahshat-nāk, wahshī*—*Barā, vrihat, bhayānak, bhayānkar, kaṭṭar, krūr.*
- CYDER**. See **CIDER**.
- CYGNET**, *n.* (*L. cygnus*) a young swan—*Haas kā bachcha*—*Haṅsaśavak, bālahāns.*
- CYLINDER**, *n.* (*Gr. kulindros*) a long round body, a roller—*Ustuwāna-i-mustadīra, nāl^h, belan^h, dandā^h*—*Lambavarttul, varttulastambh.*
- CYLINDRIC**, **CYLINDRICAL**, *a.* having the form of a cylinder—*Ustuwāna-mansūb, belan sāl^h, belan sarikhā^h*—*Lambavarttulākār, varttulastambhākār.*
- CY-MAR**, *n.* (*Fr. simarre*) a scarf—*Oṛkhī^h, ek-pattā^h, do-pattā^h, ek-loī^h.*
- CYMBAL**, *n.* (*Gr. kumbalon*) a musical instrument—*Jhānjh^h, mahjirā^h, kar-tāl^h.*
- CYNIC**, *n.* (*Gr. kuon*) a surly person, a suarler, a misanthrope—*Durusht-kho shakhs, tursh-rū shakhs, insān-dushman, jins-i-insān ko nafrat k. w.*—*Chirchirā jan, chirchirāhā jan, gurāne wā jhānw-jhānw k. w., manushyadweshī, purushadweshī.*
- CYNIC**, **CYNICAL**, *a.* smirning, satirical—*Durusht-kho, tursh-rū, tūnz-go*—*Gurratāgurajātā wā jhānw-jhānw kartā huā, kaṭṭar, chirchirā, kuṭil, anmilā, anālāpya, vyaṅgi.*
- CYNOSURE**, *n.* (*Gr. kuon, oura*) the star near the north pole by which sailors steer, any thing which directs or attracts attention—*Wah siārā jo qutb-i-shimālī ke pās wāqī hai aur jisko dekh ke mallīh jahāz chalāte hain, koi chiz jo dhyān ko sidhī rāh meṅ yā apnī taraf lagāwe*—*Wah nakshatra jo dhruv ke nikṣ hai aur jisko dekhkar nāvīk naukā wā pot chalāte hain, koi vastu jo dhyān ko sidhe mārg meṅ wā apnī or lagāwe.*
- CYPHER**. See **CIPHER**. [—*Ek jāti kā per, šok kā ek lakṣan wā chihṅ.*]
- CYPRESS**, *n.* (*L. cupressus*) a tree, an emblem of mourning—*Saro, matām ki 'alāmat*
- CYPRUS**, *n.* a thin transparent stuff originally made in *Cyprus*—*Patlā jāli^h, patlā jhirchirā kaprā^h.*
- CYST**, *n.* (*Gr. kistis*) a bag containing morbid matter—*Pib ki thailī^h.*
- CYSTIC**, *a.* contained in a bag—*Thailī meṅ samāyā huā^h, thailī meṅ kā^h.*
- CYTISUS**, *n.* (*L.*) a flowering shrub—*Ek phūltā huā jhār^h ek khillā huā per^h.*
- CZAR**, **zār**, *n.* the title of the emperor of Russia—*Rūs ke mulk ke pādshāh kā laḡab*—*Rūs deś ke rājā ki upādhi, Rūsadesarājopādhi.*
- CZARISH**, *a.* relating to the czar—*Rūs ke pādshāh se mansūb, Rūs ke pādshāh ke laḡab ke muta'alīq*—*Rūs deś ke rājā kā vishayak, Rūsadesarājopadhisambandhī.*
- CZARINA**, *n.* the empress of Russia—*Rūs ke mulk ki pādshāh-begam*—*Rūs deś ki rānī.*

D.

- DĀB**, *v.* (G. *daupjan*) to strike gently with something moist, to slap; *n.* a blow with something moist, a small lump—*Puchārā k^h. yā d^h, chuparnā^h, lagānā^h, thappar mārā^h; n. puchārā^h, chhitā^h, chhitā^h, ek dālī yā chhotā tukrā^h.*
- DĀB'BLE**, *v.* to smear, to spatter, to wet, to play in water, to do any 'thing in a slight manner, to tamper—*Bharnā^h, līpnā^h, chhīraknā^h, bhīgonā^h, gilā k^h, pānī meñ khelnā^h, dab-dūb k^h, koi kām adhūrā k^h, upar-tap-k^h sarihhā koi kām k^h, hāth dālnā^h, hāth lagānā^h. [tapkū^h, hāth dālne w^h, hāth lagāne w^h.*
- DĀB'BLER**, *n.* one who dabbles or meddles—*Pānī meñ khelne w^h, dab-dūb k. w^h, upar-*
- DĀB'CHICK**, *n.* a small water-fowl—*Ek chhotā ābī murg—Ek chhotā jalacharapakshi.*
- DĀB**, *n.* (adept) one expert at any thing, an artist—*Hosh-yār shakhsh, kāri-gar—Nipun patu wā daksh jan, silpakār.*
- DĀCE**, *n.* a small river fish—*Ek bhānt ki chhotā machhli^h.*
- DĀC'TYL**, *n.* (Gr. *daktulos*) a poetic foot consisting of one long syllable and two short ones—*Nazm meñ ek rukn kā nām jismēñ tīn hije yā juz hote hañ pahilā lambā aur dūsrē do chhote—Bhagan.*
- DAC-TYL'IC**, *a.* relating to the dactyl—*Nazm meñ aisc rukn ke mutā'alliq ki jismēñ tīn hije yā juz hote hañ pahilā lambā aur dūsrē do chhote—Bhaganavishayak, bhagapa-sambandhi. [avilambitavākya-kavitārachak.*
- DĀC'TY-LIST**, *n.* one who writes flowing verses—*Fasīh yā lassān shā'ir—Vāgdrutakari.*
- DĀC-TY-LŌI'O-GY**, *n.* the art of conversing by the hands—*Anguliyoñ se khyātoñ ke bat-lāne kā hunar, hāthoñ ke ishāre se guft-gū karne kā hunar—Angulisauketabhāshā, anguliyoñ ke sañket se bāchtit karne ki kalā, karapallavibhāshā.*
- DĀD**, **DĀN'DY**, *n.* (da, da^h) father—*Bāp^h, bābā^h.*
- DĀ'DĀL**, **dē'dal**, *a.* (L. *Dædalus*) variegated, skilful—*Gūn-ā-gūn, rang-ā-rang, hosh-yār, hunar-mand, kār shīnās—Chitravichitra, nānāprakār, bahuvīdh, daksh, nipun, pravin, gunī. [jātiyapushp.*
- DĀF'FO-DIL**, **DĀF'FO-DIL-LY**, *n.* (Gr. *asphodelos*?) a flower—*Nargis, hīrwag—Utpala-*
- DĀG'GER**, *n.* (Fr. *dague*) a short sword—*Khanjar, katār^h, chhurā^h, bichhwa^h, bichhuā^h. [khinchaval^h.*
- DĀG'GERS-DRĀW-ING**, *n.* approach to open violence—*Chhurā niklaual^h, kaṭ ar yā bichhuā*
- DĀG'GLE**, *v.* (Dan. *dag*?) to trail in mire or water, to run through wet or dirt—*Lathernā^h, k ch yā pānī meñ ghasnā^h, sauñdū^h, pānī yā kich meñ hakar daurnā^h.*
- DĀG'GLE-TAIL**, **DĀG'TAILED**, *a.* bemired, bespattered, trailed in mud—*Kich meñ dhārā*
- DĀIL'LY**. See under **DAY**. [huā^h, kichar meñ sauñdā huā^h, lathērā huā^h.]
- DĀIN'TY**, *a.* (L. *dens*?) delicious, nice, succamish, scrupulous, elegant, affectedly fine; *n.* something nice or delicate—*Laziz, nāfis, lat'f, khush-zāigā, mazc-dūr, bārik, dush-wār-pasand, mirzā-mizāj, nak-charhā^h, pasand karne meñ raswānī, sāhib-i-ihitiyāt, pākizā, nāznīn, tuhfa, nāzuk, nakhre-bāzī ke sāth khūb yā khāssa; n. tuhfa, nī'mat, laziz shai—Suswādū, suras, sukhādyā, sūkslm, machhlāh, tiraskiri, dustoshaniyā, sūksmadarai, sūksmāchārī, sūnsayi, uttam, achchhlā, sukumār, sukuwār, komal, banāwat wā aīnth-marar ke sāth achchhlā; n. suswādū padārth, sukhādyā dravya.*
- DĀIN'TY-LY**, *ad.* delicately, nicely fastidiously—*Nafāsāt yā nazākat se, pākizagi yā khūbi se, mirzā-mizājī se, khush-dimāgi se—Komalatā se, sukumārī wā sukuwārī se, sūksm-matā se, suthrāī se, bhalāī se, dustoshaniyatā se, nakcharhāhat se.*
- DĀIN'TY-NESS**, *n.* delicacy, fastidiousness—*Lazāzat, nazākat, latāfat. khush-dimāgi, mirzā-mizājī—Komalatā, mridutā, lāvanya. vilās, sūksm-matā, sukumārī wā sukuwārī, suswādūtā, nakcharhāhat, dustoshaniyatā*
- DĀIR'Y**, *n.* (Sw. *dug*) a place where milk is kept and made into butter and cheese, a milk farm—*Dūdūh kā ghar^h, dūdūh rakkne aur dahi mathne kā ghar^h.*
- DĀIR'Y-MĀID**, *n.* a female servant who manages the dairy—*Āhīrī^h, ghar ke dūdūh-dahi ki rakhwālīn^h.*
- DĀIS'Y**, *n.* (S. *darg, eage*) a flower—*Gul-l-bahār—Vasant ritu kā ek viśesh phūl.*
- DĀIS'IED**, *a.* full of daisies—*Gul-l-bahār se pur yā bhārā huā—Vasant ritu ke ek viśesh phūl se bharā huā.*
- DĀLE**, *n.* (D. *dal*) a space between hills—*Darī^h, ghātī^h, dara yā darra.*
- DĀL'LY**, *v.* (D. *dollen*) to trifle, to fondle, to sport, to dely—*Tāpā-toi k^h, rāw-chāw k^h, dulār k^h, lār-pyār k^h, kalol k^h, khelnā^h, dhil k^h, ber k^h.*
- DĀL'LI-ANÇE**, *n.* mutual caresses, acts of fondness, delay—*Rāw-chāw^h, hāv-bhāv^h, chūmā-chātī^h, chūmā-chūmī^h, dulār^h, rang-rās^h, dulār-pyār^h, lār-pyār^h, dhil^h, ber^h.*
- DĀL'LI-ER**, *n.* a trifier, a fondler—*Tāpā-toi k. w^h, rāw-chāw k. w^h, dulār k. w^h, lār-pyār k. w^h, hāv-bhāv k. w^h, rang-rās k. w.*
- DĀM**, *n.* (Fr. *dame*) a female parent—*Mā^h, matārī^h, mahtārī^h.*
- DĀM**, *v.* (S. *demman*) to confine water; *n.* a mole or bank to confine water—*Pānī ke rok ke liye bāndh bāndhnā^h, bāndh bāndhnā^h; n. bāndh^h.*

DĀM'AGE, n. (L. *damnum*) mischief, hurt, loss; *pl.* compensation for mischief or loss; *v.* to injure, to impair—*Khāsarat, zarar, āseb, khalal, harj, qabāhat, kharābi, pāc-mālī, ziyān, nuqsān*; *pl. tāwān*; *v. nuqsān pakūchānā, khasarat k., khalal dālnā, ziyān k., kharāb k.*—*Burāi, khotāi, kshatī, bigar, apakār, ghātā, toṭā, hāni*; *pl. dāñ, kshatipūran*; *v. kshatī k., hānī k., bigārnā.*

DĀM'AGE-A-BLK, a. that may be damaged—*Bigar jāne ke qābil, kharāb ho jāne ke laig, jiske nuqsān yā ziyān hone kā ihtimāl ho, jiskā nuqsān ho sakē*—*Bigar jīne ke yogya, kshatiksham, jiski hānī hone kā sambhav ho, jis dravya ki hānī ho sakai.*

DĀM'A-SCĒNE, n. (L. *Damascus*) a species of plum—*Ek qism kā ber yā bair*—*Ek jāti kā ber wā buir.*

DĀM'ASE, n. figured linen or silk; *v.* to form flowers on stuffs, to variegate—*Jām-dānī yā mushajjar*; *v. mushajjar binnā, būte-dār binnā, gūn-ā-gūn k., rang-ā-rang k.*—*Jis vastra wā patta par phūl būte kārhe hoñ*; *v. kapron par phūl būte kārhū, chitra-vichitra k.*

DĀM'AS-KIN, n. a sabre—*Tegā, teq*—*Kharg.*

DĀM'ASK-ROSE, n. a red rose—*Ek lāl gul, ek surkh gulāb*—*Raktajavā, hemapushp.*

DĀME, n. (Fr.) a lady, a mistress of a family—*Bibi, ahliya, khānam*—*Āryā, grihinī, kartrī.*

DAMN, dām, v. (L. *damno*) to doom to eternal t. ments, to curse, to condemn—*Jahannam ko bhejnā, mal'ūn k., la'nat k., rāhda k., uqūbat ke qābil yā gunāh-yār thakrānā, hañ' r yā khufif thakrānā*—*Narak meñ jāne kā sūp d., narak meñ parne kā arthāt anant dukh bhogne kā sūp d., kosana, dhikkārā, phitkārā, doshī aparādhi wā adham thahīnī.*

DĀM'NA-BLK, a. deserving damnation—*La'natī, makrūh, jahannamī, zabūn, jahannam ko jāne ke laig*—*Narak meñ girne ke yogya, narakadāpārha, atidusht, anant kashṭ jāne ke yogya, garhit.*

DĀM'NA-BLE-NESS, n. state of being damnable—*Jahannam ko jāne ki liyāqat, la'natī yā makrūh hone ki liyāqat yā hālat*—*Narak meñ girne ki योग्या, narakadāpār-hatī, anant kashṭ jāne ki योग्या.*

DĀM'NA-BLY, ad. in a damnable manner—*Jahannam ko jāne ki liyāqat se, karāhiyāt se, la'nat se*—*Narak meñ girne ki योग्या se, narakadāpārhatapūrvak, aisi rīti se ki jismeñ narak meñ pare.*

DAM-NĀTION, n. exclusion from divine mercy, condemnation, state of eternal torment—*La'nat-i-Khudā, la'nat-i-Ilāh, la'nat, bad-āqibat, qin-intihā' uqūbat*—*Isvarakripā-vahishkaran, Isvar ki kripā se prithakkarān, dhikkār, phitkār, narakagaman, anantayātana, narakayātana.*

DĀM'NA-TO-RY, a. containing condemnation—*La'nat-āmez*—*Dhikkāramay, phitkāramay.*

DĀM'NED, p. a. hateful, detestable, abhorred—*Mal'ūn, la'nat, dozakhī, jahannamī, makrūh, magrūb*—*Ghīn kiye jāne ke yogya, garhaniya, ghrīnārha, narakagat, narakapāt, abhiśapt, kosi gayā, dhikkārā gayā, phitkārā gayā.*

DĀM'NI-FY, v. to injure, to cause loss—*Khāsarat k., ziyān k., nuqsān pakūchānā*—*Kshatī k., bigārnī, hānī k.*

DĀM'NING-NESS, n. tendency to procure damnation—*La'nat-i-Khudā hasil karne ki rag-bat*—*Isvarakripāvahishkaran sampadan karne ki pravritti, Isvar ki kripā se phitkār wā dhikkār sampadan karne ki pravritti.*

DĀMP, a. (D) moist, wet, foggy, dejected; *n.* moisture, fog, dejection; *v.* to moisten, to wet, to depress, to discourage—*Nam, martub, tar, kuhāsā-pur, qam-gūn, sir-faro, āzurda*; *n. tarī, nami, kuhāsa^b, bul'hār, khusā-dilī, dil-girī, malāl*; *v. nam k., tar k., sayd k., dil-gir k., āfsurda k., dil tornī*—*Odā, ārdra, sikhlayā, gilā, bhigā, dhuñdhilī, kohāsā-may, udās, mlān, klānt, muñh latkāye*; *n. ārdratā, sikhāw, gilāi wā gilāpan. odāi wā odāpan, bhāph, vāshp, kuhirā, udāsi, mlānī, mlānatā*; *v. odā k., ārdra k., gilā k., bhigona, udās k., man tornā.* [kuchh odā, sikhlayā, gilā.

DĀMP'ISH, a. inclining to wet, moist—*Kisī qadr martub, nam*—*Kinchit ārdra kuchh*

DĀMP'ISH-NESS, n. tendency to wetness—*Kisī qadr nami yā tarī*—*Kinchit ārdratā, kuchh kuchh gilāpan wā odāpan.* [Ārdratī, odāpan, gilāpan, dhuñdhilāpan, ghañgoratī.

DĀMP'NESS, n. moisture, fogginess—*Namī, tarī, rutibat, kohāsā-purī, dhuñdhilāi^b*—

DĀMP'Y, a. moist, dejected—*Nam, tar, āzurda, āfsurda*—*Ārdra, odā, gilā, bhigā, udās, mlān.* [aurat, larī^b—*Yuvatī, anbyāhī strī, kumārī, chhokri.*

DĀM'SEL, n. (Fr. *damoiselle*) a young woman, a girl—*Do-shiza, nau-javān an-'yāhi*

DĀM'SON, dām'zn. See DAMASCENE.

DANCE, v. (Fr. *danser*) to leap or move with measured steps; *n.* a regulated movement of the feet, a motion of one or many in concert—*Nāchnā^b*; *n. nāch^b.*

DĀN'GER, n. one who practises dancing—*Nāchne w^b, nachwaiyā^b.*

DĀN'GING, n. a moving with steps to music—*Nāch^b.*

DĀN'GING-MĀS-TER, n. one who teaches dancing—*Nāch sikhāne kā ustād*—*Nāch sikhāne kā guru, nrityāchārya, nrityasikshak, nrityaguru.*

DĀN'ČINA-SCHÓOL, *n.* a place where dancing is taught—*Nách sikháne ká gharⁿ*—Nṛitya-sikshanaśālā, nṛityaśālā. [sikh ke dānt wā hotā haⁿ—Sinhaparni.]

DĀN-DE-L'ON, *n.* (Fr. *dent, de, lion*) a plant—*Ek paudhāⁿ, ek chhotā per jiskā pattā*

DĀN'DLE, *v.* (Ger. *tandeln*) to move a child up and down, to fondle, to delay—*Lar-ke ko hāth par hilānā yā uchhālānāⁿ, dulār kⁿ, dularānāⁿ, lār-pyār kⁿ, dhil kⁿ, ber kⁿ.*

DĀN'DY, *n.* (Fr. *dandin*) a fop—*Chhailāⁿ, chikaniyāⁿ, albelāⁿ.* [bāwni.]

DĀN'DI-PRAT, *n.* a conceited little fellow—*Ek khud-lān bāwnāⁿ*—*Ek dimbhī wā dambhī*

DĀNE, *n.* a native of Denmark—*Denmārk ke mulk ká gāshandaⁿ*—Denmārk desījan.

DĀN'ISH, *a.* relating to the Danes—*Denmārk ke mulk ke mutā'ullīq, Denmārk ke mulk*

ke bāshandōn ke mutā'ullīq—Denmārk deśī. Denmārk desījanasambandhī.

DĀNE'GELT, *n.* tribute paid to the Danes—*Ek kharāj yā mahsil jo Denmārk ke logon*

ko diyā jātā thā—*Ek kar jo Denmārk desījanon ko diyā jātā thā.*

DĀN'GER, *n.* (Fr.) risk, hazard, peril—*Khatra, āfat, khauf*—Jokhim, āpad, vipatti, dar, saukā, bhay, vighna.

DĀN'GER-LESS, *a.* without hazard—*Be-khatra, be-āfat*—Binjokhim, nihānāⁿ, nirvighna.

DĀN'GER-OUS, *a.* hazardous, perilous—*Khatar-nāk, pur-āfat, khauf-nāk, mahltār*—

Saūkājanak, bhayanīkar, jokhim ká, bhayanak, darauna, saūsayasth, bhayākrant.

DĀN'GER-OUS-LY, *ad.* hazardingly, perilously—*Khatre se, khauf yā dahshat se*—Jokhim

se, saūkāpūrvak, aisi riti se ki jismein bhay wā dar ho.

DĀN'GER-OUS-NESS, *n.* hazard, peril—*Khatra, āfat, khauf, khatar-nāki*—Jokhim,

saūkā, bhay, dar, bhayanakatwa. [rahnāⁿ, pichhā pakre rahnāⁿ.]

DĀN'GLE, *v.* (Dan. *dingler*) to hang loose, to follow—*Latakānāⁿ, hilāgnāⁿ, pichhe lage*

DĀN'GLER, *n.* one who dangles or hangs about—*Pichh-lagāⁿ.*

DĀNK, *a.* (Ger. *tunken*) damp, moist—*Nam, tar*—Odā, āndra, silulāyā, gilā.

DĀNK'ISH, *a.* somewhat dank—*Kisi qadr nam yā tar*—Kinchit āndra, kuchh kuchh

odā wā gilā. [w., parosne wⁿ.]

DĀP'I-FER, *n.* (I. *dapes, fero*) one who brings meat to the table—*Mez par khānā lāne*

DĀP'PER, *a.* (D.) little and active, neat—*Natā aur chālāk, khāssa*—Thiṅgnā aur cha-

pal, sutharā.

DĀP'PLE, *a.* (apple ?) marked with various colours, streaked; *v.* to streak, to variegate

—*Gūn-ā-gūn, rang-ā-rang, lahar-dār*; *v. lahar-dār k., gūn-ā-gūn yā rang-ā-rang k.*—

Nānāvārī, chitravichitra, lahariyā; *v. lahariyā k., chitravichitra k., nānāvārī k.*

DĀRE, *v.* (S. *dear*) to have courage for any purpose, not to be afraid, *p. t.* DŪRST—

Jurat k., himmat yā mardānagi rakhnāⁿ, khauf-cada na h.—Sāhas k., hiyāw rakhnāⁿ,

nirbhay h.

DĀRE, *v.* to challenge, to defy—*Hānkānāⁿ, lalkārnāⁿ, dhāmkanāⁿ.*

DĀR'ER, *n.* one who dares or defies—*Jurat k. w., himmat yā mardānagi rakhne w.,*

hānkne wⁿ.—Sāhas k. w., hiyāw rakhne w., lalkārne w., dhāmkanē w.

DĀR'ING, *a.* bold, adventurous, fearless—*Diler, mardāna, shujāⁿ, jurī, himmat, be-*

khauf—Dhrist, dhithā, sāhasik, sāhasī, nirbhay, nidar.

DĀR'ING-LY, *ad.* boldly, courageously—*Dilerī se, shujā't se, buhādūrāna, himmat se,*

be-khauf—Sāhas se, sāhasapūrvak, nirbhay, nidar, dhithāī se.

DĀR'ING-NESS, *n.* boldness, fearlessness—*Dilerī, himmat, mardānagi, be-khaufī, be-bāki*—

Sāhas, dhithāī, dhristatā, vīratā, nirbhayatwa, dhithāī.

DĀRK, *a.* (S. *deore*) wanting light, not of a vivid colour, obscure, gloomy; *n.* want

of light, obscurity—*Tārik, tira, siyāh, muglaq, mushkil, posh da, afsurdā-dil yā sarī-*

dil k. w., zabān-āsār kā; n. tārikī, tiragi, jahālūt—Andherā, andhakāramay, krishh,

kālā, gūbh, āspasht, chhipā, mantor, bure lakshyaon kā; *n. andhakār, gūbhata,*

āspashtatā, ajñān.

DĀR'KEN, dār'kn, *v.* to make dark—*Tārik k. yā h.*—Andherā k. wā h.

DĀR'KEN-ER, *n.* one that darkens—*Andherā k. wⁿ.*

DĀRK'ISH, *a.* approaching to dark, dusky—*Kisi qadr tārik, dhūmlāⁿ*—Kuchh kuchh

andherā, dhundhlā. [wā ujiyārā, tamovartī, andhakāravartī.]

DĀRK'LING, *a.* being in the dark—*Tārikī meñ, be-roshnī*—Andhiyāre meñ, bin ujiyālā

DĀRK'LY, *ad.* obscurely, blindly—*Iqlāq se, dushwār-fahmī se, nā-bināī se, andhlā-pan seⁿ*

—Gūbhātā se, nigūbhātpūrvak, āspasht rūp se, andhavat, andhlāī se, andhepan se.

DĀRK'NESS, *n.* absence of light, obscurity—*Tārikī, tiragi, iqlāq, dushwār-fahmī, jahā-*

lūt—Andherā, andhiyāre, andhakār, timir, gūbhātā, āspashtatā, ajñānatā.

DĀRK'OME, *a.* gloomy, obscure—*Tārik, tira, dhūmlāⁿ*—Andherā, andhakāramay, ghor,

dhundhlā.

DĀRK'ŌUSE, *n.* a madhouse—*Pāgal-khāna, divāna-khāna*—Unmattālay, pāgalghar.

DĀRK'WORK-ING, *a.* working in secret—*Poshidagi yā tārikī meñ kām kartā huā*—

Chhipkar wā andhere meñ kām kartā huā.

DĀR'LING, *a.* (S. *dyre*) beloved, favourite; *n.* one much beloved—*Mahbūb, 'azīz; n.*

chushm-o-chirāq, laḥt-i-jigar—Priyatam, hridayapriya, pyārā, lāl; *n. lārlā, dulārā.*

- DĀRN**, *v.* (W.) to mend a rent or hole—*Chir ko marammat k.*, *rafu k.*—Kape ki chir ko tākna wā bhar d. [rai wā tahkai, phate hue kappon ko tākna.]
- DĀRN'ING**, *n.* the act of mending holes—*Rafu-gari*—Phate wā jhara hue kape ki bha-
- DĀR'NEL**, *n.* a weed—*Ek bhānt ki ghās*^h.
- DART**, *n.* (Fr. *dard*) a weapon thrown by the hand; *v.* to throw, to emit—*Bhālā^h, barchhi^h, barc^h hā^h, sāng^h, ballam^h; v. pheinknā^h, chalānā^h, chhorna^h.*
- DART'ER**, *n.* one who throws a dart—*Bhālā barchhi sāng yā ballam chalāne w^h.*
- DASH**, *v.* (Sw. *daska*) to strike against, to break, to besprinkle, to mingle, to sketch in haste, to obliterate, to confound, to fly off, to rush; *n.* collision, a blow, admixture, a mark in writing (—)—*Takkar mārānā^h, takrānā^h, patakānā^h, de-mārānā^h, tor-nā^h, chūr-chūr k^h, bhar-dālānā^h, chhipaknā^h, milānā^h, mejharnā^h, utāvlī meñ dāul banānā yā chitra khāchnā^h, metnā^h, kāt d^h, ghubrānā^h, dabānā^h, chhalaknā^h, tūt-pornā^h, jhapatnā^h; n. takkur^h, thakkar^h, dhakkā^h, milāw^h, likhne meñ ek aisi chīn-hāñ jaise yāh sidhi lakir^h—^{ne w^h}, utāwlā^h, kapbariyā^h.*
- DĀSH'ING**, *a.* rushing carelessly, precipitate—*Ni-dharak jhapate yā dharadharte chul-*
- DĀS'TARD**, *n.* (S. *adastrigan*) a coward; *a.* cowardly; *v.* to intimidate—*Buz-dil, nā-mard; a. buz-dilā, nā-mardā; v. buz-dil k., khauf dikhānā, himmat tornā*—Darpok-nā, kupurush; *a.* kāyar, kātar, bhīru; *v.* darpoknā banāwā wā k., darwānā, bhay dikhānā, dhāmkanā. [dar dikhānā^h.
- DĀS'TAR-DĪZE**, *v.* to intimidate, to terrify—*Parānā^h, dhāmkanā^h, darwānā^h, dahlānā,*
- DĀS'TARD-LY**, *a.* cowardly, timorous, mean—*Buz-dilā, nā-mardā, kamina, razila, dīn*—Kāyar, kādar, kātar, jī kā kachchā, darpoknā, darālū, adham, nich. [darpan]
- DĀS'TARD-LI-NESS**, *n.* cowardliness—*Buz-dilī, nā-mardī*—Darpoknāpan, leñripan, gi-
- DĀS'TAR-DY**, *n.* cowardliness, timorousness—*Buz-dilī, kādar-pun^h, nā-mardī*—Kāyar-pan, darpoknāpan, jī kī kachāī, kādarāī.
- DATE**, *n.* (L. *datum*) the time at which a letter is written or an event happens, a stipulated time, duration, continuance; *v.* to note the time, to reckon, to begin—*Tārīkh, mu'atyan yā muqarrar waqt, dāwām, khatāw^h; v. tārīkh d., shumar k., shurū^h k.*—Tithi, miti, kisi patia ke likhne wā kisi ghatnā ke hone kā kāl, nirūpit kāl, nīschit samay, kālāvadhī, thahāw, tikhāw; *v.* tithi wā miti dālnā wā likhā, gūnā, gupānā, k., ānambh k. [waqt kā—Binā tithi miti wā kisi nirūpit kāl kā, tithibhīn.]
- DATE'LESS**, *a.* without a date or fixed term—*Be-tārīkh, binā kisi tārīkh yā mu'atyan*
- DĀT'ER**, *n.* one who dates writings—*Tārīkh likhne w.*—Tithi wā miti chaphāne w. wā dāne w.
- DĀ'TA-RY**, *n.* an officer of the chancery at Rome, the office of a datary—*Shahr-i-Rom ki bari kachahri kā ek uhda-dār, shahr-i-Rom ki bari kachahri ke ek uhda dār kā kām*—Rom nagar kī pradhān kachahri kā ek adhikāri, Rom nagar kī pradhān kachahri ke adhikāri kā pal.
- DĀ'TIVE**, *a.* the epithet of the case that signifies the person to whom any thing is given—*Muf'ul-bihī, hālat i-nasabī*—Sampradānakarak, chaturthī vibhakt.
- DĀ'TUM**, *n.* a truth granted—*pl. DĀ'TA—Maqbūl, haqiqat, jo haqiqat farz ki jāy—Jo bāt mām lī jāy, swikrit tattwa.*
- DĀTE**, *n.* (Gr. *daktulos*) the fruit of a species of palm tree—*Khurma—Chhuhārā.*
- DĀUB**, *v.* (W. *dubare*) to smear, to paint coarsely; *n.* a coarse painting—*Bharnā^h, les-nā^h, potnā^h, lipnā^h, lagānā^h, kisi chitra meñ adhūre-pan se rang bharnā^h; n. kisi chitra meñ adhūri yā nikammi rang blurāi^h. [ne w^h.*
- DĀUB'ER**, *n.* one who daubs—*Bhurne lesne lipne yā potne w^h, adhūre-pan se rang bhar-*
- DĀUB'ER-Y**, *n.* any thing artful—*Hikmatī yā farbi shai—Yukti wā chhal ki vastu.*
- DĀUB'ING**, *n.* plaster, mortar, paint—*Lep^h, pot^h, poti^h, lei^h, lei^h, rang^h.*
- DĀUB'Y**, *a.* glutinous, viscous, adhesive—*Chipchipā^h, laslāsā^h, lablabā^h. [kanyā^h, putri^h.*
- DAUGHT'ER**, *dā'ter*, *n.* (S. *dohtor*) a female child, a female descendant—*Larkī^h, betī^h,*
- DAUGH'TER-LY**, *a.* like a daughter—*Larkī yā betī sī^h, betī sariikhī^h.*
- DAUGH'TER-LI-NESS**, *n.* the quality or state of a daughter—*Betī kī khāsiyat yā hālat—Kanyā kī dāsā wā dharm. [dabkanā^h, dhāmkanā^h.*
- DĀUNT**, *v.* (L. *domito* f) to discourage, to frighten, to intimidate—*Parānā^h, dahlānā,*
- DĀUNT'LESS**, *a.* fearless, bold—*Be-dar, ni-dar^h, ni-dharak^h, diler—Nirbhay, sāhasī.*
- DĀUNT'LESS-NESS**, *n.* fearlessness—*Be-bāki, be-khaufi—Nidharaki, nirbhayata, abhay.*
- DĀU'PHIN**, *n.* (Fr.) the heir apparent to the crown of France—*Frāns ke mulk kā wali-ahd—Frāns deś kī yuvarāj. [deś ke yuvarāj] ki patni.*
- DĀU'PHIN-ESS**, *n.* the wife of the dauphin—*Frāns ke mulk ke wali-ahd kī bibi—Frāns*
- DĀW**, *n.* a bird—*Ek bhānt ki chiriyā^h, kagelā^h, kauwā^h.*
- DĀW'ISH**, *a.* like a daw—*Kauwe yā kagele sā^h.*
- DĀW'DLE**, *v.* to waste time, to trifle—*Waqt bar-bād k., tazi-i-augāt k., khelnā^h—Vrithā kālākshay k., kāl gañwānā, tūpātōi k.*
- DĀWN**, *v.* (S. *dagian*) to begin to grow light, to glimmer, to open; *n.* break of day, beginning, rise—*Subh hone lagnā, nūr kā tarqā hone lagnā yā h., jhilmilānā^h,*

- zakhir hone lagni*; n. *subh, nūr ká tarká, shurū, ibtidā*—Pau phatná, tarká h, din nikalná, bhor h., tūmtimáná, dikhlaí pañe lagná, árambh h.; n. bhor, tarká, prátahkál, arunoday, árambh, uday. [kál, bhor.
- DÁWN'ING**, n. break of day, morning—*Nūr ká tarká, subh*—Arunoday, tarká, práta-h.
- DÁY**, v. (S. *daag*) the time between the rising and setting of the sun, the time from noon to noon or midnight to midnight, light, sunshine, life, an appointed time, an age, a contest—*Áftáb ke tulú se gurūb tak ká zamána, roz, do-pahar se dúse do-pahar tak ká zamána, ádhí rát se áyada ádhí rát tak ká zamána, roshni, dhūp^h, zindagi, mu'ai-yan waqt, ek zamána, qaziya, munáqasha*—Din, divas, sūryoday se sūryast tak ká kál, dopahar se dúse dopahar tak ká kál, ádhí rát se dúseri ádhí rát tak ká kál, dipti, prabhá, añjor, ghám, áyu, nisehit wá nirupit kál, yug, samay, jhagrá, tañtá.
- DÁI'LY**, a. happening every day; ad. every day, very often—*Har-roza, roz-marra*; ad. *har-roz, roz-du-roz, roz-roz, aksar*—Dinwári, dainik, áhnik, daivasik, pratidin ká; ad. din din, pratidin, bahudhá.
- DÁY'BEN**, n. a couch for rest during the day—*Din ká bichhauná^h, din ká palang^h.*
- DÁY'BOOK**, n. a daily register of mercantile transactions—*Roz-námcha, roz-náma*—Khasrá.
- DÁY'BREÁK**, n. first appearance of light, dawn—*Subh, tarká^h*—Bhor, prátahkál, aru-noday, prabhát. [ká sapnā, sachet avasthá ká swapna
- DÁY'DREAM**, n. a vision to the waking senses—*Din ká khwab, be-dári ká khwab*—Din
- DÁY'LÁ-BOUR**, n. labour by the day—*Din-bhar ká mazdúri yá mihnát*—Din bhar ká kám, din bhar ká thike ká kám, dainikakarm.
- DÁY'LÁ-BOUR-ER**, n. one who works by the day—*Mazdúr, rozina-dár mazdúr, din ko kám k. w^h*—Dinwári thikahí, din ko jo thike par kám kartá hai, dainikakarmakar.
- DÁY'LIGHT**, n. the light of day—*Roz-raushan, áftáb kí roshni*—Din kí jyoti, dinajyoti, sūry ká ujálá.
- DÁYS MAN**, n. an umpire, a mediator—*Sális, darmiyáni*—Bichwáni, bichwai, madhyasth.
- DÁY'PRING**, n. the rise of the day, dawn—*Tarká^h, bhor^h.*
- DÁY'STAR**, n. the morning star—*Subh ká sitára, zuhra, náhíd*—Bhor ká nakshatra, prabhátanakshatra, súkra. [waqt—Din ká kál, dinakál, ravikál.
- DÁY'TIME**, n. time in which there is light—*Waqt-i-roz, roz ká waqt, din ko^h, din ke*
- DÁY'WORK**, work imposed by the day—*Din bhar kí mazdúri yá mihnát*—Din bhar ká kám, din bhar ká thike kí kám, divasakarm, divakarm.
- DÁZE**, v. (S. *dhua*?) to overpower with light, to blind by too strong a light—*Ziyáda roshni se nazar ko rokná, niháyut kapi roshni se andhá k.*—Adhik jyoti se andhá wá chuñdhlá k.
- DÁZ'ZLE**, v. to overpower with light, to surprise with splendour, to be overpowered by light—*Ziyáda roshni se nazar ko rokná, niháyut kapi roshni se andhá k. yá chubhná, chuñdhliyaná^h*—Adhik jyoti se andhá wá chuñdhlá k, tinniráná.
- DÁZ'ZLING**, p. a. striking with splendour—*Niháyut kapi roshni se andhá k. w. yá nazar ko rokne w., niháyut tabáñ*—Atitaijas, durálok.
- DÁZ'ZLING-LY**, ad. in a manner to dazzle—*Ziyáda roshni se nazar ko rokne ke taur se, niháyut kapi roshni se andhá karne ke taur se*—Autej se chuñdhlá wá andhá karne kí ríti se.
- DEA'CON**, dā'kn, v. (Gr. *dia, koneo*) one of the lowest order of the clergy, an overseer of the poor, the master of an incorporated company—*Pádríyon ke sah se niche darje ká ek 'uhda-dár, muhtájón aur garibón ká nigáh-bán, ek qism kí jam'at yá guroh ká sar-dár*—Sab se niche varg ká purohit, daridriyon ká rakshak wá adhikári, ek prakár ke jathe ká adbhishthátá wá mukhiyá. [purohitin
- DEA'CON-ESS**, n. a female deacon—*Sab se niche darje kí pádrin*—Sab se niche varg kí
- DEA'CON-RY**, **DEA'CON-SHIP**, n. the office of a deacon—*Sab se niche darje ke pádrí ká 'uhda, muhtájón aur garibón ke nigáh-bán ká 'uhda, ek qism kí jam'at yá guroh ke sar-dár ká 'uhda*—Sab se niche varg ke purohit ká pad, din aur daridriyon ke rakshak wá adhikári ká pad, ek prakár ke jathe kí mukhiyá.
- DEAD**, a. (S.) deprived of life, inanimate, motionless, dull, still, tasteless; n. dead men, a still time, depth—*Murda, mardár, be-ján, be-harakat, sákín, sust, sun^h, gárhá^h, gahirá^h, be-maza, be-záigá*; n. murde, niháyut turki yá sannáte ká waqt, bíchó-bích yá bíchón-bích^h, gahirá^h—Múá, mará, mrít, nirjiv, vichetan, pranábin, atál, nischál, mand, nistej, sunsán, gajhin, gambhír, phiká, utará, niras, swádahin; n. mare log, múe log, mrít jan, sannáte ká samay, madhyakál, madhya.
- DEAD'EN**, v. to deprive of force or sensation, to make vapid or spiritless—*Kam-zor k., pash-murda k., be-hiss k., be-maza k., be-záigá k.*—Durbal k., nirbal k., sun k., nistej k., phiká k., niras k. [mrítavat,
- DEAD'LY**, a. resembling what is dead—*Murda sá, murda aísá*—Múe wá mare sarikhá,
- DEAD'LY**, a. destructive, mortal; ad. mortally, implacably—*Qátíl, halákú, muhlík*; ad. *bá-halákí, halákát se, muhlíkána, qátíl taur se, jáni 'adawat se, be-rahni se*—Násak, pranánásak; ad. pranánásapúrvak, mahádvesh se, káthoratá se, atoshamiyatá se.

- DĒAD'LI-HOOD**, *n.* the state of the dead—*Murda ki hālat*—*Mūe wā mare ki daśā*.
- DĒAD'LI-NESS**, *n.* the quality of being dead—*Qātil yā muhlik hone ki khāsiyat*—*Nāsak wā prānaghatak hone kā dharm wā guṇ, nāsakatwa*.
- DĒAD'NESS**, *n.* loss of life, frigidity, faintness—*Murda-pan, afsurdagi, susti*—*Prāna-hinātā, nihanehatī, vairāgya, mlani, glāni, nirbalatā, āsakti, niasattwatā*. [ghātak.
- DĒAD'DO-ING**, *a.* destructive, killing—*Qātil, muhlik, halākū*—*Nāsak, prānahāri, prāpa-*
- DĒAD'DRUNK**, *a.* so drunk as to be helpless—*Sar-shār, bad-mast*—*Chūr, pikar achet*.
- DĒAD'HEART-ED**, *a.* having a faint heart—*Sust-dil, pazh-murda-dil*—*MLānaman, dhile ji ki*. (pan.
- DĒAD-HEART'ED-NESS**, *n.* want of fortitude—*Buz-dilī, nā-mardi*—*Jī ki kachāi, kayar-*
- DĒAD'KILLING**, *a.* killing at once—*Ek hi ber mār dāle wā*.
- DĒAD'LIFT**, *n.* a hopeless exigence—*Sakht tangī, aisi zarūrī jismeñ koi chāra na ho*—*Aisi vipatti jismeñ koi upāy na ho, aisi āvaśyakatā jismeñ koi upāy na chale*.
- DĒAD'RECK-ON-ING**, *n.* conjecture of the place where a ship is by the log—*Samundar meñ ba-gair sitāra-bīni ke jahāz ke thikāne kī andāza k.*—*Bīnā surya tarā ādi ke de-*
- DĒAD'STRUCK**, *a.* struck with horror—*Khauf-zada, mutahaiyir*—*Bhay se vyākul, dar ke māre glabrāyā huā, bhayātur, bhayākul*.
- DEAF**, *a.* (S) wanting the sense of hearing, not listening, obscurely heard—*Bahirā^b, be-iltiyāt, be-lihāz, dhimū āwāz kī, dhimā^b, kam sun partā huā^b*—*Badhīr, amanoyogi, dhyan na detā huā, adhūrā sun partā huā, dabe hue sabb kā*.
- DEAF'EN**, *v.* to make deaf—*Bahirā k^b, bahirā banānā^b, kīn phornā^b*.
- DEAF'NESS**, *n.* want of power to hear—*Bahirāi^b, bahira-pan^b*.
- DEAL**, *n.* (S. *deal*) a part, a quantity, a, thin plank ; *v.* to distribute, to traffic, to inter-
- DEAL'ING**, *n.* action, intercourse, traffic—*Kār, kār-o-bār, kūr-bār, rawish, sulūk, sar-o-kār, 'alāqā, mu'āmala, tijārat, saudā-garī*—*Kām, kīrya, āchār, ācharan, vyāpār, sañsarg, lenden, mahājani, baniāi, bānījya*. [k.—*Dhula k., dhulāi*.
- DE-AL-BATION**, *n.* (L. *de, albus*) the act of bleaching—*Nikhārnā^b, nikhrāi^b, sufed*
- DE-AM-BU-LATION**, *n.* (L. *de, ambulo*) the act of walking abroad—*Bāhar tahalnā^b, bāhar tahlāw^b*. [tahalne kī jagah^b.
- DE-AM-BU-LA-TO-RY**, *a.* walking abroad ; *n.* a place to walk in—*Bāhar tahalne wā^b* ; *n.*
- DEAN**, *n.* (L. *decanus*) the second dignitary of a diocese—*Imām yā mujtahid kā nāib*—*Pradhānadharmādhyakshādīkār meñ dwitīyapadasth arthāt dūsar padwālā*.
- DEAN'ER-Y**, *n.* the office or house of a dean—*Imām yā mujtahid ke nāib kī uḥda yā makān*—*Pradhānadharmādhyakshādīkār meñ dwitīyapadasth kā adhikār wā ghar*.
- DEAN'SHIP**, *n.* the office and rank of a dean—*Imām yā mujtahid ke nāib kī uḥda aur martaba*—*Pradhānadharmādhyakshādīkār meñ dwitīyapadasth kī adhikār aur gaurav*.
- DEAR**, *a.* (S. *dyre*) beloved, precious, costly, scarce ; *n.* a word of endearment—*'Aziz, mahbūb, besh-qimāt, girān, kam-yāb* ; *n.* muhabbat zāhir karne kī yah lafz hai, 'aziz, mahbūb—*Pyārā, priya, bare mol kā, mahaṅgā, bahumūlyā, durlabh* ; *n.* priya, kānt, pyārā.
- DEAR'LY**, *ad.* with fondness, at a high price—*'Ashiqāna, shauq se, muhabbat se, besh-qimāt se, girānī se*—*Chāh se, pyār se, prem se, mahaṅgā, bare mol se, dur-*
- DEAR'NESS**, *n.* fondness, costliness—*Shauq, muhabbat, girānī, besh-qimātī*—*Chāh, prem,*
- DEARTH**, *n.* scarcity, want, famine—*Kam-yābī, kami, gillat, langrī, ihtiyāj, qaṭt*—*Dur-*
- DEAR'BOUGHT**, *a.* purchased at a high price—*Girān-kharīd*—*Mahaṅge mol kā, bare mol se kinā gaya, dushkrīt*.
- DEAR'LOVED**, *a.* much loved—*Bahut pyār kiyā gayā^b, bahut chāhā gayā^b*.
- DEATH**, *n.* (S.) extinction of life, mortality, manner of dying, state of the dead—*Maut, faut, aḥul, marg, qazā, marne kā taur, murdōn kī hālat*—*Mrityu, mich, maraṇ, kal, marne kā prakār, mare hue logōn kī avasthā wā daśā*.
- DEATH'FUL**, *a.* destructive, murderous—*Qātil, muhlik, khāsh-khawār, khāni*—*Nāsak, prānaghatak, prānantak*. [kā darān wā rūp.
- DEATH'FUL-NESS**, *n.* appearance of death—*Maut yā qazā kī surat*—*Mrityu wā mich*
- DEATH'LESS**, *a.* never-dying, immortal—*Lā zawāl, lā-maut*—*Amar, amarapiya, anant*.
- DEATH'LIKE**, *a.* resembling death—*Marg-numā, qaut sā*—*Mich aisi, mrityusadris, kālasadris*.

- DEATH BED**, *n.* the bed on which a person dies—*Bistar-i-marg*—*Mrityuśāyā*, *marapaśāyā*.
- DEATHWARD**, *ad.* toward death—*Maut ki taraf*—*Mich* *ki* or *mrityu ki* or *wā* *dig*.
- DEATHWOUNDING**, *a.* portending death—*Maut ke āsar dikhāne w.*, *qazā kā āgam jānāne w.*—*Mrityusūchak*, *mīch* *kā āgam dikhāne w.* [*pranāś-ak*, *prānāśak*].
- DEATHDARTING**, *a.* inflicting death—*Maut dālne w.*, *qātil*, *mukhlīk*—*Mich dālne w.*
- DEATH'S DOOR**, *n.* near approach of death—*Maut ki qarīb āmad*, *qazā kā darwāza*—*Mrityu ki āgaman*, *yamadwār*, *mrityudwār*.
- DEATHSMAN**, *n.* an executioner—*Jallād*, *qātil*—*Badhakarmādhikārī*, *ghātakajan*.
- DEATHSHADOWED**, *a.* encompassed by the shades of death—*Maut ke sāya se ghīrā huā*—*Mich wā mrityu ki chhāyā se ghīrā huā*. [*āgaman kā lakshan*, *mrityulakshan*].
- DEATH'S KEN**, *n.* a sign of approaching death—*Qazā-i-qarīb ki 'ālamat*—*Mrityu ke*
- DEATHWATCH**, *n.* an insect whose noise is supposed to prognosticate death—*Ek qism kā kīrā jiski āwāz se log qiyās karte haiñ ki maut āwēgi*—*Maranāsūchakaśabdakārī* *kit*, *ek prakār kā kit jiske ābd se log anumān karte haiñ ki mrityu kā āgam jān partā hai*. [*mahrūm k.*—*Bāhar k.*, *nikāl dālnā*, *ārnā*, *roknā*, *varjanā*].
- DEBAR**, *v.* (*L. de*, *Fr. barre*) to exclude, to hinder—*Khārīj k.*, *bāz rakhnā*, *man' k.*, *DE-BASE*, *v.* (*L. de*, *basis*) to lower, to degrade, to adulterate—*Past k.*, *zālī k.*, *haqir k.*, *sabuk k.*, *khafīf k.*, *be-ābrū k.*, *dagā' k.*, *nāqis chizōñ se āmezīsh k.*, *khārāb k.*, *khōtā k.*—*Nich wā adham k.*, *tuchhā k.*, *halkā k.*, *sthānabhrasht k.*, *padachyut k.*, *laghu k.*, *milāunī k.*, *milāunī karke chokhī dhātū ko khōtā k.*
- DEBASEMENT**, *n.* the act of debasing—*Tazlīl*, *be-ābrūī*, *sabūki*, *nāqis chiz se āmezīsh*—*Apakarsan*, *apadhwañs*, *avamanānā*, *sthānabhrashtatā*, *halkāī*, *apamānabhāv*, *milāunī*, *milāunī karke chokhī dhātū kā khōtā k.*
- DEBASER**, *n.* one who debases—*Zalīl k. w.*, *be-ābrū k. w.*, *nāqis chiz se āmezīsh karke khōtā k. w.*, *khārāb k. w.*—*Nich wā adham k. w.*, *tuchhā k. w.*, *halkā k. w.*, *sthānabhrasht k. w.*, *padachyut k. w.*, *milāunī karke khōtā k. w.*
- DEBATE**, *v.* (*L. de*, *battere*) to dispute, to contest, to deliberate; *n.* a dispute, a quarrel, a contest—*Bahs k.*, *bahasnā*, *takrār k.*, *mubāhāsa k.*, *gaur k.*, *taammul k.*; *n.* *mubāhāsa*, *qaziya*, *bahs*, *takrār*—*Vādānuvād k.*, *śāstrārth k.*, *kalah k.*, *kachkach k.*, *jhagrā k.*, *vichāranā*, *sochanā*; *n.* *vādānuvād*, *śāstrārth*, *jhagrā*, *tañtī*, *bakherā*, *kalah*. [*jāne ke qābil*—*Vivādāniya*, *vichāranīya*, *vitarkya*].
- DEBATEABLE**, *a.* subject to debate—*Mubāhāsa-pazīr*, *jis par bahs ho sake*, *gaur kiye*
- DEBATEFUL**, *a.* quarrelsome, contentious—*Jhagrālū^h*, *bakheriyā^h*, *tañtī-vālū^h*.
- DEBATEMENT**, *n.* controversy, combat—*Mubāhāsa*, *takrār*, *jhagrā^h*—*Vādānuvād*, *tañtā*, *bakherā*, *larāī*. [*vādī*, *vichārak*].
- DEBATER**, *n.* a disputant, an arguer—*Mubāhāsa k. w.*, *bahās*, *hujjati*—*Vivādī*, *hetu*
- DEBAUCH**, *v.* (*Fr. debaucher*) to corrupt, to vitiate; *n.* a fit of intemperance, excess, lewdness—*Khārāb k.*, *khvār k.*, *abtar k.*, *āwāra k.*, *harām k.*, *zinā k.*; *n.* *be-ītidālī*, *bad-parhezi*, *ziyādātī*, *bad-masti*, *zinā-kārī*—*Bigārnā*, *pāni utārnā*, *dharma-bhrasht k.*, *bhrasht k.*; *n.* *asañyam*, *aparimitāchār*, *kāmāveś*, *lampatātā*, *ratāsakti*, *luchpanā*.
- DEBAUCHEDLY**, *ad.* in a profligate manner—*Luch-pane se^h*, *shukhe-pan se^h*.
- DEBAUCHEDNESS**, *n.* intemperance, lewdness—*Bad parhezi*, *be-ītidālī*, *zinā-kārī*, *bad-masti*—*Aparimitāchār*, *asañyam*, *kāmāveś*, *lampatātā*, *ratāsakti*, *luchpanā*.
- DEB-AT-CREE**, *dēb-o-shēś*, *n.* a drunkard, a man given to intemperance—*Matwālē^h*, *piakkār^h*, *luchchā^h*, *lampat^h*, *shukhdā^h*. [*w^h*].
- DEBAUCHER**, *n.* one who debauches—*Bigārū^h*, *bigārne w.^h*, *bigār dālne w.^h*, *bhrasht k.*
- DEBAUCHERY**, *n.* intemperance, lewdness—*Bad-parhezi*, *be-ītidālī*, *bad-masti*, *zinā-kārī*—*Aparimitāchār*, *asañyam*, *luchpanā*, *lampatātā*, *kāmāsakti*. [*meñ dālnā*].
- DEBAUCHMENT**, *n.* the act of debauching—*Bigārnā^h*, *bad rāh k.*—*Bhrasht k.*, *kumārg*
- DEBENTURE**, *n.* (*L. debito*) a writing acknowledging a debt—*Ek navāishta jismēñ qarz kā iqbal hotā hai*—*Ek lekhapatra jismēñ rīñ wā dene kā swīkrā rahtā hai*.
- DEBILE**, *a.* (*L. debilis*) weak, feeble—*Kam-zor*, *nā-tawāñ*, *zā'if*—*Durbal*, *nirbal*, *sithilāsakti*, *sithil*. [*k.*—*Durbal k.*, *nirbal k.*, *sithil k.*, *sithilāsakti k.*, *kahīñ k.*]
- DEBILITY**, *v.* to weaken, to enfeeble—*Nā-tawāñ k.*, *kam-zor k.*, *nā-qurwat k.*, *zā'if*
- DEBILITY**, *n.* the act of weakening—*Nā-tawāñ k.*, *kam-zor k.*—*Durbal k.*, *kahīñ k.*, *nirbal k.* [*nirbalatā*, *kahīnatī*, *sithilatā*, *balāsāithilya*, *kahīnāsaktitwa*].
- DEBILITY**, *n.* weakness, feebleness—*Nā-tawāñ*, *kam-zor*, *naqāhat*, *zā'if*—*Durbalatā*, *DEBT*, *n.* (*L. debitum*) the debtor side of an account; *v.* to enter on the debtor side of an account—*Hisāb ki rah taraf jismēñ kharch likhā jātā hai*; *v.* *hisāb meñ kharch ki taraf likhnā*, *kharch meñ likhnā*—*Lekhe khāte wā bahī ki wah or jismēñ jō dhan uthā hai arthāt vyay likhā hai so likhā jātā hai*; *v.* *lekhe khāte wā bahī meñ uthāw wā vyay ki or likhnā wā chāhāñī*.
- DEBT**, *dēt*, *n.* what one person owes to another, what one is obliged to do or suffer—*Qarz*, *fanz*—*Rīñ*, *den*, *udhār*, *dhār*, *lahnā*, *kartavya*, *swakartavya*.

DĒBT'OR, *n.* one who owes to another, the side of an account on which debts are charged — *Qarz-dār, dān-dār, hisāb ki wah taraf jismēn kharch likhā jāta hai* — Itinī, dhartā, rinagrast, lekḥā bahī ki wah alāng jismēn utḥāw arthāt vyay likḥā jāta hai.

DĒB-O-NĀIR', *a.* (Fr. *de, bon, air*) elegant, civil, well-bred — *Latif, khush-akhilāg, khalāq, tarbiyat-ye ft, khush-atwār, khush-khulq, majlis-dida* — Chārā, subhag, agramya, komalaswabḥav, anunayī, sabhya, suṣil, suṣisht.

DĒB-O-NĀIR'LY, *ad.* elegantly, civilly — *Khush-akhilāgi se. khush-atwārī se* — Śiṣṭatā se, suṣilata se, sabhyatā se.

DĒB O-NĀIR'NESS, *n.* civility, complaisance — *Khush-akhilāgi, nek-atwārī, khulq* — Śiṣṭatā, sabhyatā, suṣilatā.

DĒC'A-CHORD, *n.* (Gr. *deka, chordē*) a musical instrument with ten strings — *Ek bājī jismēn das tār ke rahte haiṅ, das tār kā bājī*.

DĒC'ADE, *n.* (Gr. *deka*) the sum or number of ten — *Dahāiḥ, dasḥ*.

DE CĀ'DEN'CE. **DE-CĀ'DEN'CY**, *n.* (L. *de, cado*) decay, fall — *Zawāl, tanazzul, utār* — Kshay, ghatāw, kshinatā, girāw [Dasāra, dasākon]

DĒC'A GON, *n.* (Gr. *deka, gonua*) a figure having ten sides — *Mu'ashshar, dah-gonah*.

DĒC'A-LOGUE, *n.* (Gr. *deka, logos*) the ten commandments — *We das hukm jo 'Isāyōn ki kitāb-i-muqaddas meṅ marqūm haiṅ, Khudā ke das hukm* — We das ajnā wā vidhān jo 'Isūdharmapustak meṅ haiṅ, dasavidhān, 'Iswaraprokṭ dasājñā.

DE-CĀ'LO-GIST, *n.* an expositor of the decalogue — *Un das hukmōn kā muṣassir jo 'Isāyōn ki kitāb-i-muqaddas meṅ marqūm haiṅ* — Dasavidhānāṭikākār, un das ajnāon kā ṭikākār wā athaprakāśak jo 'Isūdharmapustak meṅ likhī haiṅ. [jānāḥ]

DE-CĀMP', *v.* (L. *de, campus*) to shift the camp, to move off — *Derā utḥānāḥ, chale*.

DE-CĀ'NAL, *a.* (L. *decanus*) pertaining to a deanary — *Imām ke nāib ke 'uhde pā makān ke mut'altīg* — Pradhānadharmādhyakṣh meṅ dwitīyapadasth arthāt dūre padwāle ke adhikār wā ghar kā sambandhī. [nāḥ, pasānāḥ]

DE-CĀNT', *v.* (L. *de, cantum*) to pour off gently so as to leave the sediment — *Nithār*.

DE-CĀN'TER, *n.* a glass vessel for liquor — *Pijāla, pyāla, ālgina* — Kāchakūpi, kāchapātra, kāch ki kuppī. [lenā wā kāt dālnā]

DE-CĀPTI-TATE, *v.* (L. *de, caput*) to behead — *Gardan-márnā, sir-kātnāḥ* — Mūnṛkāt

DE-CĀP'I-TĀTION, *n.* the act of beheading — *Gardan-kushi, sir-katawāl* — Mūnṛkātānwāl, mustakachchhedan, śirāchhed. [nawī — Das pad kā ślok, das charaṇ kā ślok.]

DĒC'A-STICH, *n.* (Gr. *deka, stichos*) a poem of ten lines — *Das misrā' ki gazal yā mas*.

DE-CAY', *v.* (L. *de, cado*) to lose excellence, to decline, to impair; *n.* decline, gradual failure — *Tanazzul h., zawāl h., dhalnāḥ, abtar h. yā k.*; *n.* *tanazzul, zawāl, ghisāwḥ, dhalāwḥ* — Bigāṇā, kshay h, utārā, ghatnā, khyānā, ghisnā, bigāṇa, ghatānā, nasht k.; *n.* *kshay, ghatāw, utār, jūnatā, kshinatā*. [dhwastatā]

DE-CĀY'ID-NESS, *n.* state of decay — *Tanazzul* — Jūnatā, kshinatā, śirpatā, galitātwa.

DE-CĀY'ER, *n.* that which causes decay — *Jo shai tanazzul kare, zawāl-karne-wālī shai* — Kshayakārak vastu, kshīnakāri padārth.

DE-CĀY'ING, *n.* decline — *Tanazzul, zawāl, dhalāwḥ* — Kshay, utār, ghatāw.

DE-CEASE', *n.* (L. *de, cessum*) departure from life, death; *v.* to die — *Rihlat, intiqāl, wafāt, mauṭ*, *v.* *intiqāl k., wafāt k., rihlat k.* — Jīvaatyag, maraṇ, mṛtyu; *v.* *marnā*.

DE-CEIVE', *v.* (L. *de, capio*) to cause to mistake, to impose upon, to cheat, to mock — *Baḥkānāḥ, bhulāwā dḥ, bhulwānāḥ, dhokḥā dḥ, ṭhagnāḥ, chhalnāḥ, tor dāt-nāḥ, nīrās kḥ*.

DE-CEIV'A-BLE, *a.* that may be deceived — *Dhokḥā khāne ke qābil, thage jāne ke lāiq, fareb-pazīr* — Chhalo jāne ke yogya, dhokḥā khāne ke yogya, vañchanīya, pratāranīya.

DE-CEIV'A-BLE-NESS, *n.* liableness to be deceived — *Fareb-khāne ki liyāqat, fareb-pazīrī* — Dhokḥā khāne ki yogyatā, vañchanīyatā, pratāranīyatwa. [chhalī, vañchak]

DE-CEIV'ER, *n.* one who deceives — *Farebi ālmi, dhokḥā d. wḥ, muzawwir* — Thag,

DE-CEIV'ING, *n.* the act of cheating — *Thagāṭīḥ, dhokḥāḥ, baḥkāwḥ, bhulāwāḥ*.

DE-CEIT', *n.* fraud, a cheat, artifice — *Fareb, dagā, māk, hila, fitrat, hikmat* — Dhokḥā, chhal, kapaṭ, pravañchanā, māyā, chāturi, kuṭil upāy.

DE-CEIT'FUL, *a.* full of deceit, fraudulent — *Dagā-baz, farebi, makkār, muzawwir, fitratī, hila-sāz* — Kapaṭī, chhalī, pravañchak. [se, māyā wā pravañchanā se.]

DE-CEIT'FUL-LY, *ad.* fraudulently, with deceit — *Dagā-bāzi se, fareb se* — Kapaṭ se, chhal

DE-CEIT'FUL-NESS, *n.* the state of being fraudulent — *Dagā-bāzi, fareb* — Kapaṭatā, kuṭatā, vañchakatwa, kapaṭya.

DE-CEIT'LESS, *a.* free from deceit — *Be-fareb* — Nishkapaṭ, niṣchhal.

DE-CEIT'IBLE, *a.* liable to be deceived — *Dhokḥā khāne ke qābil, fareb-pazīr, mum-kīn-i-fareb* — Dhokḥā khāne ke yogya, thage jāne ke yogya, vañchanīya, pratāranīya.

DE-CEIT'IBLE-ITY, *n.* liableness to be deceived — *Dhokḥā khāne ki liyāqat yā khāsiyat, fareb-pazīrī* — Vañchanīyatā, thage wā chhalo jāne ki yogyatā, pratāranīyatwa.

DE-CEIT'ION, *n.* the act of deceiving, fraud — *Thagāṭīḥ, chhalḥ, dhokḥāḥ, fareb*. [vañchak]

DE-CEIT'IOUS, *a.* apt to deceive — *Dagā-bāz, farebi, hila-sāz, makkār* — Kapaṭī, chhalī,

- DE-CEP-TIVE, *a.* having power to deceive — *Farebī, daḡā-bāz* — *Uhlālī, kapatī*.
- DE-CEM-BER, *n.* (*L. decem*) the last month of the year — *Angrezi sāl kā ākhiri mahī-nā* — *Angrezi baras kā seshamās*.
- DE-CEM-VI-RI, *n. pl.* (*L.*) ten men appointed to draw up a code of laws in ancient Rome — *Das ādmī jo qadīm zamāne meñ Rom ke shahr meñ ān banāne ke liye muqarrar the* — *Das jan jo pūrvakāl meñ Rom nagar meñ vyavasthā rachane ke nimitta niyukt the*.
- DE-CEM-VI-RAL, *a.* belonging to a decemvirate — *Das hākīmōñ kī hukūmat ke muta'alliq* — *Das janōñ ke rājya kā sambandhī, dasajanapālitarājya* vishayak.
- DE-CEM-VI-RATE, *n.* government by ten men — *Das ādmīyōñ kī hukūmat* — *Das janōñ kā rājya, dasajanapālitarājya*.
- DE-CENT, *a.* (*L. decero*) becoming, fit, suitable, modest, not gaudy or ostentatious — *Munāsib, laiq, wājib, ma'qūl, mahjūb, sharm-sūr, sāda* — *Sohātā, phabṭā, yathā-yogyā, uehit, yogya, saṅkochī, lajilā, āsht, lajjāsīl, saral, sādhārān*.
- DE-CEN-CY, *n.* propriety, modesty — *Ma'qūliyat, munāsabat, imtiyāz, adab, sharm* — *Upayuktatī, mubhityā, lajjā, vinay*.
- DE-CENT-LY, *ad.* in a decent manner — *Shāistagī se, liyāqat yā haya se, imtiyāz se, adab se, ma'qūliyat se* — *Yathochit riti se, upayuktatā se, lajjā se, saṅkoch se, shishtatā se*.
- DE-CENT-NESS, *n.* propriety, due formality — *Ma'qūliyat, imtiyāz, takalluf* — *Upayuktatā, aubhityā, sabhyaniyamasevan, sabhyaritinishṭhā*.
- DE-CEN-NI-AL, *a.* (*L. decem, annus*) continuing ten years — *Dah-sāla* — *Das barsā, dasavarshik, dasavatsari, dasavarshin, dasavarshiy*.
- DE-CERPT, *a.* (*L. de, carptum*) cropped — *Kātā huā^h, kaṭā huā^h, chhāntā huā^h*.
- DE-CERPT-ION, *n.* a cropping or taking off — *Kāt^h, chhānt^h*.
- DE-CER-TATION, *n.* (*L. de, certo*) strife, contest for mastery — *Qaziya, sar-dārī yā hukūmat ke liye han-chashmī yā munāqushā* — *Jhagra, prabhūṭā ke nimitta taṭṭā*.
- DE-CES-SION, *n.* (*L. de, cessum*) departure — *Kūch, ravānagī* — *Bidā, gaman*.
- DE-CHARM, *v.* (*L. de, carmen*) to counteract a charm — *Jādū ulūt d., afsūñ kātānā* — *Toua wā totkā ulatnā, latkī wā totkā kātānā*.
- DE-CIDE, *v.* (*L. de, cado*) to fix the event of, to determine, to settle — *Muqarrar k., qāim k., qarār d., hukm k., futwā d., infisāl k., faisal k., tajwiz k., tai k., munqatī k., band-o-bast k.* — *Nisṭhay k., nirṇay k., thahrānā, nishpatti k., niverṇā, pharchānā, nipātānā, chukānā, vyavasthā k.*
- DE-CID-A-BLE, *a.* that may be decided — *Infisāl-pazir, faisal pāne ke laiq, qarār pāne ke qābil, tajwiz yā band-o-bast kiye jāne ke qābil, munqatī yā raf' hone ke qābil* — *Nirṇay kiye jāne ke yogya, pharchā hone ke yogya, nipāte jāne ke yogya, nirpeya*.
- DE-CID-ED, *p. a.* determined, unequivocal — *Muqarrar, qāim, qūṭī, nā-mashkūk, sāf, gair-mubham* — *Sunischit, nirpit, nishpanna, vyavasthapit, suspasht, asandigdī*.
- DE-CID-ED-LY, *ad.* in a determined manner — *Bā-izār, yaqīnan, albatā, sarīh, qat'an* — *Nissāndeh, sunischit rūp se*. [Nirnetā, nishpattikarak, nipitne v.]
- DE-CID-ER, *n.* one who determines — *Munsif, faisal k. w., tahqīq k. w., tajwiz k. w.*
- DE-CIS-ION, *n.* determination of a difference doubt or event, the act of separation — *Infisāl, faisala, tajwiz* — *Niptārā, chukautī, nirṇay, nishpatti*.
- DE-CIS-IVE, *a.* conclusive, final, positive — *Qūṭī, qat'i, nātiq, munqatī, kāmīl, muqarrar, yaqīnī* — *Nisṭhayak, nirṇayak, pūrā, nishpattikarak, pranānikarak*.
- DE-CIS-IVE-LY, *ad.* in a conclusive manner — *Qat'an, yaqīnan, albatā, be-shakk* — *Nirṇay se, nirṇayapūr, nisṭhit rūp se*. [Nisṭhayakatwā, nirṇayakatwā, nishpādakata]
- DE-CIS-IVENESS, *n.* state of being decisive — *Qat'i qūṭī nātiq munqatī yā yaqīnī halat*
- DECI-DEN-CE, *n.* (*L. de, cado*) a falling off — *Girāv^h*.
- DECI-D-U-ous, *a.* falling, not perennial — *Gīrne w^h, jharne w^h, jhar parne w^h, ek baras se thorā rahne w^h, ek sāl se kam rahne w.* — *Nā-pāe-dār* — *Patanaśīl, pātuk, vidhwañsi, achirasthāyī, asthāyī*.
- DECI-MAL, *a.* (*L. decem*) numbered by ten; *n.* a tenth — *'Ashrī, 'ashrātī, ta'shīrī; n. 'ashār* — *Dasak, dasasānkhya; n. dasamalav, dasamabhāg, dasāūs*.
- DECI-MATE, *v.* to select every tenth — *Dah-yak nikālānā, das meñ se ek nikālānā, dah-ek yā dahāī nikālānā* — *Dasāñś nikālānā*.
- DECI-MAT-ION, *n.* a selection of every tenth — *Dah-yak kā nikālānā, dah-ek yā dahāī kā nikālānā, das meñ se ek kā nikāl lenā, ta'shīr* — *Dasāñśagrhaṇ*.
- DECI-MAT-OR, *n.* one who decimates — *Dah-yak nikālne w., dah-ek yā dahāī nikālne w.*, *das meñ se ek kā lenē w.* — *Dasāñś nikālne w.*
- DECI-MO-SEXTO, *n.* (*L.*) a book in which the sheet is folded into sixteen leaves — *Ek ek tāw ke solah solah waraq-wālī kitāb* — *Ek ek tāw ke solah solah patrāwālī pustak*.
- DE-CI-PHER, *v.* (*L. de, Fr. chiffre*) to explain, to unfold, to unravel — *Zāhir k., bayān k., ramz batlānā, ta'bīr k.* — *Batlānā, samjhānā, prakās k., gūrh bāt wā akshar kī vyākhyā k., kholnā, kholke batlānā*.

- DE-**CI**PHER-ER, *n.* one who deciphers—*Zāhir k. w., bayān k. w., ramz batlāne w., ta'bir k. w.*—Prakāsā, kholke batlāne *w.,* gūrh bāt wā akshar kī vyākhyā *k. w.,* vyākhyā.
- DECK, *v.* (S. *decan*) to dress, to adorn; *n.* the floor of a ship—*Pahinānā^b, āvāsta k., zeb d., sahwārānā^b, sīngār k.^b;* *n.* *jahāz kī manzil yā takhta-bandī*—Bhūshit *k.,* śobhit *k.,* alaṅkrit *k.; n.* *nāw kā paṭautan, naukāprishṭh, nautal.*
- DECK'ER, *n.* one who dresses or adorns, a ship having decks—*Pahināne w.^b, zebāish d. w., āvāsta k. w., manzil-dān jahāz, takhta-bandī-rulā jahāz*—Sāhwārne *w.,* sīngārne *w.,* bhūshit *k. w.,* alaṅkrit *k. w.,* patantunwālī *nāw.*
- DECK'ING, *n.* ornament—*Zebāish, āvāish, zeb*—Bhūshan, alaṅkār, śobhā.
- DE-CLAIM', *v.* (L. *de, clamo*) to speak to the passions, to harangue—*Rahm-angez guft-gū k., fasāh kalām k., taqrir jhārnā*—Vismay wā moh utpanna karne ke nimitta varṇan *k.,* alaṅkīramay vākya bolnā, śabdālaṅkārapūrvak vākya bolnā.
- DE-CLAIM'ER, *n.* one who declaims—*Rahm-angez guft-gū k. w., fasāh kalām k. w., khush-taqrir, guft-gū se dil par asar k. w.*—Vākya ke dwārā vismayotpādak wā indriyamohak, vāgis.
- DE-CLAIM'ING, *n.* an appeal to the passions—*Riqqat-angez kalām yā taqrir, targibāna-guft-gū*—Karunāvākya, vismay wā karunā, utpādan karne kā vākya.
- DE-CLAM'TION, *n.* a discourse to the passions—*Sukhan-go, fusiḥ kalām yā taqrir, riqqat-angez guft-gū kalām yā taqrir*—Visma₂ wā moh utpādan karne kā vākya, karunāvākya, śabdālaṅkāramayavākya.
- DE-CLAM'TOR, *n.* an orator, a rhetorician—*Sukhan-go, khush-taqrir, fasāh kalām k. w., riqqat-angez guft-gū yā kalām k. w.*—Vākya ke dwārā vismay wā moh kā utpādak, vāgis, suvakṭā, vākpuṭu.
- DE-CLAM'-TO-RY, *a.* appealing to the passions—*Riqqat-angez, riqqatī, targibāna, targibī*—Vāgalaṅkāramay, vismayotpādak, indriyamohak.
- DE-CLARE', *v.* (L. *de, clurus*) to make known, to proclaim, to publish—*Zāhir k., iqrār k., 'alāniya k., āshkārā k.*—Bolnā, kaṭnā, batānā, jatānā, prakās *k.,* prachār *k.*
- DE-CLAR'-BLE, *a.* capable of proof—*Sābit hone ke qābil, zāhir hone ke qābil*—Prameya, pramāṇī hone ke yogya, prakāśit hone ke yogya.
- DE-CLAR'ATION, *n.* an open expression, an affirmation, a proclamation—*Iqrār, izhār, ta'bir, tashrīh, ishtihār*—Vachan, kathan, dīrghavachan, prakāś, prakāśan, prachār.
- DE-CLAR'-ATIVE, *a.* proclaiming, explanatory—*Muzhir, muqir, zāhir k. w., bayān, k. w., muṣharriḥ*—Khyāpak, jñāpak, prakāśak, bodhak.
- DE-CLAR'-TO-RY, *a.* affirmative, expressive—*Muqir, muzhir, wāqif yā zāhir k. w., ba-khūbī bayān k. w.*—Nivedak, vāchak, jñāpak, prakāśak.
- DE-CLAR'-TO-RI-TY, *ad.* by declaration—*Izhāran, izhār yā iqrār se, 'alāniya*—Vachan se, nivedanapūrvak, vyakt rūp se.
- DE-CLAR'ED-LY, *ad.* avowedly, openly—*Izhāran, barmalā^b, 'alāniya, sāfs-sāf, sāf iqrār se, āshkārā taur se*—Dīrghavachan se, khulī khulā, spasht rūp se, kholke.
- DE-CLAR'ER, *n.* one who declares—*Muqir, mu'tarif, zāhir k. w., āshkārā k. w.*—Prakāśak, jñāpak, spasht *k. w.,* kahne wā bolne *w.* [jñāpan, vyākhyā.
- DE-CLAR'ING, *n.* publication, exposition—*Izhār, tashrīh, ta'bir*—Prakāśan, prakāś.
- DE-CLINE', *v.* (L. *de, clino*) to lean, to fail, to decay, to bring down, to shun, to refuse, to infect; *n.* a falling off, diminution, decay—*Dhānā^b, jhuknā yā jhukānā^b, kam h., zaiul h., miche k.^b, bāz rahnā, ihtirāz k., irāz k., inkār k., tasrif k., gardān-nā; n.* utār^b, kamī, zaiul—Naunā, nihurnā, ghatnā, kshay *h.,* jīrn *h.,* nawānā, nihurānā, batak rahnā, nakārnā, aswikār *k.,* vibhakti *k.,* pad sādhanā, rūpsādhanā; *n.* ghatīw, dhalāw, girāw, ghatī, kshay, dhwanā.
- DE-CLIN'SION, *n.* tendency to fail, degeneracy, descent, inflection of words—*Tanazzul, kharābī, abtārī, nuzul, tasrif, gardān*—Girāw, patan, dhwanā, bhrashtatā, utār, padaśādhān, śabdākhyān, rūpakaran, vibhakti.
- DE-CLIN'-BLE, *a.* that may be declined—*Gardān ke qābil, gardān-pazir, mutasarrif, sarf-pazir, qābil-i-tasrif*—Vibhaktisādhyā, ākheya.
- DE-CLIN'ATION, *n.* the act of bending down, descent, variation, deviation, decay, obliquity—*Jhukāw^b, nuzul, tanazzul, inkirāf, farq yā tafāvut jaise qutb-numā kā shimāl se aur kisi sitārē kā khatt-i-istiwā se, gum-rāhī, be-rāhī, abtārī, zaiul, kaji, terhāī^b*—Nihurāw, nawāw, utār, utarāw, adhogati, krānti, krānt, utkram, bhreah, antar jaise kisi nakshatra kā niraksh se, vipatth, kumār, bhrashtatā, kshay, kshīpatā, jīrnatā, vakratā.
- DE-CLIN'-TOR, DE-CLIN'-TO-RY, *n.* an instrument used in dialling—*Dhūp-gharī banāne ke jann meh ek āla*—Dhūpgharī banāne kā ek yānta.
- DE-CLIV'ITY, *n.* (L. *de, clivus*) a gradual descent, a slope—*Utār^b, dhāl^b, nasheb*—Pātuk, nimnatā, pātukabhūmī. [yā aulānā^b, churaunā yā churanā^b, pakānā^b.
- DE-COCT', *v.* (L. *de, coctum*) to prepare by boiling, to digest—*Uḃalnā^b, usenā^b, aulnā*
- DE-COCT'ION, *n.* the act of boiling, a preparation made by boiling—*Josh k. yā d., jō-shānda*—Uḃāl, aulāw, churāw, kāphā, kwāth.

- DE-CÔL/LATE, *v.* (L. *de, collum*) to behead—*Sir kâtnâ^h, mûñr kâtnâ^h, mastak kâtnâ^h.*
 DE-CÔL-LA'TION, *n.* the act of beheading—*Sir-katâi^h, mûñr-katâi^h—Siraśchhedan, āśraśhghāt.* [Rāñg kâ abhāv, varṇābhāv.]
 DE-CÔL-O-RĀ'TION, *n.* (L. *de, color*) absence of colour—*Be-rūñgī, rūñg kī nēstī—*
 DE-CÔM-PO-SĪ'E, *v.* (L. *de, con, positum*) to separate the constituent parts, to resolve into elementary principles, to dissolve—*Asī hisōñ ko judā judā^h k., murakkab ko usūl meñ tafriq k., hull k.*—Mūl avayavōñ ko bilgīnā wā prithak prithak k., mūlatattwaśodhan k., galānā. [milāyā huā, punarmisrit, dwimisrit.]
 DE-CÔM-PÔ-SĪ'ITE, *a.* compounded a second time—*Naye sir se murakkab huā—Phir se*
 DE-CÔM-PO-SĪ'TION, *n.* a separation of parts—*Murakkab ke hisōñ kī tafriq—Mūl avayavōñ kâ bilgāw wā prithakkarāñ, mūlatattwaśodhan*
 DE-CÔM-PÔUND, *v.* to compound a second time; *a.* compounded a second time—*Naye sir se murakkab k., sāñi tarkīb d. yā k.; a. naye sir se murakkab huā—Phir se milānā; a. phir se milāyā gayā, punarmisrit, dwimisrit.*
 DE-CÔM-PÔUND'A-BLE, *a.* liable to be decomposed—*Naye sir se murakkab hone ke qābīl—Phir se milāye jāne ke yogya, punarmisrit hone ke yogya.*
 DE-CÔ-O-RATE, *v.* (L. *decor*) to adorn, to deck, to embellish—*Zeb d., zinat d., āráish d., ārástā k.—Sīngārñā, sīngār k., sañwārñā, bhūshit k., alāñkrit k., sōbhīt k.*
 DE-CÔ-O-RĀ'TION, *n.* ornament, embellishment—*Zebāish, zeb, āráish, zinat, ārástagi—Bhūshan, sīngār, kōblā, banāw, sañwār, sañaw, alāñkār, alāñkriyā.*
 DE-CÔ-ROUS, *a.* becoming, proper, decent—*Munāsib, lāiq, wājib, ma'qūl, shāista—Phabta, solātā, yathāyogya, uchit, yukt, śishtāchārāñusārī, upayukt, suśīl.*
 DE-CÔ-ROUS-LY, *ad.* in a becoming manner—*Ma'qūliyat se, liyāqat se, munāsabat se, shāistagi se—Yathāyogyatā se, upayuktatā se, savinay, suśīlatāpūrvak.*
 DE-CÔ-RUM, *n.* propriety, decency, order—*Intiqāz, shāistagi, liyāqat, saliqā—Nyāy, auchitya, sabhyatā, śishtatā, suśīlatā, suchantra, sumiti.*
 DE-CÔR'TI-CATE, *v.* (L. *de, cortex*) to strip off bark, to peel—*Chhilkā utārnā^h, nikhornā^h, nikolnā^h.*
 DE-CÔR-T-CĀ'TION, *n.* the act of peeling—*Chhilkā kâ utārnā^h, nikhornā^h, nikolnā^h.*
 DE-CÔY', *v.* (I. *coor*) to lure into a snare, to entrap; *n.* a lure, a snare—*Phāñd meñ dāñwā^h, phuslāñā^h, phuslāñā^h; n. lāñch^h, lobh^h, phuslāw^h, dhokhā^h, phandā^h, phāñd^h.*
 DE-CÔY'DUCK, *n.* a duck that lures others—*Ek battak jo aur battakōñ ko bahkā-kar phande meñ dāñwā deti hai^h.*
 DE-CREASE', *v.* (L. *de, cresco*) to grow less, to diminish; *n.* state of growing less, decay—*Ghatnā^h, thorā^h, ghatnā^h, thorā^h; n. kamī, kam, takhḥīf, nuzūl, zawāl—n. Ghatī, nyūnatā, kshay.*
 DE-CRE-MENT, *n.* decrease, waste—*Kamī, zarāl—Nyūnatā, ghatī, kshay.*
 DE-CREE', *v.* (L. *de, cretum*) to determine, to ordain, to appoint; *n.* an edict, a law, a determination—*Tajwīz k., infisāl k., hukm d., fatwā d., farmāñā, mu'ayyan k., muqarrar k., qāim k.; n. hukm, fatwā, āin, infisāl, tajwīz—Nirdhārāñ k., nishpanna k., nishpatti k., ājñā k., vyavasthā k., thahrāñā, thāññā; n. vidhī, vidhāñ, niyam, vyavasthā, nishpatti, niptārā.*
 DE-CRE'TAL, *a.* pertaining to a decree; *n.* a book of decrees or edicts—*Shar'ī, āñī, hukmī; n. hukm-nāma, shar' yā āñī kī kitāb, āññōñ kâ majmū', qawāñin—Vyavasthāvi-shayak, vyavasthāpak; n. dharmasāñhitā, vyavasthāsañgrah.*
 DE-CRE'TIST, *n.* one who studies the decretal—*Āññōñ ke majmū' kâ parhne w. yā muta'allam—Vyavasthāsañgrah kâ abhyāsi wā chintunhār.*
 DE-CRE'TIVE, *a.* having the power of decreeing—*Hukm d. yā infisāl karne kâ mukhtār—Vyavasthā wā niyam wā ājñā karne ko samarth.* [vyavasthāpak.]
 DE-CRE-TÔ'R-IAL, *a.* belonging to a decree—*Hukmī, āñī, shar'ī—Vyavasthāviśhayak,*
 DE-CRE-TÔ-RY, *a.* judicial, definitive, critical—*Shar'ī, āñī, āin ke muta'allig, mu'ayyan, qatī, muqarrar, qat'ī—Vyavasthāviśhayak, vichārak, niyat, nishchāyak.*
 DE-CRE-TÔ-R-LY, *ad.* in a definitive manner—*Qat'an, qatī taur se, muqarrar taur se—Nishchāyakirī riti se, nishchit wā niyat prakār se.*
 DE-CRĒP'IT, *a.* (L. *de, crepitum*) wasted and worn by age or infirmity—*Za'if, kam-zor, munhāñi, pir-fartūt—Jirp, jarātūr, ḍokrā, jarāgrast.*
 DE-CRĒP'IT-NESS, DE-CRĒP'IT-UDE, *n.* a broken state of body from age or infirmity—*Pirī, za'ifī—Jirnatā, jirnavasthā, jarāvasthā, jarā.*
 DE-CRĒP'IT-TATE, *v.* to crackle in the fire—*Ag meñ parparāñā yā taraknā^h.*
 DE-CRŌWN, *v.* (L. *de, corona*) to deprive of a crown—*Tāj se mahrūm k., tāj-i-shāhī se mahrūm k., tāj-i-shāhī chhīñ lenā, takht-i-shāhī se ma'zul k.—Mukut le lenā, kirīt harāñ k.* [kut kâ le lenā, rājamukut kâ chhīñ lenā.]
 DE-CRŌWN'ING, *n.* the depriving of a crown—*Tāj-i-shāhī se mahrūmī yā ma'zulī—Mu-*
 DE-CRY', *v.* (L. *de, Fr. crier*) to cry down, to clamour against, to censure—*Bad-nām k., malāmat k., zor-shor se mazammāt k., 'aib lagāñā—Durnām k., akhyātī k., apavād k., dokhnā, nām dharnā, nindā k.*

- DE-CRIAL, *n.* clamorous censure—*Mazammāt, malūmat, bad-nāmi, kam-qudūrī*—*Nām-dharāi, akhyāti, apavād, upakrōṣ, ūnche swar se nindā k.*
- DE-CRIER, *n.* one who decries—*Mazammāt k. w., bad-nām k. w., zor-shor se 'aib lagāne w.*—*Ūnche swar se nindā k. w., durnām k. w., akhyāti k. w.*
- DE-CUBATION, *n.* (*L. de, cubo*) the act of lying down—*Letnā^h, paṛnā^h.*
- DE-CUMBENCE, *L. de-cūm-ben-cy, n.* the act of lying down, the posture of lying—*Letnā^h, hālūt-i-khustani*—*Par rahnā, letāw, sayanāvasthā, letne kā bhāv.* [*huā^h.*]
- DE-CUMBENT, *a.* lying, leaning, bending—*Letā huā^h, paṛā huā^h, jhrukā huā^h, nihurā*
- DE-CUMBI-TURE, *n.* confinement to bed—*Bimārī meñ bistar par paṛe rahnā*—*Rog meñ bichhaune par paṛe rahnā.*
- DE-CU-PLE, *a.* (*L. decem*) tenfold—*Dah-chand*—*Das gunā, daśagun.*
- DE-CŪRI-ON, *n.* a commander over ten—*Das sipāhiyōñ kā sar-dār*—*Daśayodhanāyāk, das yoddhāñ kā nayak wā wihpati, daśādhyaksh.*
- DE-CŪRY, *n.* a body of ten men—*Das sipāhiyōñ kā guroh, das jawāññ ki toli*—*Das yoddhāñ kā samūh, daśayodhasamūh, das janōñ ki toli.* [*dauryā yā phailā huā^h.*]
- DE-CURRENT, *a.* (*L. de, curro*) running or extending downwards—*Niche ki or*
- DE-CURSION, *n.* the act of running down—*Nichi ki or daur^h.*
- DE-CUS-SATE, *v.* (*L. decusso*) to intersect at acute angles—*Zāwiya-i-hādda par kāṭ-nā*—*Nyūnakōñ par kāṭnā.*
- DE-CUS-SATION, *n.* the act of crossing—*Zāwiya-i-hādda par kāṭnā, āpas meñ kaṭāw^h*—*Nyūnakōñ par kāṭāw, parāsparavichhed, parāsparachhed.*
- DE-DEN-TITION, *n.* (*L. de, dens*) loss or shedding of the teeth—*Dāntōñ kā girnā^h.*
- DE-DI-CATE, *v.* (*L. de, dico*) to devote, to consecrate, to inscribe; *a.* devoted, consecrated—*Niyāz k., makhsūs k., waqf k., madaḥ k., fālāne ke nām par banānā; a. niyāz kiyā huā, makhsūs kiyā huā, madaḥ kiyā huā*—*Arpan k., utsarg k., chāḥānā, pratishthā k., saṅkalp karke d., kisi jan ki nām likhkar granth ko use arpan k.; a. samarpit, chāḥāyā huā, saṅkalp karke diyā gayā.*
- DE-DI-CATION, *n.* the act of dedicating, consecration, an address to a patron—*Ta-shahkhūs, niyāz, taqīd, waqf, madaḥ*—*Pratishthākarāñ, samarpāñ, utsarg, saṅkalp-karāñ, chāḥānā, pratipālak kā nām likh ke granth kā samarpāñ, pratipālak ke nām māṅgālācharaṇ.*
- DE-DI-CATOR, *n.* one who dedicates—*Makhsūs k. w., niyāz k. w., waqf k. w., madaḥ k. w., murābī kā nām likhkar kitāb niyāz k. w.*—*Saṅkalp k. w., utsarg k. w., chāḥāne w., samarpāñ k. w., pratipālak ke nām māṅgālācharaṇ k. w., pratipālak wā upakār-kā-jan kā pōm pratham patra meñ likhkar granth ko use samarpāñ k. w.*
- DE-DI-CATO-RY, *a.* composing a dedication—*Madaḥ-āmez*—*Granthamāṅgālācharaṇa-vishayak, upakārakujāñ wā pratipālak ke nām granth ke samarpāñ kā vishayak.*
- DE-DITION, *n.* (*L. de, do*) a giving up, surrender—*Tark, hawāla*—*Tyāg, samarpāñ, de denā.*
- DE-DUCE, *v.* (*L. de, duco*) to draw from, to infer, to gather—*Nikālñā^h, natija nikālñā, istimbāt k., hāsil k., istikhraj k.*—*Nikāsnā, lānā, tark le dwārā nirṇay k., nigaman k.*
- DE-DUCEMENT, *n.* the thing deduced—*Natija, hāsil*—*Nigaman.*
- DE-DŪCI-BLE, *a.* that may be deduced—*Natija-āvor, istimbātī, istikhrajī, muntij, tajwiz ke rū se qiyās meñ āne ke qābil*—*Anumeya, ūhaniyā, avagamya, anumān ke dwārā ṭhaharne ke yogya* [*kāṭnā.*]
- DE-DUCT, *v.* to take away, to subtract—*Minhā k., raz' k.*—*Nikāl dālnā, bād d., bād k.,*
- DE-DUCTION, *n.* that which is deducted, abatement, inference, conclusion—*Waz', minhāi, komi, kumti, natija, hāsil*—*Bād, nikālī wā kāṭā huā bhāg, uddhritabhāg, ghatī, ghātā, ghatāw, chhiūt, battā, kātkūt, nigaman siddhānt se parikshā kā sthāpan.*
- DE-DUCTIVE, *a.* that may be deduced—*Muntij, tajwiz ke rū se hāsil hone ke lāq*—*Anumeya, ūhaniyā, siddhāntenāparikshāsthāpanayukt, anumān ke dwārā nikālne wā siddhā hone ke yogya, anumānik, anuṣhāṅgik.*
- DE-DŪCTIVE-LY, *ad.* by regular deduction—*Natije se, natije ke rū se, natija nikālne ke rū se*—*Siddhānt se, parikshāsthāpan ke dwārā, nigaman ke dwārā, nigaman nikālne ki rīti se.*
- DEED, *n.* (*S. deed*) an action, an exploit, fact, a writing containing a contract and the evidence of its execution—*Kirdār, 'amal, fi'l, muhimmi, kār-i-azim, haqiqat, dast-āwez*—*Kām, kārya, karm, adbhutakarm, āścharyakarm, jokhim, vastu, tattwa, lekha-pramāṇ.* [*—Nishkārya, adbhutakarmahin, āścharyakarmarahit, kathinakarmasūnya.*]
- DEEDLESS, *a.* without action, without exploits—*Be-kār, sust, be-muhimm, be-kār-i-azim*
- DEEM, *v.* (*S. deam*) to think, to judge, to determine, to imagine—*Qiyās k., gaur k., daryāft k., tajwiz k., rāe qāim k., khīyāl k., tasawwur k., gumān k.*—*Sochnā, vichānā, vivechanā k., nirṇay k., anumān k., atkal k.*
- DEEP, *a.* (*S. deep*) extending or being far below the surface, profound, low, entering far, sagacious, insidious, grave, dark-coloured; *n.* the ocean, the most solemn or still part, the midst; *ad.* to a great depth—*Gahirā^h, amēg, qarq-āb, daqīq, nichā^h, dūr tak*

- jāne w^b, bārīk-bā, daqīqa-shinās, ziruk, tez-fahm, riyā-kār, fīratī, bhāri^b, ghor rang k^b, shokh^b; n. samundar^b, daryā-ushor, bahri-muhit, nihāyat muhib yā sunsān hīsa, bich^b; ad. gahirā^b, gahirai meñ^b, gahire-pan se^b—Gambhīr, agadh, agamya, durgan, khālā, dūr tak paithne wā dhañsue w., tikshnabuddhi, gambhirabuddhi, uparājā, dhūrtta, kapātī, gabhir, dhīr, ghan, gārha; n. samudra, sāgar, sannatī, atī ghor wā sunsān bhag, madhya. {darāw andherā yā kālū k^b, aur bhāri k^b.*
- DEEP'AN, dēep'n, *v.* to make or grow deep—*Gahirā k. yā k^b, gārha k. yā k^b; aur*
- DEEPLT, *ad.* to a great depth, profoundly—*Gahire-pan se^b, bahut gahirai par yā tak^b, shokhī se, shokh, nihāyat, kamīlīna—Gambhīr, gabhir, gambhiratī se, atyant, nitānt.*
- DEEP'NESS, *n.* profundity, sagacity, craft—*Umūq, gahirā^b, tez-fahmī, zrukī, fīrat, hīrfa—Gambhiratī, gabhiratī, agādhātī, gūhāpan, chaturatā, buddhitikshatā, dhūrttatā, siyānpān wā siyānpān.*
- DÉPTN, *n.* measure from the surface downwards, a deep place, the middle of a season, abstruseness, obscurity, sagacity—*Umūq, gahiri jaguh^b, bich^b, shubāb-i-ayim, 'a'm shubāb, ishkal, iqlūq, hosh-guri, tez-fahmī—Gahirāw, gahirāi, gambhiratā, gambhirashtim, ngādhasthān, madhya, gūhātī, nigūhātī, kathinatī, durgamatī, buddhitikshatā, chaturatī.*
- DEEP'DRAW'ING, *a.* sinking deep into the water—*Pānī meñ bahut dūbtā huā^b.*
- DEEP'MOÜTHED, *a.* having a hoarse loud voice—*Bhāri bol kī^b, bhāri āwāz-dār—Gambhīr dhwani kā, gambhīranadī, ghanadhwani.*
- DEEP'MŪS'ING, *a.* thinking profoundly—*Khiyāl meñ garq, gaur meñ dūbtā huā—Dhyā-namagna, dhyān meñ dūbtī huā, chintāpar*
- DEEP'READ, *a.* profoundly versed—*Khib paṭhā huā, barā fūzil—Bahut parbā huā, sarvasāstraparag, sarvavishayajña.*
- DEER, *n.* (S. *deer*) an animal hunted for venison—*Hiran yā haran^b, āhū—Harip, [mrig.]*
- DE-FACE', *v.* (L. *de, facio*) to destroy, to erase, to disfigure—*Gārat k, mīsmār k, talaf k, hukk k, mahw k, kūt dālne^b, lharāb k, bad sirat k, bad-numā k, sirat bigar-dāl-nā—Nashū k, nās k, vinās k, mitnā, metnā, chhil dālne, bigīnā, virūp k, kurūp k, ākarabhaṅg k, rūpabhaṅg k. [—Bigār, mitāw, lop, vinās.]*
- DE-FACE'MENT, *n.* injury, erasure, destruction—*Takhrī^b, lharāb, hukk, mahw, bar-bādī*
- DE-FACE'ER, *n.* one who defaces—*Gārat k. w, talaf k w, hukk k w, mahw k w, kūt dālne w^b, lharāb k w, bad sirat yā bad numā k. a.—Vināsak, met dālne w, mijāne w, chhil dālne w, lop k w, virūp wā kurūp k w.*
- DE-FAL'CATE, *v.* (L. *de, falcō*) to cut off—*Kūt dālne^b, chhānt lenā^b. [truti.]*
- DE-FAL CATION, *n.* diminution, abatement—*Kumtī, kumī, tā'kf—Nyūnatī, ghatī,*
- DE-FAME', *v.* (L. *de, fama*) to slander, to calumniate—*Nā-huq bad nām k, jhūthī tukmat lagānā, be-ju 'aib lagānā, nā-huq ruswā k.—Mithyā apavād k, jhūthī nindā k, jhūthī kalaūk wā lim lagānā.*
- DE-FAM'ATION, *n.* slander, calumny—*Jhūthā ilzām, buhtān, nā-huq illīham bad-nāmī yā iftirā—Mithyā apavād kalaūk wā lim.*
- DE-FAM'A-TO-RY, *a.* slanderous, calumnious—*Tukmat-āmez, tukmatī, buhtānī, nā-huq ilzāmī—Kalaūkakar, akirtīkar, apavādak, apayāsakar, gunāpavādak, mithyā nindak.*
- DE-FAM'ER, *n.* a slanderer, a calumniator—*Buhtān-go, 'aib-go, mustari, tukmatī, tufjūnī—Mithyā nindak, mithyākalaūkakar, gunāpavādak.*
- DE-FAT'I-GATE, *v.* (L. *de, fatigo*) to weary—*Thakānā^b. [yogya, thak-jāne ke yogya.]*
- DE-FAT'I-GABLE, *a.* liable to be weary—*Munda hone yā thuk-jūne ke lūq—Thakne ko*
- DE-FAT-I-GATION, *n.* weariness, fatigue—*Thakā^b, māndugī—Klanti, thakāw.*
- DE FAULT', *n.* (L. *de, fallo* omission, failure, defect; *v.* to fail in performing—*Qusūr, taqīr, lhatā, kotāhī, kamtī, 'aib, nuqs; v. nuqs yā lhatā k.—Aparādhī, chuk, bhūl, ghatī, nyūnatā, abhāv, truti, dosh, vyatikram, agun; v. ghatī aparādhī nyūnatā wā*
- DE-FALT'ER, *a.* having defect—*Nuqs dār, qusur-wār, 'aib-dār—Doshi. [truti k.]*
- DE-FALT'ER, *n.* one who makes default—*Qarar khilāf k. w, qarār tor-dālne w, qasir, mujrim, qusur-wār, bāgi-dār—Niyamalanḡhī, myun ko anyathā k w, doshī.*
- DE FEA'SANCE, *n.* (L. *de, facio*) the act of annulling—*Ibtāl, mansūkh—Niyamalanḡh, niyamalop, vyarth wā anyathā k.*
- DE-FEAS'IBLE, *a.* that may be annulled—*Mansūkh yā bitl hone ke qābil, radd yā man-qūf hone ke lūq—Vyarth wā anyathā wā lop kiye jāne ke yogya, lopyā, lupanīyā.*
- DE-FEAT', *v.* (L. *de, fectum*) to overthrow, to frustrate; *n.* an overthrow—*Shikast d., hazimat k., bar-bād k. yā d., rāgān k., saī k.; n. shikast, hazimat—Harānā, mār hātānā, bhagānā, parājay k., parābhav k., uisphal k., tornā, anyathā wā vyarth k.; n. hār, parājay, parābhav*
- DEFE-CATE, *v.* (L. *de, fex*) to purify, to cleanse; *a.* purified—*Sāf k., mail kātānā^b, nīthamā^b; a. sāf kiya huā, pakiza kiya huā—Parishkār k., nirmal k., śodhanā, vimal k.; a. śodhit, parishkrit, vimal kiya huā, nirmal kiya huā.*
- DEF-E-CATION, *n.* purification—*Sāfā, mail kō kātānā yā kātānā^b, pākizagi—Parishkār, śodhan, malāpākarsan, vimal k., vimalikaran.*

- DE-FECT**, *n.* (L. *de, factum*) want, imperfection, fault—*Qasr, nuqs*, 'aib, *kamī, qusūr, gunāh*—*Abhāv, nyūnatā, truti, kshati, dūshan, dosh, aparādḥ, chūk, bhūl, ghāti*.
- DE-FECT-I-BLE**, *a.* imperfect, liable to defect—*Nā-tamām, qāsir, nāqis*—*Asampūrṇ, adhūrā, nyūn, doshik, apūrṇ*. [hinatā, truti.]
- DE-FECT-I-BIL-I-TY**, *n.* the state of failing—*Nā-tamāmi, qasr, nuqs*—*Apārnatā, nyūnatā, DE-FECT-ION, n.* want, failure, apostasy, revolt—*Qasr, nuqs*, 'aib, *kamī, irtidād, baqā'at, bar-qashāgi*—*Abhāv, nyūnatā, truti, kshati, dosh, tyāg, swadharmatyāg, bhrashtatā, rājadroh, śīsanatyāg, swaswāmityāg*.
- DE-FECT-IVE**, *a.* wanting, full of defects, faulty—*Muqassar, nā-tamām, nāqis, ma'gūb, 'aibi, gunāh-gār, gunah-gār*—*Asampūrṇ, nyūn, khandit, dūshanayukt, dūshanamay, truti se bharā huā, doshī, doshawān, aparādhi*.
- DE-FECT-IVE-LY**, *ad.* in a defective manner—*Nā tamāni se, nuqs se*—*Asampūrṇatā se, khandit rūp se, nyūnatāpūrvak, adhūrā*.
- DE-FECT-IVE-NESS**, *n.* state of being defective—*Nā-tamāmi, nuqs, qusūr-wārī, gunāh-gārī, gunah-gārī*—*Asampūrṇatā, nyūnatā, hinatwa*.
- DE-FEND**, *v.* (L. *defendo*) to protect, to maintain, to fortify, to repel—*Dast-giri k., himāyat k., pushi d., tūid k., mustahkam k., mazbūt k., haṭānā^h, daf^h k., raf^h k.*—*Bachānā, āsray d., rakshā k., paksh k., saubhālānā, pashṭ k., porhā k., drih k., āpnā, dūr k.*
- DE-FENCE**, *n.* protection, guard, vindication—*Hifāzat, himāyat, panāh, rakhwālī^h, ta'arruz, ma'zurat, 'uzr, jawāb*—*Rakshā, bachāw, āsray, ār, chaukī, uttar, prativād, pratyuttar, dosh dūr karne ke nimitta nivedan*.
- DE-FENCE-LESS**, *a.* without defence, unarmed, unprotected, impotent—*Be-hifāzat, le-ailāh, be-azūr, be-panāh, za'if, kam-zor*—*Arakshit, rakshāhīn, nihsastra, bin hathiyār, astrahīn, nirāyudh, asarān, nirāśray, durbal, balahīn, nirbal*.
- DE-FENCE-LESS-NESS**, *n.* an unprotected state—*Be-panāhiyat, be-hifāzati*—*Rakshāhīnatwa, arakshitatā, anāśrayatwa*.
- DE-FEND-A-BLE**, *a.* that may be defended—*Hifāzat kiye jāne ke qābil, mahfūz kiye jāne ke laiq, mazbūt kiye jāne ke qābil, mustahkam kiye jāne ke laiq*—*Rakshaniya, rakshya, pālaniya*.
- DE-FEND-ANT**, *a.* proper for defence, making defence; *n.* a person accused or sued—*Hifāzat ke laiq, hifāzat k. w., rakhwālī k. w^h, ta'arruz yā ma'zurat k. w.*; *n.* *mudda'ā-'alai-hi*—*Rakshak, rakshā k. w., ārne w., prativādī*; *n.* *pratyarthī, pratipaksh*.
- DE-FEND-ER**, *n.* one who defends—*Himāyati, hāfiz, pushi-tān, hāmī, mahāfiz*—*Rakshak, rakhwāl, pālak, bachāno w.*
- DE-FEN-SA-TIVE**, *n.* guard, a bandage—*Rakhwālī^h, bachāw^h, āp^h, patti^h*.
- DE-FEN-SI-BLE**, *a.* that may be defended—*Hifāzat-pazīr, mahfūz yā mustahkam kiye jāne ke qābil, insāf-numā*—*Rakshaniya, anupālaniya, pariśuddhiksham*.
- DE-FEN-SIVE**, *a.* that serves to defend; *n.* a safeguard, state of defence—*Bachāne w^h, rokne w^h, ārne w.*; *n.* *chaukī^h, bachāw^h, āp^h*.
- DE-FEN-SIVE-LY**, *ad.* in a defensive manner—*Hifāzat ke rū se, hifāzatan, hifāzat ke taur se*—*Rakshā ki riti se, bachāw ke bhāv se*.
- DE-FER**, *v.* (L. *de, fero*) to put off, to delay, to submit—*Mauqūf yā multawī rakhnā, sahl-ankārī k., dirangi k., susti k., der k., qābil k., ilā'at k., lihāz k.*—*Tāl rakhnā, uthā rakhnā, dhil k., vilamb k., tūlmatol k., mān lenā, ādar k., adhīn h.*
- DE-FER-ENCE**, *n.* regard, respect, submission—*Lihāz, mulāhaza, adab, imtiyāz, tā'zim, tābī-dārī, tab'iyat*—*Ādar, sammān, samman, pranay, vinay, maryādā, mānyatā, adhīnatā, vāsytatā*. [chāwē^h, pahuñchāne w^h.]
- DE-FER-ENT**, *a.* carrying; *n.* that which carries—*Le-jāne w^h.*; *n.* *jo le-jāy yā pahuñ-*
- DE-FER-MENT**, *n.* delay, postponement—*Dirangi, der, tawaqquf, multawī yā pas-amādāht k.*—*Dhil, vilamb, ber, tāl rakhnā*. [—*Dhil k. w., vilamb k. w., tāl rakhne w.*]
- DE-FER-RER**, *n.* one who defers—*Dirangi k. w., der k. w., mauqūf yā multawī rakhne w.*
- DE-FI-ANCE**. See under **DEFY**.
- DE-FI-CIENT**, *a.* (L. *de, facio*) failing, wanting, imperfect—*Qalil, kam, qāsir, kotāh, nā-tamām, khām, nāqis*—*Nyūn, hīn, rahit, apūrṇ, asampūrṇ, adhūrā*.
- DE-FI-CIEN-CE**, **DE-FI-CIEN-CY**, *n.* want, failing—*Kamī, kamī, nuqs, qasr, qusūr, nā-tamāmi, khāmī*—*Ghātā, ghāti, nyūnatā, abhāv, hinatā, apūrṇatā, totī, tūt, truti, dosh*.
- DE-FI-CIT**, *n.* want, deficiency—*Kamī, kamī, qasr*—*Ghāti, ghātā, tūt, totā*.
- DE-FILE**, *v.* (S. *afyān*) to make foul, to pollute, to corrupt—*Mālū k^h, najis k., nā-pāk k., ālūda k.; kharāb k.*—*Apavitra k., malin k., bhrasht k., bigārnā*.
- DE-FILE-MENT**, *n.* pollution, corruption—*Nā-pāki, gandagi, na'āwat, ālūdagī, kharābī*—*Apavitrātā, āsach, kalmash, malinatī, bhrashtatā*.
- DE-FIL-ER**, *n.* one who defiles—*Nā-pāk k. w., ganda k. w., ālūda yā kharāb k. w.*—*Apavitra k. w., āsachakārī, bigārne w., bhrasht k. w.*
- DE-FILE**, *v.* (L. *de, filum*) to go off file by file; *n.* a narrow pass—*Pānti pāntī chalnā^h, qatār-ba-qatār chalnā*; *n.* *nākā^h, galī^h, pahārōn ke bich ki si lambī sakrī galī^h*.

- DE-FINE', *v.* (L. *de, finis*) to explain, to describe, to determine—*Batláná^b, bayán k., tasrik k., ishár k., tafsil k., wasf k., ta'rif k., sharh k., tashkhis k., hadd bāndhná, hadd k., mahdúd k., mu'ayyan k.*—*Samjhána, vyākhyá k., lakshaṇ wā gup kī vyākhyá k., varṇan k., simā bāndhná, nirṇay k., nirdhāraṇ k.*
- DE-FIN'-BLE, *a.* that may be defined—*Qābil-i-tashkhis, qābil-i-bayān*
—*Nirúpaṇiya, vyākhyeya, nirdhāraṇiya, jiske lakshaṇ kā varṇan ho'sake.*
- DE-FIN'-ER, *n.* one who defines—*Mahdúd k. w., hadd-bāndhne w., ta'rif k. w., tashkhis k. w., mu'arrif, musharriḥ, bayán k. w.*—*Simā bāndhne w., gunanirupak, lakshaṇav-yākhyatā, lakshaṇ batláne w.* [nirdisht, parimit, niyat, nirpit, nirdhārit.
- DEF'I-NITE, *a.* certain, exact, precise—*Muqarrar, mahdúd, mu'ayyan, thik^b*—*Nisshit.*
- DEF'I-NITE-LY, *ad.* in a definite manner—*Muqarrar mahdúd mu'ayyan yā thik taure se*
—*Nisshit nirdisht parimit wā niyat rūp se.*
- DEF-I-N'T'ION, *n.* an explanation, a description—*Ta'rif, hadd, tashkhis, bayán*—*Lak-shaṇavayākhyā, gunanirupān, varṇan, vyākhyā.*
- DE-FIN'-TIVE, *a.* determinate, positive, express; *n.* that which ascertains or defines—*Muqarrar, mu'ayyan, qat'i, qutē, zāhir; n. taḥqiq mahdúd yā ta'rif kurne-wālī shai*
—*Niyat, nisshit, nirdhārit, nischáyak, nirṇayak, āvaśyak wā āvaśyak, spaṣṭ; n. nischáyak nirṇayak wā lākshaṇik vastu.* [nisshit rūp se, nirṇayapurvak.
- DE-FIN'-TIVE-LY, *ad.* positively, decisively—*Muammalan, yuqinan, qat'an*—*Niyat wā*
- DEF'LA-GRATE, *v.* (L. *de, flagro*) to set fire to, to burn—*Ag lagāná^b, jalāná^b, bālná yā bārná^b, urāná^b.* [dahaniya, dāhya, sahajajwalaniya, sighradahaniya.
- DE-FLA'-GHA-BLE, *a.* combustible—*Atash-gir, āsūni se jalne w., sozandā*—*Jwalaniya,*
- DEF'LA-GRAB'LE-TY, *n.* combustibility—*Sozandagi, atash-giri*—*Sahajajwalaniyatā, si-ghradahaniyatā.* [jalan^b—*Dāh, jwalan.*
- DEF'LA-GRAT'ION, *n.* burning, combustion—*Urāw^b, jalná^b, jal-jāná^b, sozish, sokhtagi,*
- DE-FLECT', *v.* (L. *de, flecto*) to turn aside, to deviate, to bend—*Ek taraf h., sidhi rāh chhor-kar terhi rāh jāná, ek taraf k., sidhi rāh se terhi rāh meñ k., be-rāh h. k., bad-rāh h. yā k., ek or jhukná^b*—*Ek or h. wā k., sidhe path se terhe mārg meñ jāná wā k., vipath k., vichalnā.*
- DE-FLEC'TION, *n.* a turning aside, deviation—*Kaj-ravi, ek or jhukāw^b, gum-rāhi, be-rāhi, inhirāf*—*Vichalan, vipathagaman, vimārgagaman.*
- DE-FLOUR', *v.* (L. *de, flos*) to deprive of flowers, to ravish—*Phul le-lená^b, chirā phār-ná^b, chirā phornā yā utārná^b, bigār dālná^b, bīkr tornā*—*Kumārītwa har lenā.*
- DEF-LO-RAT'ION, *n.* the act of deflouring—*Phul le-lená^b, chirā phārnā yā utārná^b, bīkr tornā*—*Kumārītawaharan, satitwanāśan.* [twanāśak.
- DE-FLOUR'EN, *n.* one who deflours—*Bīkr-tor, bīkr-phor*—*Chirāphār, kumārīgāmi, sati-*
- DE-FLOW', *v.* (L. *de, fluo*) to flow down—*Niche bah jāná^b.*
- DE-FLUX', DE-FLUX'ION, *n.* a flowing down—*Niche ki or bahāw^b.*
- DEF-CE-DAT'ION, *n.* (L. *de, fecdes*) the act of making filthy, pollution—*Qalīs k., najāsāt, ālūlagi*—*Mailā k., asauchakaraṇ, apavitra k.*
- DE-FOR'C'E, *v.* (L. *de, fortis*) to keep out of possession by force—*Zabar-dasti se haqq-dār ko be-dakhal yā be-gabza rakhnā*—*Bal karke sattwādhikāri ko uske sattwa se dūr rakhnā, bal karke dūstre ki bhūmi chhin lenā.*
- DE-FORCEMENT, *n.* a withholding by force—*Zabar-dasti ki be-dakhlī, zabar-dasti se dūstre ki zamin par gabza k.*—*Bal karke dūstre ki bhūmi chhin lenā, bal karke sattwādhikāri ko uske sattwa wā bhūmi se dūr rakhnā.*
- DE-FOR'C'ANT, *n.* one who deforces—*Zabar-dasti se dūstre ki zamin par gābiz ho bāihne w., zabar-dasti se haqq-dār ko uski zamin se be-dakhal k. w.*—*Bal karke dūstre ki bhūmi chhin lena w., bal karke sattwādhikāri ko uski bhūmi se dūr rakhne w.*
- DE-FORM', *v.* (L. *de, forma*) to spoil the form, to disfigure; *a.* disfigured—*Surat bi-gār dālnā, bad-numā k., bad-ustūb banāná, bad-shakl k.; a. had-shakl, surat bigarā huā, karīh-manzar, be-daul, bad-andām*—*Rūp bigār dālnā, kudaul banāná, kurūp k., virūp k.; a. kudaul, virūp, kurūp.*
- DEF-OR-MAT'ION, *n.* a disfiguring, a defacing—*Bad-shakl k., surat bigār dālnā*—*Kudaul k., rupabhanjan, rūp wā ākār bigār dālnā, virūpakaraṇ.*
- DE-FORMED', *p. a.* ugly, crooked, disfigured—*Bad-shakl, bad-huiat, bad-andām, zisht, karīh-manzar, bad-surat*—*Kurūp, kudaul, rūpahin, vikritākār.*
- DE-FORM'ED-LY, *ad.* in an ugly manner—*Bad-shaklī se, karīh-manzari se, bad-suratī se, be-daul se*—*Kudaulī se, rupabinatā se.*
- DE-FORM'ER, *n.* one who deforms or defaces—*Bad-surat yā bad-shakl k. w., surat bigār dālna w.*—*Kudaul wē kurūp k. w., ākār wā rūp bigār dālna w.*
- DE-FORM'ET-Y, *n.* ugliness, crookedness—*Bad-andāmi, bad-shaklī, karīh-manzari, zishti, quḥ. kubrā-pan^b, kugi*—*Kurūpatī, virūpatī, aparūpatā, kudaulī, telhāi, kubjāpan.*
- DE-FRAUD', *v.* (L. *de, frau*) to deprive of by trick, to cheat—*Jhaṇs lenā^b, dhokhā de-kar le-lenā^b, chhatnā^b, thagnā^b.*
- DE-FRAU-DAT'ION, *n.* privation by fraud—*Thagāi^b, dhokhā de-kar le-lenā^b.*

DE-FRAUD'ER, *n.* one who defrauds, a cheat—*Thag^h, chhali^h.*

DE-FRAUD'EMENT, *n.* privation by fraud—*Thagās^h, thagai^h, dhokhā de-kar le-lenā^h.*

DE-FRAY', *v.* (L. *de, Fr. frais*) to bear the charges of, to pay—*Kharach yā kharj ki sar-larāki k., kharach yā kharj adā k., kharach yā kharj k., adā k.*—Vyaya kā dhan nirvāh k., vyayadhaan chalanā, pari'odh k., vyayasodhan k., utthānā, lagānā.

DE-FRAY'ER, *n.* one who defrays—*Kharach yā kharj ki anjām k. w., kharach yā kharj k. w., kharach yā kharj adā k. w.*—Vyayasodhak, dhanavyaya-sodhak, nthāne w., lagāne w.

DE-FRAY'MENT, *n.* payment of expenses—*Kharach yā kharj ki adā k., kharach yā kharj ki insirām*—Vyayasodhan, vyayamukti, vyayamoksh.

DEFT, *a.* (S. *defte*) neat, fit, ready—*Nafs, latif, laiq, chākāk, kosh-yār, taiyār*—Sutārā, bhālā, yogya, d-ksh, chaukas, prastut.

DE FÜNCT', *a.* (L. *de, functus*) dead, deceased; *n.* a dead person—*Marhām, magfūr, munda*; *n.* murdū—Mrit, marā huā, muā huā; *n.* mritavyakti, marī jan.

DE FUNCTION, *n.* death—*Maut, wafat, faut, marg, rihlat*—Mritya, mich.

DE-FY', *v.* (L. *de, fido*) to challenge, to dare, to brave—*Lalkārnā^h, larā^h chāhnā yā māngnā^h, dhirānā^h, āngi dikhlānā^h, kuchh na samajhnā^h, s'imnā^h k^h.*

DE-FY'ANCE, *n.* a challenge, a daring—*Lalkār^h, hānkār^h, hānk^h, s'imnā^h, kizārat, l'hiffat, ikānat*—Yuddh ke liye bulihaṭ, avaṭ, āngi hā dikhlāi, halkā wā tuchehh jānnā.

DE-FY-A-TO-RY *a.* bearing defiance—*Lalkarne v^h, dhirāne w^h, larāi chāhtā yā māngtā huā^h, āngi dikhlāitā huā^h, s'imnā k. w^h.* [line w^h, kuchh na samajhne w^h.

DE-FY'ER, *n.* one who defies—*Lalkārne w^h, larāi chāhne yā māngne w^h, āngi dikh-*

DE-GEN'ER-ATE, *v.* (L. *de, genus*) to decay in kind or virtue, to become worse; *a.* decayed in good qualities, base—*Mubtazāl h., tukhm-bād h., bad-zāt h., kam-qadr h., nāqis h., abtar h., zullil h.; a. tukhm-bād, kam-qadr, kam-asl, khwār, kharāb, zalil, dīn*—Mūlagunakshīp h., mūlagunabhra-shṭ h., mūlasattwapatit h.; *a.* mūlagunakshīp, mūlagunabhra-shṭ, mūlasattwabhrasht, mūlasattwapatit, lehinadharmā, adham, *n.* ch.

DE-GEN'ER-ACY, *n.* decay in goodness, a growing worse or inferior, meanness—*Nasab se, uftādagi, ibtizāl, kam-qadrī, tamazzul, zillat, khisar, khiffut*—Mūlagunakshīpatī, mūlasattwahīn, mūladharmabhra-shṭitī, adhamatī, nichpanā.

DE-GEN'ER-ATE-LY, *ad.* in a degenerate manner—*Nasab se uftādagi ke taur par, ibtizāl se, kam-qadrī yā zillat se*—Mūlagunakshīpatīpūrvak, mūladharmabhra-shṭatā se, adhamatā se.

DE-GEN'ER-ATION, *n.* the act of degenerating—*Nasab se uftādagi, ibtizāl, kharābī, rus-wāi, tukhm-bād h., kam-qadr yā nāqis h.*—Mūlagunabhra-shṭ h., mūlasattwapatit h.

DE-GEN'ER-OUS, *a.* fallen from goodness, base—*Neki se uftāda, kharāb, khwār, zalil, kamīna*—Bhrasht, dushkarmānwit, dharmachyut, dharmapatit, patit, adham, nich.

DE-GEN'ER-OUS-LY, *ad.* basely, meanly—*Zillat se, kamīnagi se, khiffut se, kamīna-pan se*—Adhamatā se, nichāi se

DEGLUTITION, *n.* (L. *de, glutio*) the act of swallowing—*Nigalnā^h, līnā^h, gataknā^h.*

DEGRADE', *v.* (L. *de, gradus*) to lower in degree, to dishonour—*Mā'zīl k., n. che kar d^h, taqīr k., girānā^h, be-hurmat k., kam-qadr k.*—Utārā padabhrāṣ k., padachyut k., halkā k., asambhram k., apamān k., pānī utarnā wā lenā.

DEGRADATION, *n.* act of degrading, baseness—*Mā'zīl, n. che kar d^h, be-hurmatī, rus-wāi, fazīhat, zillat, kamīnagi, khiffut*—Padachyuti, adhikārachyuti, padabhrāṣ, bhrashtatā, apamān, patitātwa, utār, adhogati, adhamatā, nichatwa. [bhrāṣ.

DEGRAD'EMENT, *n.* deprivation of rank—*Mā'zīl*—Padachyuti, adhikārachyuti, pada-

DEGRAD'ING LY, *ad.* in a depreciating manner—*Sabuk zalil yā kam-qadr karne ke taur se*—Halkā karne ki riti se, lāghavakārī wā apayāsaskar bhāv se.

DEGREE, *n.* quality, rank, station, step, order, measure, descent, a title at a university, the 360th part of a circle, 60 geographical miles—*Martaba, ratba, qadr, pāya, nau-bat, qadam, manzilāt, darja, qam, jins, miqdār, andāza, nasab, nasl, pushṭ, madrase mañ ek khilāb, kisi dāire ke tin-sau-sāth juz kī ek juz, tis kos^h*—Pad, sthān, avasthā, sthiti, kram, varg, parimān, vañśakram, vañś, pīrī, pāthasālā kī ek upādhi wā pad-dhātī, aṅś, akshāṅś, sāth mil arthāt tis kos.

DEGUSTATION, *n.* (L. *de, gusto*) a tasting—*Chakhnā^h.*

DE-HÖRT', *v.* (L. *de, hortor*) to dissuade—*Man' k., sabab batlā-kar bāz rakhnā, dīl pher-nā*—Man phernā, viparit upadēś d., nivārānthak upadēś d.

DE-HOR-TATION, *n.* dissuasion, advice against—*Man', bāz rakhne kī salāh, kisi bāt ke khilāf nasihat*—Nishedbārthak parāmarś, viparitamantrap.

DE-HOR-TA-TO-RY, *a.* belonging to dissuasion—*Dīl pherne ke mutā'alliq, man' karne yā sabab batlā-kar bāz rakhne ke mutā'alliq, kisi bāt ke khilāf nasihat ke mutā'alliq*—Pratyādesak, viparitaparāmarśak, man pherne kā sambandhi.

DEIGN, *ān.* (L. *deignus*) to think worthy, to condescend, to grant—*Lāiq khīyāl k., laiq samajhnā, farotānī k., haqq se ziyāda tauajjuh k., mutawajjih h., bakshāhnā, 'īnayāt k., qabūl k.*—Yogya samajhnā, jitnā chāhiye us se adhik śishtāchār wā nam-ratā prakāś k., denā, mēnnā.

- DE'I-TY, *n.* (L. *deus*) the divine nature, the Divine Being — *Ulúhiyat*, *Khudá*, *Alláh* — *Devatwa*, *Íswatwa*, *Íswar*, *Paraméswar*, *Paramátma*. [ská badh.]
- DE'I-QIDE, *n.* the act of putting Jesus Christ to death — *Hasrat* 'Ísá ko már *dálná* — *Ísá*
- DE'I-FY, *v.* to make a god of, to adore — *Deutá k.*, *deutá kar mánná*, *parastish k.* — *Dewtá banána*, *devapratishthá k.*, *dev k.*, *dewtá mákar pújná*, *archá k.*, *pújná*.
- DE-I-FI-CAL, *a.* making divine — *Dewtá banáne w.*, *dewtá kar mánné w.* — *Devapratishthákarak*, *deva ke tulya mánné w.* [devatwadán, devapratishthá]
- DE-I-FI-CATION, *n.* the act of deifying — *Dew-kar jánná*, *dewtá banána* — *Devakaran*, *DE-I-FI-ER*, *n.* one who deifies — *Deutá banáne w.*, *dewtá kar mánné w.* — *Devapratishthá k. w.*, *deva k. w.*, *deva banáne w.*, *deva jánne wá mánné w.*
- DE-I-FORM, *a.* of a godlike form — *Dew-súrat*, *dev-numi* — *Deváripi*, *devákár*, *devákriti*.
- DE'IGM, *n.* the doctrine or creed of a deist — *Tasawwuf*, *tauhid*, *bedánti* — *Kevaléswaramat*, *adwaitavad*, *ekátmavád*.
- DE'IST, *n.* one who acknowledges the existence of God but disbelieves revealed religion — *Mutasawwif*, *ahl-i-tasawwuf*, *bedánti*, *mulhid*, *muwahhid*, *jo shakhs sirf Khudá ko mántá hai aur koi mazhab nahin mántá* — *Adwaitavádi*, *ekátmavádi*, *kevaléswaravádi*.
- DE-IS-TI-CAL, *a.* belonging to deism — *Mutasawwif mulhid yá muwahhid ke muta'alliq*, *mulhidi* — *Adwaitavádavishayak*, *ekátmavádavishayak*, *kevaléswaramatavishayak*.
- DE-JECT', *v.* (L. *de, jactum*) to cast down, to grieve, to discourage, to make sad, *a.* cast down, low spirited — *Niche dálná*, *sir-faro k.*, *ranjida k.*, *shikasta-dil k.*, *dil-gir k.*, *himmat torná*, *gam-gin k.*, *ázurda k.*; *a.* *sir-faro*, *sar-nigán*, *dil-gir*, *khasta-khútir*, *ná-khush*, *afsurda-dil*, *ázurda* — *Niche phenká*, *múñr wá sir níhuráni*, *múñh latkíná*, *udás k.*, *pirá d.*, *man wá ji torná*, *kuphána*, *thausáná*, *vishádí k.*; *a.* *múñr wá sir níhuráye*, *múñh latkáye*, *udis*, *thausá huá*, *klánt*, *mlán*.
- DE-JECT'ED-LY, *ad.* in a dejected manner — *Qamg ni se*, *ranjídagi se*, *afsurda-dili se*, *ázurdagi se*, *dil-gir se* — *Udasi se*, *múñh latkáye hue*, *múñr wá sir níhuráye hue*, *sok so*.
- DE-JECT'ED-NESS, *n.* the state of being dejected — *Qam-gini*, *dil-giri*, *ázurdagi*, *afsurdagi* — *Udási*, *śokinwiti*, *vishanati*, *avasannatá*, *klánti*, *g'áni*, *mláni*
- DE-JECTION, *n.* lowness of spirits, depression — *Dil-giri*, *ranj*, *afsurdagi*, *ázurdagi*, *malálat*, *afsurda khítiri* — *Udási*, *sok*, *vishanati*, *avasannatá*, *mláui*, *g'áni*, *klánti*.
- DE-JECTORY, *a.* having power to deject — *Qam-gin k. w.*, *afsurda yá azurda k. w.*, *dil-gir k. w.*, *dast-áwar* — *Udás k. w.*, *man wá ji torne w.*, *rechak*.
- DE-JECTURE, *n.* that which is dejected or ejected, excrement — *Qalíz*, *áláish* — *Mal*, *gúh*, *saríramal*, *vishhá*. [huá]
- DE-LAPSED', *a.* (L. *de, lapsum*) fallen down — *Girá huá*, *phisal pará huá*, *khisak pará*
- DE-LAPSION, *n.* a falling down — *Gírna*, *phisálná*, *khisak parána*.
- DE-LATE', *v.* (L. *de, latum*) to carry, to convey, to accuse — *Le-janá*, *pahuncháná*, *ilzám d.*, *múh ház k.*, *nálísh k.*, *shikáyat k.* — *Vahaná*, *bahná*, *dhoná*, *dho le chálná*, *apavád lagáná wá k.*, *dokhná*, *vád khará k.* [káyat, dáwá — *Váhan*, *ánayan*, *vád*, *abhiyog*.
- DE-LATION, *n.* conveyance, an accusation — *Le-chálná*, *pahuncháw*, *ilzám*, *itihám*, *shide*
- DE-LATION, *n.* an accuser, an informer — *Bad-nám k. w.*, *ilzám lagáne w.*, *shikáyat k. w.*, *nálísh k. w.*, *mukhbír* — *Nindak*, *apavádak*, *abhiyogi*, *dokhne w.*, *bhediyá*.
- DE LAY', *v.* (L. *de, latum*) to put off, to hinder, to stop; *n.* a putting off, stay, stop — *Multawi rakhná*, *mauqíf rakhná*, *túl k.*, *deri k.*, *táhir k.*, *'arsa khichná yá lagáná*, *man' k.*, *báz rakhná*; *n.* *tawaqquf*, *dirangi*, *derá*, *man'*, *rukáwat*, *muzáhamat* — *Túl rakhná*, *tulmatol k.*, *uthá rakhni*, *vilamb k.*, *ber k.*, *árna*, *rokná*; *n.* *tál*, *tulmatol*, *vilamb*, *ber*, *vilambaw*, *araw*, *thabráw*, *ar*.
- DE-LAY'ER, *n.* one who delays — *Multawi rakhne w.*, *mauqíf rakhne w.*, *der k. w.*, *man' k. w.*, *báz rakhne w.* — *Tál k. w.*, *tulmatol k. w.*, *ber k. w.*, *árne w.*, *rokné w.*
- DEL-DELETE. See under DELETE. [Manohar, manoram, manoranjak, ramaníy, kamaníy.
- DE-LECTA-BLE, *a.* (L. *delecto*) pleasing, delightful — *Margúb*, *dil-pazir*, *dil-chasp* —
- DE-LECTA-BLE-NESS, *n.* delightfulness — *Margúbi*, *dil-paziri*, *dil-chaspi* — *Manoharatá*, *manorahjakatá*, *ramaniyatá*, *kamaniyatá*.
- DE-LECTA-BLY, *ad.* delightfully, pleasantly — *Margúbi se*, *dil-paziri se*, *dil-chaspi se* — *Manorahjakatá wá manoharatá se*, *ramaniyatá se*, *kamaniyatápirvak*. [shlád.]
- DEL-EO-TATION, *n.* pleasure, delight — *Khushi*, *ishrat*, *khursandi* — *Anand*, *harsh*, *sukh*,
- DEL'E-GATE, *v.* (L. *de, lego*) to send on an embassy, to intrust; *n.* one sent to act for others, a deputy; *a.* deputed — *Elchi yá náib kar-ke bhejná*, *hawála k.*; *n.* *wakil*, *elchi*, *náib*, *pesh-kar*, *pesh-dast*; *a.* *náib yá wakil muqarrar kiya gayá*, *náib yá wakil muqarrar ho-kar bhejá gayi*, *muqarrar kiya gayá* — *Pratinidhi niyukt karke patháná*, *sanipná*; *n.* *pratinidhi*, *pratipurush*, *niyogi*; *a.* *pratinidhi niyukt kiya gayá*, *pratipurush niyukt hokar bhejá gayá*, *niyukt*.
- DEL'E-GATION, *n.* the act of delegating — *Elchi yá náib kar ke bhejná*, *niyabat*, *wakálat*, *hawála* — *Pratinidhi niyukt karke bhejná*, *niyogan*, *prerap*, *samarpan*, *saunp*.
- DE-LETE', *v.* (L. *deletum*) to blot out — *Mahw k.*, *kátná*, *qalam márná*, *hakk k.* — *Metná*, *mitáná*, *chhílná*, *dho dálná*, *lop k.*

DEL'E-BLE, *a.* that may be effaced — *Mahw kiye jāne ke lāiq, kāte jāne ke gābil, mum-kīnū-l-mahw, hakk-pazīr* — *Meṭe wā miṭāye jāne ke yogya, dho dālā jāne ke yogya, lopya.*

DE-LE'TION, *n.* the act of blotting out — *Mahw, qalam mārna, hakk* — *Met, miṭāw, lop, dho dālnā, vilopan.*

DEL'E-TO-RY, *a.* that blots out — *Mahw k. w., qalam mārne w., hakk k. w.* — *Meṭne w., miṭāne w., dho dālna w., lopakāri.* [sāk, ghātuk, kshayakar.]

DEL'E-TE'RIOUS, *a.* deadly, destructive — *Muhlik, halākū, gātūl, mutīrr* — *Prāpāntak, nā-*

DEL'E-TER-Y, *a.* destructive, poisonous — *Muhlik, halākū, mutīrr, ziyān-kār, zahr-dār* — *Nāsak, kshayakar, vishamay, vishadhar.*

DÉLF, *n.* (S. *delfan*) a mine, a quarry, earthen ware made at Delft — *Kān, kān-i-sang, Chini bartan ke mānind bartan* — *Ākar, khān, prastarakar, patthar ki khān, Chīn des ki mitti ke basan ke sadris bāsan, Chīnimrittikapātra-adrisapātra.*

DEL'I-BATE, *v.* (L. *de, libo*) to taste, to sip — *Chakhnā^h, chikhnā^h, chūsna^h, ghūsna^h.*

DEL'I-BĀ'TION, *n.* a taste, an essay — *Maza, zūqa, koshish, sa'i* — *Swād, cheshtā, udyog.*

DE-LIB'ER-ATE, *v.* (L. *de, libra*) to weigh in the mind, to think, to consider; *a.* circumspect, wary, slow — *Gaur k., khaiz k., taammul k., khyāl k.; a. hosh-yār, dūr-andesh, mudabbir, sūhīb-i-tadbīr, sust, kāhil, āhista* — *Vichar k., vichārān, sochnā, dhyan k.; a. satark, chaukas, sāvadhān, sachet, dhīmā, dhilā dhilū wā ḡhīlū.*

DE-LIB'ER-ATE-LY, *ad.* circumspectly, slowly — *Ba-gaur, ba-hosh-yār, hosh-yārī se, dūr-andesh se, dida-o-dānista, taammul se, sust, yā kāhili se* — *Soch samajhkar, sāvadhānī se, chaukasī wā chaukasī se, sachet, dhīmepan se, dhīro dhīro.*

DE-LIB'ER-ATE-NESS, *n.* circumspection, caution — *Hosh-yārī, dūr-andeshī, ihtiyāt, khabar-dārī* — *Sāvadhānī, parīāmādarśan, satarkatā, chaukasī.*

DE-LIB'ER-ĀTION, *n.* the act of deliberating, thought, consideration — *Taammul, gaur, khaiz, tafakkur, fikr, andeshā, khyāl* — *Vichār, soch, dhyan, suchintā, chintā.*

DE-LIB'ER-A-TIVE, *a.* pertaining to deliberation; *n.* a discourse in which a subject is deliberated or discussed — *Muta'alliq-i-gaur, khaiz ke muta'alliq, n. ek bayān jismen kisi bāt ki ba-khūbī gaur aur tajvīz hotī hai* — *Vichārak, vichārī, chintak, sochasamāndhī; n. ek varṇan jismen kisi bāt kī vichār hotā hai.*

DE-LIB'ER-A-TIVE-LY, *ad.* by deliberation — *Gaur se, khaiz yā taammul se* — *Soch samajhkar, vichārkar. soch se, vivechanāpurvak, suchintā se.*

DÉLI-CA-CY, *n.* (L. *delicacie*) daintiness, nicety, softness, politeness, gentle treatment, scrupulousness, weakness — *Khush lazzat-dārī, maza-dārī, khush-gawārī, khūbī, nafīsāt, nazakat, bārīkī, pākizagī, mulāumat, khush-al-khāgi, khush-atvārī, murawwat, nek-sulūkī, khush-sulūkī, tavāhhum, wāham-nāki, kam-zorī, nāzūk-budānī* — *Suswādutwa, snrasatwa, sukhādīyatwa, mishṭatā, sūddhatā, sūkshmatā, saukshmya, jhīrjhurāpan, patlāpan, lā-vanya, lālitya, komalatā, mridutā, su'ilatā, śishtāchār, śishtatā, vinay, sneh, achchhā vyavahār, sūkshmadrishtī, sūkshma-vichār, bharam, hadiyahat, nirbalatā, śarīrauri-dutā, sukumaratwa, sukwārī.*

DÉLI-CATE, *a.* nice, dainty, fine, soft — *Wahmī, mutawakkhim, nafīs, lazzat-dār, maza-dār, khush-dimḡ, khāssa, nāznū, nāzūk, pākiza, bārīk, nāzūk-tal, tunak, tunuk, mulā-im, narm* — *Sukshmadarśī, bharmī, vīśht, utkrishṭ, uttam, lalit, suwādū, suras, sukhādya, sūkshma, patil, viral, mridusarir, mridu, komal, sukumar, sukwār.*

DÉLI-CATE-LY, *ad.* in a delicate manner — *Nazakat se, pākizagī se, khūbī se, lazzat se, tavāhhum se, bārīkī se, mulāimat se* — *Sukshmatā se, lavanya se, lālitya se, komalatā se, su'ilatā se, śishtatā se, sūkshmadrishtī se, bharam se, sukumaratwa se, sukuwārī se.*

DÉLI-CATE-NESS, *n.* the state of being delicate — *Nazakat, pākizagī, bārīkī, khūbī, lazzat-dār, maza-dārī, mulāimat, narmi, tavāhhum* — *Sukumaratwa, utkrishṭatā, sūkshmatā, patlāpan, suwādutwa, surasatā, komalatā, mridutā, bharmīpan.*

DE-LI'CI-ous, *a.* highly pleasing, sweet — *Khush-āyand, nih, yāt margūb, khush-gawār, zū-qadār, mulazzaz, khush-mazū, lazz, maza-dār, sh rīn, mīthā^h, khush-zāiga* — *Ramāpiy, subhag, manoram, modak, manohar, madhur, suwādū, suras, misht.*

DE-LI'CI-ous-LY, *ad.* pleasantly, sweetly — *Lat-fāna, dil-chaspi se, khush-gawārī se, maza-dārī se, khush-mazai se, shirīnī se* — *Ramāpiyatā se, manoramātā se, madhurātā se, madhurya se, suwādutā se, mishtatā se.* [Rāmāpiyatā, suwādutā, mod, ānand, labhā.]

DE-LI'CI-ous-NESS, *n.* pleasure, delight — *Khu-h-gawārī, dil-chaspi, khushi, khurramī* — **DE-LIGHT**, *de-lit'*, *n.* great pleasure, that which gives great pleasure; *v.* to please greatly, to have pleasure in — *Khurramī, khushi, huz, masarrat, hazz kī subūd, masarrat kī bātā; v. khush k., masrūr k., masrūr h., hazz uṭhānā* — *Hulās, harsh, ānand, āhlād, mod, nandan, ānandad, barshakar; v. ānand wā sukḡ d., ānand k., rijhānā, āhlādīt k., nihāl k., tript h., ānandit h., āhlādīt h., hulāsā, rijhānā, nihāl h., chāhnā, bilasā.*

DE-LIGHT-ER, *n.* one who takes delight — *Hazz uṭhāne w., masrūr k. w.* — *Hulāsne w., ri-*

DE-LIGHT'FUL, *a.* pleasant, charming — *Khush-āyand, dil-chaspi, dil-kush, farak-baksh, pur-bahār* — *Ramya, ramāpiy, manoram, manohar, subhag, mandak, modak, sukhad.*

DE-LIGHT-FUL-LY, *ad.* pleasantly, charmingly — *Khush-áyandí se, dil-chaspi se, bahár se, dít-rubáí se, bahut hí pasandida taur se* — Sukh se, kamaníyatá se, ramaníyatá se.

DE-LIGHT-FUL-NESS, *n.* pleasure, satisfaction — *Dil-chaspi, khushi, masarrat, áśudagi* — Ramiyatá, ánand, harsh, tripti.

DE-LIGHT-LESS, *a.* wanting delight — *Be-khushí, be-hazz, jis se kuchh masarrat húsíl na ho sake* — Niránand, jis se kuchh bhi harsh wá sukh na mil sake, modirahit.

DE-LIGHT-SOME, *a.* pleasant, delightful — *Dil-chasp, khush-áyand, farah-bakhsh, pur-bahár* — Ramaníy, ramya, subhag, nandak, pramodi, ánandamay.

DE-LIGHT-SOME-NESS, *n.* pleasantness — *Dil-áwezí, dil-chaspi, dil-kashí, dil-pasandí* — Kamaníyatá, ramyatá, ramaníyatá, manoramatwa.

DEL-I-GATION, *n.* (*L. de. ligo*) a binding up, a bandaging — *Patí báidhná*.

DE-LIN'E-ATE, *v.* (*L. de. linea*) to design, to sketch, to paint — *Naqsha banána, mukhattat k., taswir yá shab'h khínchná* — *L'aul banána, ákar utárná, ohitra likhná wá utárná, chhavi utárná*.

DE-LIN'E-AMENT, *n.* a drawing, a painting — *Naqsha, taswir* — Chitra, chhavi.

DE-LIN'E-ATION, *n.* the first draught of a thing, an outline, a representation, a description — *Paul^h, naqsha, shab'h, kháká, naql, bayán* — Dhánchá, alekhyá, pándulekhyá, chitrárambh, ádarś, chitra, chhavi, varnan, vyákhyán.

DE-LIN'QUENT, *n.* (*L. de. linquo*) an offender, one who has committed a crime — *Gunnah-gár, gunah-gár, taqdir-wir, mujrim, ási* — Aparádhí, doshí.

DE-LIN'QUEN-CY, *n.* a fault, a misdeed — *Gunnah, taqdir, jurm, qusur, khatá* — Aparádh, dosh, chuk.

DEL-I-QUATE, *v.* (*L. de. liquo*) to melt — *Galíná^h, galná^h, pighlúná^h, pighalná^h*.

DE-LI'QU-UM, *n.* (*L.*) a melting or dissolving in the air, a fainting, loss — *Hawí meñ galná yá pighalná, be-hoshi, gush yá gush, zawál* — Váyu meñ galná wá pighalná, mürcheháb, mürchehchan, nashtacheshatá, prakry.

DE-LIR-I-UM, *n.* (*L.*) disorder of the intellect, alienation of mind — *Be-hoshi, mad-hoshi, saráim, hazyín, be-hawássi, be-khudí, gush yá gushí* — Achetanatá, achaitanya, chaítanyanáś, jñānabhrānti.

DE-LIR-I-AMENT, *n.* a dotting or foolish fancy — *Sanak^h, lahar^h, tarang^h, shak^h*.

DE-LIR-I-OUS, *a.* lightheaded, raving — *Be-hosh, be khud, khāl-dimág, hazyíní, hazyán-zada, be-hawássi* — Kshiptachitta, chaítanyarahit, bhrāntachitta, pralāpakári.

DE-LIR-I-OUS-NESS, *n.* state of being delirious — *Be-hoshi, be-hawássi, be-khudí* — Jñānabhrānti, achaitanya, chaítanyanáś.

DEL-I-TES'CE-NCÉ, *n.* (*L. de. lateo*) retirement, obscurity — *Gosha-nishíní, khalwat, tan-hái* — Guptanivās, ekāntavritti, ekāntasthán, nirálá sthán, ekāntatá.

DE-LIV'ER, *v.* (*L. de. liber*) to set free, to release, to rescue, to surrender, to give, to utter, to disburden of a child — *Ázád k., naját d., khalás k., panáh d., mahfúz rakhná yá k., hawála k., tafwiz k., sipurd k., supurd k., dená^h, bayán k., bolná^h, janáná^h* — Chhor d., mukt k., bachláni, rakshá d. w. k., sau'pná, sau'p d., arpan k., de dálná, de dená, kuhná, ákhyán k., varnan k., prasav karána.

DE-LIV'ER-ANCE, *n.* the act of delivering — *Ázadí, naját, makhlasí, hifázat, panáh, hawála, tafwiz, sipurdagi, supurdagi, dená^h, bayán, janúá^h* — Mukti, tīran, nistār, uddhār, rakshá, sau'pná, arpan, samarpan, pradán, varnan, kahná, uchchāran, garbhachyuti, prasav.

DE-LIV'ER-ER, *n.* one who delivers — *Ázád k. w., naját d. w., hifázat k. w., mahfúz rakh-ne w., hawála yá tafwiz k. w., sipurd k. w., bayán k. w., batlāne w., bolne w.* — Mochak, mokshak, chhor d. w., uddhār wá nistār k. w., uddharttá, nistirak, tīrak, rakshak, bachhāne w., nivedak, kahne w., vijnapak.

DE-LIV'ER-Y, *n.* the act of delivering, release, rescue, surrender, utterance, childbirth — *Khalási, rikháí, naját, hifázat, panákhíyat, sipurdagi, supurdagi, tafwiz, hawála, bayán, guftār, laqāga, waz-i-yuft-gí, taqrir, talaffuz, gayáí, janná^h, waz-i-hamal, tawallud, byíná^h* — Mukti, trān, nistār, uddhār, rakshá, bachhaw, sau'p, arpan, samarpan, pradán, de dálná, kahná, kathán, uchchāran, varnan karne kí riti, bolne kí riti, prasav, prasavakaran, garbhachyuti, garbhanochan.

DELL, *n.* (*D. dal*) a hollow — *Khandaq, wádi, dara, nicíán^h* — Garhá, gahwar, khál.

DELPH. See DELF.

DEL'TA, *n.* (*Gr.*) a triangular tract of land towards the mouth of a river — *Kisi daryá ke munháne kí taraf musallas-numá diyār* — Kisi nadi ke munháne kí or tribhujákár pradés.

DEL'TOID, *a.* shaped like a delta, triangular — *Musallas-numá* — Tribhujákár.

DE-LUDE, *v.* (*L. de. ludo*) to beguile, to cheat, to disappoint — *Bahkáná^h, bāuláná^h, bahláná^h, thagná^h, chhálná^h, dhokhá d., niráś k.*

DE-LUD-A-BLE, *a.* liable to be deceived — *Bahkáyē bhulíyē bahlíyē thag-jāne yá chhál-jāne ke qābil, dhokhá khāne ke lāg, farah-pāz* — Dhokhá khāne ke yogya, bahkáyē wá bahlíyē jāne ke yēgyā, thag jāne ke yogya, pravañchaníy.

DE-LÜ'DER, *n.* one who deludes — *Dagá-báz, bahkúú^h, bhuláú^h* — *Thag, chhalí, pravañ-chak, bahkúne wá bhulúne w.* [chhal, jhúth, mithyáwád.]

DE-LÜ'DING, *n.* collusion, falsehood — *Dagá-bázi, fareb, sázish, darog* — *Kapat, thagá,*

DE-LÜ'SION, *n.* the act of deluding, deception, fraud, false representation, error — *Dagá-bázi, dagá, fareb, mugálatá, kháyál-i-khám, khwáb, tilim, dhokhá^h, namid-be-búd* — *Thagui, bhuláwá, bahkúwá, kapat, chhal, vanchaná, moh, máyá, indrajál, mithyá-mati, bhram, bhránti.*

DE-LÜ'SIVE, *a.* tending to deceive — *Fareb-sáz, farebi, dagá-báz, hila-gar yá hila-sáz, bahkúú^h, bhuláú^h* — *Dhokhá d. w., máyik, mávámáy, bhrántijanak, indrajálik.*

DE-LÜ'SIVE-NESS, *n.* tendency to deceive — *Bahkúú-pan^h, bhuláú-pan^h, dagá-bázi* — *Máyik* — *katwa, bhrántijanakatwa.* [may, máyi, máyi, vanchak.]

DE-LÜ'SO RY, *a.* apt to deceive — *Bahkúú^h, bhuláú^h, kapat^h, chhalí^h* — *Máyik, máyá.*

DÉL'UGE, *n.* (L. *diluvium*) an inundation, a flood; *v.* to drown, to overwhelm — *Tá-fán, suiláb, túfan-i'-alum-gír, tугуáni; v. garq k., mustaqraq k.* — *Jalaplávan, jalamay, jalaprálay, ekárnav; v. duboná, daboná, dubaná.*

DÉLVE, *v.* (S. *delfan*) to dig — *Khodná^h, gorná^h.*

DÉL'VER, *n.* one who digs — *Khodne w^h, gorne w^h.*

DEM'A GOGUE, *n.* (Gr. *demos, ago*) a leader of the populace, a popular and factious orator — *Sar-guroh jitna-gar, mutafanni, wah-shakhs jo khalq-i-láh ke dil-pazir bá-ten bole aur apni khush-tuqir se ná-munásib kám men un se koshish karáwe* — *Adhama-varnapakshapáti, hinajananáyak, adhain logon kí dalapati, logon se mihi míthi bá-ten kahkar kalah karine ká udyog wá cheshitá k. w.*

DE-MÁIN', DE-MESNE', de-mén', *n.* (L. *dominus*), an estate in land, land adjoining a mansion — *Ta'alluqa, 'alaqa, zamán-dári, malán ke mutasil zamán* — *Swádhin bhúmi, ghar ke lagi hui bhúmi.*

DE-MÁND, *v.* (L. *de, mando*) to ask or claim with authority, to question; *n.* a claim, a question, a calling — *Talab k, dá'wá k., suwál k; n. dá'wá, talabi yá talab, suwál, khwáhish, khainch^h* — *Adhikárapúrvaik mángná, púchhná, prasn k; n. adhikárapúrvaik máng, púchh púchh, púchh, prasn chál, máng, khinch.*

DE-MÁND'A-BLE, *a.* that may be demanded — *Talab kiye jáne ke qábil, mumkinu t-talab, dá'wi-pazir* — *Mángo jáne ke yogya, yachaniya, abhiyoktavya.*

DE-MÁND'ANT, *n.* a plaintiff in an action — *Mudda'-i* — *Vádi, adhiyogi.*

DE-MÁND'ER *n.* one who demands — *Dá'wá k. w. taláb, khwáhish-mand, árzú-mand* — *Mángo w., adhikárapúrvaik mángne w., yachita, prarthak, prashitá, púchhne w.*

DE-MÁR-CÁ'TION, *n.* (L. *de, S. meare*) division, separation of territory — *Taqsim, his-sa, za nín ki tafriq, hadd-bandí, raqaba-bandí* — *Vibhág, bañt, avachchhed, simá bándhná.*

DE-MÉAN', *v.* (L. *de, Fr. mener*) to behave, to conduct, to lessen — *Waz' k., ruuishi k., chalan chalná^h, zalil k., kumína k., be-quadr k., mubtuzal k.* — *Ácharaṇ chalná, halká k.*

DE-MÉAN'OUR, *n.* behaviour, carriage — *Waz', ruuishi, watíra, chalan^h* — *Ácharaṇ, dhañg, áchar, vyavahár.*

DE-MÉN'TATE, *v.* (L. *de, mens*) to make mad; *a.* mad, infatuated — *Divána k., shorída k.; a. divána, majnún* — *Báwlá k., unmatta k., pagal k.; a. báwlá, unmatta, pagal.* [bhrántikaraṇ, pagal banána.]

DE-MÉN-TÁ'TION, *n.* the act of making mad — *Divána-gari, majnún k.* — *Báwlá banána.*

DE-MERGE', *v.* (L. *de, mergo*) to plunge into, to sink down — *Dubná^h, dubána^h, páni men niche baithná^h.*

DE-MERSED', *a.* plunged into, drowned — *Dubáyá huá^h, dóbá huá^h.*

DE-MER'SION, *n.* a plunging into, a drowning — *Dubáyá^h, d'bná^h, dubána^h.*

DE-MÉR'IT, *n.* (L. *de, meritum*) ill desert, fault — *Ná-láiqi, 'adam-i-hiyúqat, ná-sarát-wári, khatá, gunáh* — *Nirgun, gunábháw, dosh, chuk, aparádh.*

DE-MESNE'. See DEMAIN.

DEM'I-DEV-IL, *n.* (L. *dimidium, S. deofol*) half a devil — *Nim-shaitán, nim-dew, chhojá shúitán* — *Arddhapisách, arddhadánav, narapisách.*

DEM'I-GOD, *n.* (L. *dimidium, S. god*) a deified hero — *Nim-dewtá, jo bahádur dewtá kur máná jáy* — *Arddhadew, naradev, jis súr kí devapratishthá hui ho, jo vir dev ke samán máná jáy.* [ek chhojó bhulá^h.]

DEM'I-LANCE, *n.* (L. *dimidium, lancea*) a short spear — *Ek chhojó barahki yá náñg^h.*

DEM'I-NÁTURED, *a.* (L. *dimidium, natum*) partaking half the nature of another animal — *Dúre ján-var kí ádhi khásiyat rakhne w., nim-khásiyat* — *Arddhaswabháwak, dúre jantu kí ádhi prakriti rakhne w., arddhaprakriti.*

DEM'I-RÉP, *n.* (demi-reputation) a woman of suspicious chastity — *Wah 'aurat jiske pák-dámaní par shakk paidá howe* — *Wah strí jiske satitwa par sandeh howe.*

DE-MISE', *n.* (L. *de, misum*) death, decay; *v.* to grant by will — *Rihlat, wafát, intiqál; v. hiba k., wasiyat k.* — *Mrityu, mích, maraṇ; v. de marná, apni ichchhá se kíá dhan wá satitwa ke vibhag men kíá ke ním líkhá parhi kar d.*

DE-MIS'SION, *n.* degradation, depression — *Be'ízatí, be-hurmatí, ma'zúlí, kam-qadri,*

- tanazzul, niche ki taraf dabāw*—Padachyuti, adhikārachyuti, niche ki or dabānā, DE-MISS, DE-MIS'SIVE, *a.* humble—*Past, zalil*—Din. [adhogati.]
- DE-MÖC'RA-CY, *n.* (Gr. *demos, kratos*) government by the people—*Jumhūr, ra'iyat ki bādshāhi yā hukūmat, hukūmat-i-jumhūr, jumhūr saltanat*—Lokaprabhutwa, lokādhipatyā, sāmānyajanakartrikarājya, lokarājya, prajāpālitarājya.
- DEM'O CRAT, DE-MÖC'RA-TIST, *n.* one devoted to democracy—*Hukūmat-i-jumhūr-dost, ra'iyat ki bādshāhi yā hukūmat kā dost yā pairau*—Sāmānyajanakartrikarājya, jayāvalambī, prajāprabhutwāvalambī, lokaprabhutwanugrāhī, lokādhipatyopakārak.
- DEM'O-CRAT'IC, DEM-O-CRAT'ICAL, *a.* relating to a popular government—*Hukūmat-i-jumhūr se nisbat-dār, mutā'alliq-i-jumhūrī saltanat*—Lokādhipatyasambandhī, lokaprabhutwasambandhī, lokarājyavishayak.
- DEM-O-CRAT'ICAL-LY, *ad.* in a democratical manner—*Hukūmat-i-jumhūr ke taur par, jumhūrī saltanat ke taur se*—Lokarājya ki riti se, lokādhipatyā ki riti se.
- DE-MOL'ISH, *v.* (L. *de, moles*) to throw down, to destroy—*Mismār k., girānā^h, 'dhā d^h, tor dālnā^h, tornā^h, ujārānā^h*—Nās k., vidhwaṣ k.
- DE-MOL'ISH-ER, *n.* one who demolishes—*Munhadim k. w., bekh-kan, ujārā^h*—Nirmūlākarak, dhwaṣakārī, vināśak.
- DE-MOL'ISH-MENT, *n.* destruction, ruin—*Bar-bādī, wirānī*—Nās, dhwaṣ.
- DEM-O-LITION, *n.* the act of demolishing—*Pac-māli, wirānī, inhidām*—Nās, vinās, ujārānā, tor dālnā, dhā d., saṅhār, dhwaṣ, pradhwāṣ, utjā. an. [bhūt, pret, dānav.]
- DE'MON, *n.* (Gr. *daemon*) a spirit, an evil spirit, a devil—*Jinn, shaitān, 'ifrit*—Piśach, DE'MON-ESS, *n.* a female demon—*Pisāchin^h, bhūtin^h, pretin^h.*
- DE-MÖNI-AC, DEM-O-NY'A-CAL, *a.* belonging to demons, devilish—*Jinn-sirat, shaitānī, 'ifritī*—Piśāchik, āsuri. [grast, bhūtaviśit, bhūt lagā, bhūtopabat, pretavāhit.]
- DE-MÖNI-AC, *n.* one possessed by a demon—*'Ifrit girifta, dew-zada, āseb-zadu*—Bhūta-DE-MÖNI-AN, *a.* of the nature of demons—*Jinn-sirat, shaitān-sirat*—Piśāchī, āsuri^h.
- DE-MON-OL'A-TRY, *n.* the worship of demons—*Shaitan-parastish, 'ifrit parastish*—Piśāchapijā, bhūtārcha.
- DE MON-OL'O-GY, *n.* a treatise on demons—*Shaitānōn yā 'ifritōn ke bāb meṅ kitāb yā risāla, 'ilm-i-shaitan*—Bhūtapisūchadvishayakagranth, bhūtapretidivishayakavidyā. [ādhinavyakti, bhūtavāśajan.]
- DE-MÖN'O-MIST, *n.* one subject to demons—*Shaitānōn kā tabī-dār yā ra'iyat*—Pret-DE-MÖN'O-MY, *n.* the dominion of demons—*'Ifritōn yā shaitānōn ke saltanat yā hukūmat*—Bhūtarājya, pretaprabhutwa, piśāchādhipatyā.
- DE'MON-SHIP, *n.* the state of a demon—*Shaitānī hālat*—Bhūtadaśā, pretāvasthā.
- DE-MÖN'STRATE, *v.* (L. *de, monstro*) to show plainly, to prove with certainty—*Dalālat k., mudallāt k., sābit k.*—Dikhlanā, pratyakṣ dikhānā, pramāṇ ke dwārā nischit wā siddh k., pratipādan k.
- DE-MÖN'STRA-BLE, *a.* that may be demonstrated, that may be proved beyond doubt or contradiction—*Dalālat-pazir, q bil-i subūt*—Pratipādanīya, sādhyā, prameya, pramāṇ ke dwārā nischit wā siddh hone ke yogya.
- DE-MÖN'STRA-BLE-NESS, *n.* the quality of being demonstrable—*I'ailat-paziri, qābiliyat-i-subūt*—Pratipādanīyatā, sādhyatā, prameyatwa, pramāṇ ke dwārā nischit wā siddh hone ki yogyatā. [āse, spashṭarūp se.]
- DE-MÖN'STRA-BLY, *ad.* evidently, clearly—*Zāhīran, sarihan, sāf-sāf*—Pratyakṣharūp
- DEM-ON-STRATION, *n.* the highest degree of evidence, certain proof—*Dalil, isbat, subūt, burhān, dalālat*—Pramāṇ, sidhan, upapadan, pramānya.
- DE-MÖN'STRA-TIVE, *a.* invincibly conclusive—*Muburhan, mudallil, musbit, burhānī*—Upapadak, pramāṇik, nischāyā, nirṇayak, siddhānta aran.
- DE-MÖN'STRA-TIVELY, *ad.* clearly, plainly—*Zāhīran, zāhīrāna, sarihan, sāf-sāf*—Sapramāṇ, siddhipurvak, spashṭarūp se, pratyakṣharūp se.
- DEM-ON-STRATOR, *n.* one who demonstrates—*Sābit k. w., dalil k. w., dalālat k. w., battāne w^h*—Pramāṇakartā, siddhāntī, pratyakṣ dikhāne w., pramāṇ ke dwārā siddh wā nischit k. w., nirdeshṭā.
- DE-MÖR'AL-IZE, *v.* (L. *de, mos*) to render corrupt in morals—*Akhlaq bigarmā, bad-akhlaq k.*—Āchar ācharaṇ wā vyavahār bhrasht k., bhrasht k., durvritta k.
- DE-MÖR'AL-I-ZATION, *n.* destruction of morals—*Bad-akhlaqī, ākhlaq kā bgaṛ-jānā*—Ācharabhrashtatā, vyavahāradushtatā, dharmabhrashtatā.
- DE-MUL'CENT, *a.* (L. *de, melleo*) softening, mollifying—*Narm k. w., mulāim k. w.*—Komal k. w., mridukarī, samak, sāntik.
- DE-MÜR, *v.* (L. *de, mure*) to delay, to pause, to hesitate; *n.* doubt, hesitation—*Deri k., dirangi k., tarwaqquf k., pas-o-peah k., murabzub k., hais-bais meṅ h.; n. shakk, shubbā, pas-o-peah, hais-bais*—Vilamb k., ber k., gaṇṇ k., āṭknā, āgāpichhā k., dubdhā k.; *n.* sandeh, saṅśay, dubdhā, āgāpichha wā āgāpichh.
- DE-MÜR'BAGE, *n.* an allowance paid for detaining ships beyond the appointed time—*Jahāz ki gahri yā gahiri*—Nāw ki gahri wā gahiri.

- DE-MŪR'RER, *n.* one who demurs—*Deri k. w., tawagquf k. w., pas-o-pesh k. w., shakk yā shu-bha k. w.*—Vilamb *k. w.*, ber *k. w.*, atkāw *k. w.*, āgāpichhā *k. w.*, dubdhā wā sandeh *k. w.* [*mahjūb, sharm-sār*—Dhir, dhīrā, gambhīr, bhāri, saṅkochi, lajjit.
- DE-MŪRE, *a.* (Fr. *des, mœurs*) sober, grave, affectedly modest—*Sanjida, mudbir,*
- DE-MŪRE'LY, *ad.* with affected modesty—*Mahjūbāna, sanjidagi yā hijāb se*—Saṅkoch wā lajjā se, gurav se, gambhīratā se. [dhairyā, saṅkoch, lajjā.
- DE-MŪR'NESS, *n.* soberness, gravity—*Sanjidagi, hijāb*—Dhīratā, gambhīratā, gurav,
- DĒN, *n.* (S. *denū*) a cavern, the cave of a wild beast; *v.* to dwell in a den—*Gaṛhā^b, guphā^b, gār, bil^b, thur^b mānd^b* : *v. garhe thar guphe bil yā mānd meṇ rahnā^b*—Gahwār, kandar, gulā, dari, vivar, vil.
- DĒN'A-RY, *n.* (L. *denarius*) the number of ten—*Das kā 'adad^b*—Dās ki saṅkhyā.
- DE-NĀ'TION-AL IZE, *v.* (L. *de, natum*) to deprive of national rights—*Quumi huqūq*
- DE-NĪ'AL, See under DENY. [*se ma'zūl k.*—Jātiyā adhikārōṇ se hīn *k.*
- DEN-I-GRATE, *v.* (L. *de, niger*) to blacken—*Kālū k^b.*
- DEN-I-GRATION, *n.* a blackening—*Kālā k^b.*
- DĒN'I-ZEN, *n.* (W. *dinasddyn*) a freeman; *v.* to make free—*Bā-ikhtiyār shahrī, kisi shahr yā mulk ke logōṇ kā istihqāq-dār*; *v. āzād k., kisi shakhs ko kisi mulk yā shahr ke logōṇ kā ikhtiyār yā istihqāq d.*—Swatantrajan, kisi des wā nagar ke logōṇ ke adhikār se yukt jan; *v. swatautra k., swavās k., kisi jan ko kisi des wā nagar ke nivāsiyōṇ kā adhikār d.*
- DĒN-I-ZĀ'TION, *n.* the act of making free—*Kisi shakhs ko āzād k., kisi shakhs ko kisi mulk yā shahr ke logōṇ kā ikhtiyār yā istihqāq d.*—Swatantra *k., kisi jan ko kisi des wā nagar ke logōṇ kā adhikār d.* [*qab k., nām d^b*—Nām rakhnā, kahṇā, bolnā.
- DE-NŌM-I-NATE, *v.* (L. *de, nomen*) to name, to give a name to—*Alusummā k., mulag-*
- DE-NŌM'I-NA-BLE, *a.* that may be named—*Laqab-pazīr, mulaqqab yā musammā hone ke lāiq*—Nām rakkhe wā diye jāne ke yogya, nām se kahe wā bole jāne ke yogya, ākhyeya.
- DE-NŌM-I-NĀ'TION, *n.* the act of naming, a name, an appellation, a class—*Nām rakhnā^b, ism, laqab, darja, firqa*—Nām d., nām dharnā, nām, sanjānā, upādhi, varg, jāthā.
- DE-NŌM-I-NĀ-TIVE, *a.* that gives a name—*Nām rakhne yā dharne w^b, nām d. w^b, khitāb-gar*—Nāmakārī, sanjīnīdayak, ākhyāyak.
- DE-NŌM'I-NĀ-TOR, *n.* the giver of a name, the number below the line in a vulgar fraction—*Nām d. w^b, nām rakhne w^b, nusal-numā*—Nāmadatā, har, ehed.
- DE-NŌTE, *v.* (L. *de, noto*) to mark, to be a sign of, to betoken—*Nishān d., batlānā^b, 'alāmat h., jutānā^b, dalālat k.*—Chihn *k., chihbānī d., lakshāṇ h., samjhānā, bujhānā, dikhānā, dikhānā, sūchanā k.*
- DE-NŌTA-BLE, *a.* that may be denoted—*Nishān diye jāne ke qābil, batlāye jāne yā 'alāmat hone ke lāiq, dalālat-pazīr*—Sūchanīy, ānūt hone ke yogya, samjhāye wā dikhāye jāne ke yogya, lakshāṇīyā, āṇṇīyā, vāchya, nirdēśya, [*sūchan, nirdēs.*
- DĒN-O-TĀ'TION, *n.* the act of denoting—*Nishān-dihī, dalālat*—Chihnakārāṇ, lakshāṇ,
- DE-NŌTA-TIVE, *a.* having power to denote—*Nishān d. w., batlāne w^b, 'alāmat k. w., dalālat k. w.*—Chihnakārak, sūchak, upalakshak, darsak, vāchak.
- DE-NŌT'EMENT, *n.* sign, indication, token—*Nishān, izhūr, dalālat, 'alāmat*—Chihn, chihhānī, sūchāṇ, sūchanā, lakshāṇ, lūg.
- DE-NŌUNCE, *v.* (L. *de, nuncio*) to threaten publicly, to inform against, to accuse—*Barmalā dhamkānā^b, shikāyat k., bad-nām k.*—Dhamkī d., dhīrānā, dosh d., apavād lagānī wā d. [Dhīrānā, dosh d., apavād lagānā wā d., prakāśabhartsan.
- DE-NŌUNCEMENT, *n.* the act of denouncing—*Dhamkī denī^b, shikāyat k., bad-nām k.*—
- DE-NŌUN'ER, *n.* one who denounces—*Dhamkāne w^b, shikāyat k. w., bad-nām k. w.*—Dhamkī d. w., dhīrāne w., doshadāyak, apavādak.
- DE-NŪN'CI-ATE, *v.* to threaten, to denounce—*Dhamkānā^b, shikāyat k., bad-nām k.*—Dhīrānā, dosh d., apavād d. wā lagānā.
- DE-NŪN'CI-Ā'TION, *n.* the act of denouncing, a public menace, proclamation—*Dhamkānā^b, barmalā dhamkī^b, wā'id, ishtihār-i-dhamkī, ishtihār, izhār*—Dhīrānā, pragat jhīrkī, prakāśatarjan, prakāśabhartsan, abhiśāp, prakāś, prachār.
- DE-NŪN'CI-Ā-TOR, *n.* one who denounces—*Dhamkāne w^b, shikāyat k. w., bad-nām k. w.*—Dhīrāne w., amaṅgalaparakāśak, abhiśāpak, doshadāyak, apavādak.
- DĒNSE, *a.* (L. *densus*) thick, close—*Kasīf, munjamīd, sangīn*—Ghan, ghanā, thos, gārhā, nivir. [nivīratwa, ghanatwa, ghanatā.
- DĒN'S-ITY, *n.* closeness, compactness—*Sangīnī, ingīmīd, kasōfut*—Gārhāpār, gārhāi,
- DĒNT'AL, *a.* (L. *dens*) relating to the teeth—*Dandānī*—Dan'ī, dantya.
- DEN-TIC-U-LĀ'TION, *n.* the state of being set with teeth—*Dandāno-darī, dandānā-paṇ^b*—Dantīkwa, danturatā.
- DĒNT'I-FRICE, *n.* a powder for the teeth—*Manjan^b, sanūn*—Missī, dantaśodhan.
- DĒNT'IST, *n.* one who cures diseases of the teeth—*Dānt kā tabīb, dānt kē bimārī dār k. w.*—Dantāvaidya, dantachikitsak, dānt ke rog dūr *k. w.*

- DEN-TI'ION, *n.* the breeding of teeth—*Dāntōn kā baphnā yā nikalnā^b, dūdh ke dānt kā nikalnā^b.*
- DE-NUDE', *v.* (L. *de, nudus*) to make naked, to strip—*Nangā k^b, kappe utār lenā^b.*
- DE-NŪ'DATE, *v.* to strip, to divest—*Nangā k^b, kappe utār lenā^b.*
- DEN-UDĀ'TION, *n.* the act of stripping—*Kappe utār lenā^b, nangā k^b.*
- DE-NŪY', *v.* (L. *de, nego*) to contradict, to refuse, to disown—*Radd k., inkār k., nā k^b, nafī k., munkir k., mukarnā, na-mānnā^b*—*Kāthā, khaḍan k., nakārna, nahīn k., aswikār k., aṅgikār na k.* [qābīl—Aswikārā, khaḍaniya.]
- DE-NĪ'A-BLE, *a.* that may be denied—*Qābil-i inkār, radd hone ke laiq, radd kiye jāne ke*
- DE-NĪ'AL, *n.* negation, refusal, abjuration—*Radd, nafī, radd-i-kalām, inkār, gasam pur inkār yā turk*—*Khaḍan, pratyākhyān, nakār, aswikār, śapath ke dwārā tyāg wā aswikār.*
- DE-NĪ'ER, *n.* one who denies—*Radd k. w., khilāf bayān k. w., inkār k. w., nā k. w^b, munkir, mukarne w., na-mānne w^b.*—*Khaḍan k. w., kātne w., nakārne w., nahīn k. w., aswikār k. w., aṅgikār na k. w.* [k'wat hatā d^b.]
- DE-OB-STRUCT', *v.* (L. *de, ob, structum*) to remove obstructions—*Rok ko dūr k^b, ru-*
- DE-OB'STRU-ENT, *a.* removing obstructions; *n.* that which removes obstructions—*Rok dūr k. w^b, rukāwat hatā d. w^b;* *n.* *rok dūr karne-wālī shai, rukāwat hatāne-wālī chiz*—*Pratibandh ko dūr k. w., nirvi-hnakāri; n.* *nirvighnakāri vastu.*
- DE'O-DAND, *n.* (L. *Deus, do*) a thing forfeited to the king for pious uses—*Wah chiz ko bādshāh ke yakhān dīnī kār ke liye zabt ho jāy, sudqa*—*Wah vastu jo rājā ke yakhān punyakārya ke nimitta lag jāy, devadeya, devopahār.*
- DE-ŌPPI-LATE, *v.* (L. *de, ob, pilo*) to clear from obstructions—*Rāh sāfk., rok dūr k^b.*—*Pratibandh hatānī, rukāwat dūr k., nirvighna k., bāt wā mārg jhār dālnā.*
- DE-ŌP-PI-LĀ'TION, *n.* the act of clearing from obstructions—*Rok dūr k^b, rukāwat ha-tānā^b.*
- DE-ŌP-PI-LA-TIVE, *a.* removing obstructions—*Rok yā rukāwat dūr k. w. yā hatāne w^b.*
- DE-ŌS-CU-LĀTION, *n.* (L. *de, osculum*) the act of kissing—*Chūmnā^b.*
- DE-PAINT', *v.* (L. *de, pingo*) to picture, to describe—*Taswir khinchnā, naqsha banā-nā, bayān k., zāhir k.*—*Chitra banānā, chhavi banānā, varṇan k.*
- DE-PART', *v.* (L. *de, pars*) to go away, to leave, to die—*Chalā jūnā^b, kūch k., chhor d^b, mar jānā yā marnā^b, rihlāt k.* [lapagam, bilgaw, hichhuraw, viyog.]
- DE-PART'ING, *n.* a going away, separation—*Rawānagī, judāi*—*Chalā jānā, gaman,*
- DE-PART'MENT, *n.* a separate office or division—*Judā 'uhda khidmat 'alāqa mahāl yā qismat*—*Prithak karm pad adhikār vishay aṅg prakaran vibhāg wā bhāg.*
- DE-PART'MENT'AL, *a.* belonging to a department or province—*Jude 'uhde 'alāqe khid-mat mahāl yā qismat ke muta'alliq*—*Prithak karm pad adhikār vishay aṅg prakaran vibhāg wā bhāg kā sambandhī.* [gaman, chalā jānā, mrityu, maran.]
- DE-PARTURE, *n.* a going away, death—*Rawānagī, kūch, rihlāt, mauṭ, wafāt*—*Prasthān,*
- DE-PASTURE, *v.* (L. *de, pastum*) to feed up, to feed, to graze—*Khānā^b, charnā^b.*
- DE-PAU'PER-ATE, *v.* (L. *de, pauper*) to make poor—*Mufṭis k., muhtāj k.*—*Nirdhan k., daridri k., kaṅgāl k.* [lā^b, chhipchīpā^b, laslasā^b.]
- DE-PECTI-BLE, *a.* (L. *de, pecto*) tough, clammy, tenacious—*Karā^b, chīmṛā^b, lasī-*
- DE-PEND', *v.* (L. *de, pendeo*) to hang from, to rely on—*Latakānā^b, muta'alliq h., dāman pakarnā, ummed rakhnā, yaqīn jūnnā, mauqīf h., munhasir h.*—*Hilagnā, avalamb k., parādhīn h., bharosā rakhnā.*
- DE-PENDANT, DE-PEND'ENT, *a.* hanging down, subordinate, relying on; *n.* one subor-dinate, a retainer—*Latakā yā la'ki huā^b, mutābī, farmān-bardār, zer-i-hukm, mul-haq, munhasir, mauqīf, mutawassil, mutawakkil;* *n.* *tābī-dār, wābusta, lawāhiq, dā-man-gīr, banda*—*Hilgā wā hilaṅgā buā, avalambt. adhīn, parādhīn, paravās, āsrit;* *n.* *paravās jan, āsrit, parādhīn vyakti, anujīvi, picchhāgā, bhritya.*
- DE-PEN'DENCE, DE-PEN'DEN-CY, *n.* state of being subordinate, connexion, reliance—*Tābī-dārī, itā'at, 'alāqa, w'alluq, silsila, ummed, 'itīmād, 'itibār*—*Adhīnatā, para-vasitwa, parādhīnatā, sambandh, sampark, lagāw, mel, āsray, avalamban, viśwās, pratyay, bharosā.*
- DE-PEN'DER, *n.* one who depends—*Tābī-dār, dāman-gīr, lawāhiq, ummed, 'itibār yā 'itīmād k. w.*—*Paravās jan, parādhīn jan, āsrit, picchhlagā, bharosā k. w., bharosā rakhne w.*
- DE-PER'DIT, *n.* (L. *de, per, do*) any thing lost or destroyed—*Jo chiz kho gai ho yā bar-bād ho gai ho*—*Koi vastu jo hirāy gai ho wā nasht ho gai ho.*
- DE-PER-DITION, *n.* loss, destruction—*Nuqsān, ziyān, zawāl, bar-bād*—*Kshati, hāni, nāś, kshay, dhwaṅs.*
- DE-PHLEG'MATE, *v.* (L. *de, Gr. phlegma*) to clear from phlegm—*Balgam daf' k., zukām dūr k., jism ki rutūbat sūf k.*—*Kaph chhāntnā wā dūr k., sleehmā nāś k.*
- DE-PHLEG-MĀTION, *n.* the separation of phlegm—*Balgam kā daf' k., zukām kā dūr k., jism ki rutūbat ki safsāi*—*Kaph kā chhāntnā wā dūr k.*

- DE-PICT', *v.* (L. *de, pictum*) to paint, to portray, to describe—*Naqsha k., taswīr khīnchnā, taqrīr k., bayān k.*—Chitra banānā, chhavi banānā, varṇan k.
- DE-PICTURE, *v.* to represent in colours—*Raṅg bhār-kar taswīr khīnchnā*—*Raṅg bhārkar chitra wā chhavi banānā.* [Romaharān, nishkeśikarān.]
- DE-PLA'TION, *n.* (L. *de, pilus*) the act of pulling off the hair—*Be-būl yā de-mū k. w.*—Romahārī, keśanāśak.
- DE-PLU'A TO-RY, *a.* taking away the hair—*Be-būl yā de-mū k. w.*—Romahārī, keśanāśak.
- DE-PLETION, *n.* (L. *de, pletum*) the act of emptying—*Khālī k., tih. k.*—Chhūnchhā k., sūnya k.
- DE-PLŌRE', *v.* (L. *de, plorē*) to lament, to bewail, to mourn—*Afsos k., zāri k., taassuf*
- DE-PLŌ'RA-BLE, *a.* lamentable, sad—*Mātam-angez, nālu-sāz, qābil-i-giriya, afsos karne ke lāiq, kam-bakht*—*So amay, vilapanīya, dukkhajanak, kleśad*
- DE-PLŌ'RA-BLE-NESS, *n.* state of being deplorable—*Mātam-angezi, kam-bakhtī, nālu-sāzi*—*Vilapaniyatā, daurgatya.* [se, daurgatya se, dukkh se, kleś se.]
- DE-PLŌ'RA-BLY, *ad.* lamentably, miserably—*Afsos se, nālu-sāzi se, kam-bakhtī se*—*Vilāp*
- DE-PLŌ-RĀ'TION, *n.* the act of deploring—*Giriya, taassuf, zāri, nālu, āh-zāri*—*Vilāp, ronā, rodan, -ok.*
- DE-PLŌ'RRER, *n.* one who deplores—*Afsos k. w., zāri k. w., taassuf k. w.*—*Vilāpakārī, rone w., khed k. w.* [lūnā^b.]
- DE-PLŌŸ', *v.* (L. *de, plico*) to display, to open, to extend—*Dikhlanā^b, kholnā^b, phai-*
- DE-PLŪME', *v.* (L. *de, pluma*) to strip of fathers—*Par ukhār-lenā^b, par noch-lenā^b, be-*
- DE-PONE', *v.* (L. *de, pono*) to lay down as a pledge, to bear testimony—*Girau rakhnā, shart lagānā, gawāhi yā shuhādut k.*—*Bāndhak dharnā, pa-wā hor lagānā, sākshya d.*
- DE-PŌN'ENT, *n.* a witness, an evidence; *a.* having a passive form with an active signification—*Gawāh, shāhid*; *a.* ek jīl jisk sūrat jīl-i-mayhāl ki se hotī hai aur jiske ma'ne jīl-i-muta'ddī ke hote hai—*Sākhi, sākshī*; *a.* ek dhātuprayog jiskā ākār karmaprayog ant ke tulya ho aur arth sakarmak ke tulya ho.
- DE-PŌP U-LATĒ, *v.* (L. *de, populus*) to unpeopple, to lay waste—*Wirān k., tākht o-tā-rāj k., zer-zabur k., girāt k.*—*Nirjan k., -unya k., nara-nya k., ujjānā, tabasnahas k.*
- DE-PŌP-U-LĀ'TION, *n.* destruction, waste—*Wirān, tabihī, pāc-nālā*—*Deśavinas, ujār, desa ujār, tahasnahas.*
- DE-PŌP'U LĀ-TOR, *n.* one who depopulates—*Wirān k. w., tākht o-tīrāj k. w., zer-zabur k. w., girāt k. w.*—*Ujār k. w., des ujār k. w., deśavinas-kari, tahasnahas k. w.*
- DE PŌRT', *v.* (L. *de, porto*) to carry, to demean, to behave; *n.* demeanour—*Le jānū^b, chalan-chalnā^b*; *n.* ch-i-chalan^b. [han, pravasan, vivasan, de chhurānā.]
- DEP-OR-TĀ'TION, *n.* a carrying away, exile—*Le jānū^b, julā-watun, mulk chhurānā*—*Va-*
- DE-PŌRT'MENT, *n.* conduct, demeanour—*Raftār, tariq, waz, rawish*—*Chal, chāl-chalan, dhaṅg.*
- DE-PŌSE', *v.* (L. *de, positum*) to lay down, to degrade, to bear witness—*Dālnā^b, ma'zūl k., tag'r k., mauq'f k., gamāh d., shuhādut* ● *yā k.*—*Dāld., utārnā, pad wā adhikār se utār d., padachyut k., pramānā, sākshitwa d., sākshya d.*
- DE-PŌS'A BLE, *a.* that may be deposed—*Qā'il-i-ma'zūl, qā'il-i-tag'iri*—*Utār diye jāne ke yogya, padachyut kiye jāne ke yogya.* [padachyut k., utār d., rājyapitan.]
- DE PŌS'AL, *n.* the act of deposing—*Ma'zūl k., tag'iri, mauq'fī*—*Padachyuti,*
- DE-PŌS'ER, *n.* one who deposes—*Ma'zūl k. w., tag'r k. w., mauq'f k. w.*—*Utār d. w., pad wā adhikār se utārne w., padachyut k. w.* [chyuti, rājyabhaṅg, rājyapad se utār jānā.]
- DE PŌS'ING, *n.* the act of dethroning—*Takht se ma'zūl, bādshāhat se tag'iri*—*Rājya-*
- DE-PŌS'IT, *v.* to lay down, to lodge in trust; *n.* any thing lodged in trust, a pledge—*Dhurnā^b, dālnā^b, jam' k., sipurd k., supurd k., amānat rakhnā, zimma k., hawāls k., girau rakhnā, girw rakhnā, rihan rakhnā*; *n.* amānat, wād'ut, rihan, girau, kafālat—*Rakh chhormā, dāl d., pāt d., sauṇpnā, thitī dharnā, dharohar dharnā, bāndhak dharnā, gahne dharnā wā mīrnā*; *n.* dharohar, thātī, jākar, bāndhak.
- DE-PŌS'IT-AR-Y, *n.* one with whom any thing is lodged in trust—*Amānat-dār, amīn, amānat-guzār, khuzānchi*—*Dharohariyā, nyāsadhārī, nyāsagrāhī.*
- DEP O-S'TION, *n.* the act of deposing—*Takht se ma'zūl, bādshāh ko takht se utārā, shā' dat, izhār, zabān-bandī, gawāhi, jam' hui shai, jo chiz par jāy*—*Rājyachyuti, chhatrabhaṅg, rājyapad se utārā. sākshitwa, sākshya, jo vastu par jāy wā baith jāy.*
- DE PŌS'IT-TO RY, *n.* a place for lodging any thing—*Amānat-khāna*—*Dharohar kī jagah, kothi.*
- DE-PO'T, *de-pō', n.* (Fr.) a place for stores, a magazine—*Zakhīra, kkazāna, silāh-khāna, makhzan*—*Ganj, bhāndār, astragār, yuddhadavyagār, yuddh asāmagrī kā bhāndār.*
- DE PRĀVE', *v.* (L. *de, praeus*) to vitiate, to corrupt, to contaminate—*Khārāb k., ta-bāh k., fūsid k.*—*Big'irnā, bhrasht k., nasht k., khotā k., burā k.*
- DEP-RA-VĀ'TION, *n.* the act of depraving—*Khārābī, tabānī, burāi^b, kharāb k.*—*Kho'āi, bhrashtatā wā dushpatā, khotā bhrasht wā dushk k., big'irna.* [wā dushpatā se.]
- DE-PRĀVED'LY, *ad.* in a corrupt manner—*Khārābī se, burāi se^b, kho'āi se^b*—*Bhrashtatā*

- DE-PRÀVED/NESS, *n.* corruption, taint—*Khārābī, ālūdagi, khoṭāḥ, burūḥ*—Bhrashtatā, dushṭatā. [tatā, bhrashtatā, dushṭabhāvātā.]
- DE-PRÀVEMENT, *n.* vitiated state, corruption—*Khārābī, tabāhī, khoṭāḥ, burūḥ*—Dush-DE-PRÀVER, *n.* one who depraves—*Khārāb k. w., tabāh k. w., khoṭā k. w.*—Bigarū, bigarne w., bhrañ akāri, bhraṣṭ k. w., burā k. w., dushṭ k. w.
- DE-PRÀV'ITY, *n.* corruption, wickedness—*Bigarūḥ, khārābī, tabāhī, khab'isat*—Bhrashtatā, dushṭatā, dushṭabhāvātā, antardushṭatā.
- DEP'RE-CATE, *v.* (*L. de, precor*) to beg off, to pray that the evil may be averted—*Istigfār k., shaf'iat k., 'uzr k., ma'zarat k., 'uzr-khwāh k., taklīs se najāt māngnā*—Keshamā māngnā, kshamā kī prārthanā k., dukkhamivāṇa ke nimitta prārthanā k., klēs se mukti chāhni. [atyant anisṭ w. anākaṭkshaniya.]
- DEP'RE-CABLE, *a.* to be averted—*Daf kiye jāne ke lūg, mhaṭat karāh*—Varjaniya,
- DEP'RE-CATION, *n.* prayer against, entreaty—*Istigfār, istizār, istifā, shaf'iat, 'uzr-khwāh, iltijā, dar-khūst, iltimās*—Klēsaniyaṇ ke nimitta prārthanā, kshamā kī prārthanā, chiraauri, binti.
- DEP'RE-CATIVE, DEP'RE-CATORY *a.* that serves to deprecate, apologetic—*Istigfār k. w., 'uzr yā 'uzr-khwāh k. w., muta'azzir*—Amshṭaniyārāparthapārthanaviṣisṭ, klēs wā vipad ke dūr karne ke nimitta prārthanā k. w., dukkhamivāṇa parthapārthanākāri, amshṭaniyārak, aparādha-kshama māngne w. [nāprārthanākāri aparādha-kshama māngne w.]
- DEP'RE-CATOR, *n.* one who deprecates—*Shaf' mustagfir 'uzr-khwāh*—Dukkhamivāra-
- DE PRE'CI-ATE, *v.* (*L. de, pretium*) to lessen the price, to undervalue—*Qmat gha-tānā, kam-qadr k., kam-qimat jānnā, sabuk k.*—Mol nyūn k., mol ghatnā, heṭhā jānnā. halkā samajhnā, laghu mānnā, nyūn wā alp jānnā, apakarsh k.
- DE-PRÉ-CI-ATION, *n.* the act of lessening the price or value—*Qmat kā gha'ānā, kam-qadrī, kam-q matī, sabuk*—Mol kā nyūn k., mol kā ghatnā, heṭhā laghu wā nyūn jānnā, apakarshan, gunpa arshan, hras.
- DE-PRÉ-CI-ATOR, *n.* one who depreciates—*Q mat ghatāne w., kam-q mat k. w., kam-qadr k. w., sabuk k. w.*—Mol nyūn k. w., mol ghatane w., heṭhā halkā wā laghu jānnē w.
- DEP'RE-DATE, *v.* (*L. de, preda*) to rob, to pillage, to spoil—*Ġarat k., tākht-o-tārāj k., tabuk k., kharab k., khāk-siyāh k.*—Luṇā, lutpāt k., bar lenā, tahasuaḥ k., bārhāt k., nashṭ k. [tabāhī—Lūt, lutpāt, tahasuaḥ, upadrav.]
- DEP'RE DATION, *n.* a robbing, a spoiling, waste—*Ġarat, tākht-o-tārāj, khwāri, kharābī,*
- DEP'RE-DATOR, *n.* a robber, a spoiler—*Qazzāk yā qazzāq, Ġarat k. w., tākht-o-tārāj k. w., tabāh k. w., kharāb yā khāk-siyāh k. w.*—Lutera, lutpāt k. w., tahasuaḥ k. w.
- DEPREDICATE, *v.* (*L. de, præ, dico*) to proclaim, to commemorate—*Mushkūr k., yād-ġāri rakhnā*—Prachār wā prakāś k., pratishṭhā k. wā smārānarth utsavādi k.
- DEP'RE-HEND', *v.* (*L. de, prehendo*) to catch, to discover—*Ġiriftār k., inkishāf k., zūhir k.*—Pakarnā, dharmā, dhūnḥ nikalnā, khoj nikalnā, prakāś k.
- DEP'RE-HENS'ION, *a.* that may be caught—*Qān-i-ġiriftāri*—Pakare jāne ke yogya, dhar parne ke yogya. grahaṇiya, dharaniya. [karan, prakāś, dhūnḥ nikalnā.]
- DEP'RE-HENS'ION, *n.* a catching, a discovery—*Ġiriftāri, inkishāf, ifshā*—Dharan, pa-
- DE-PRESS', *v.* (*L. de, pressum*) to press down, to humble, to deject—*Dabāneḥ, pust k., zer k., sarī k., afsardā k., dil tang k.*—Dabnā, jhuk nā, nawānā, apakrisṭ k., adham k., ghatnā, udās k., milan k., n an toṇnā.
- DE-PRESS'ION, *n.* the act of pressing down abasement, dejection—*Dabāneḥ, pastī, zillat, dil-ta gi, afsardag*—Pachak, dabānā, apakrisṭ arāṇ, apakarshan, n cho k., ghatāw, udās, udās k., mlān, glān, viṭhāl, avatad, avasannatā.
- DE-PRESS'IVE, *a.* tending to depress—*Dabāneḥ, pastī k. w., dil tang k. w., afsurda yā dil-tang k. w.*—Dabne w., adham wā apakrisṭ k. w., jhu āne w., udās k. w., avasādak.
- DE-PRESS'OR, *n.* one that depresses—*Zālim, dabāneḥ, pust yā zail k. w., zer k. w., afsurda yā dil-tang k. w.*—Uṇāhavi, dabne w., adham wā apakrisṭ k. w., nawāne w., udās k. w., milan k. w., man toṇne w., avasādak.
- DEPRIMENT, *a.* pressing down—*Niche ko dalā d. w.*
- DE-PRIVE', *v.* (*L. de, privo*) to take from, to bereave, to deprive—*Le-lenāḥ, mahrum k., ma'zūl k., rokāḥ, khārij k.*—Har lenā, chhin lenā, arnā, bāhar k. wā rakhnā.
- DE-PRIV'ABLE, *a.* liable to deprivation—*Qābil-i-ma'zūli yā mahrumī, ma'zūl yā mahrum hone ke lūg, khārij hone ke qābil*—Bāhar kiye jāne ke yogya, āre jāne ke yogya, nikāl diye jāne ke yogya, apahraṇiya.
- DEPRIVATION, *n.* act of depriving, loss—*Chhin-chhān-lenāḥ, dar-tarafi, ma'zūli, 'adam, nuqsān, zu'āl*—Chhin chhor, haran, apahār, lop, bhrañ, dilwās nikāl d. wā bāhar k., parityāg, nās, ksh. ti, hāni. [rahitatwa, apahritatā.]
- DE-PRIVE'MENT, *n.* the state of losing—*Ma'zūli, mahrumī, nuqsāni*—Hinātā, parih natā,
- DE-PRIV'ER, *n.* one who deprives—*Le-leneḥ, ma'zūl yā mahrum k. w., khārij k. w., rokae w.*—Chhin lene w., har lene w., hartā, ārne w., bāhar k. w.
- DEPTH. See under DEEP.
- DE-PUL'SION, *n.* (*L. de, pulsio*) a driving away—*Haṅkā dḥ, khader dḥ.*

- DĒP-U-RATE**, *v.* (L. *de, purus*) to purify, to cleanse; *a.* purified, cleansed—*Sāf k.*, *maik'itnā yā chhāntnā^h*; *a. sāf, be-mail, nirmal^h*—Vimal *k.*, nirmal *k.*, śodhanā, swachchha *k.*; *a.* vimal, swachchha, śodhit. [Nirmalikarn, śodhan, malāpakarshan.]
- DĒP-U-RĀ'TION**, *n.* the act of purifying—*Safāi, pāk-zagi, mail kā kātā yā chhāntnā^h*—
- DE-PŪTE'**, *v.* (L. *de, puto*) to send with a commission, to empower to act, to appoint—*Wakil yā amīn karke bhejnā, wakālat d., mukhtār muqarrar k.*, *kisī kām ke anjām ke liye iktiyār d. mutadā'iyā yā muqarrar k.*—Pratinidhi niyukt karke bhejnā, *kisī kārya ke nirvāh ke nimitta kisī ko adhikār d.* niyukt *k.*
- DĒP-U-TĀ'TION**, *n.* the act of deputing, the persons deputed—*Nāib muqarrar karke bhejnā, wakālat, niyābat, amīn, amīn nāib wakil yā mukhtār loḡ*—Pratinidhi niyukt karke bhejnā, pratinidhigan, niyuktajanasmūh.
- DĒP-U-TV**, *n.* one who transacts business for another, a lieutenant, a viceroy—*Gumāsh-tā, nāib, wakil, pesh-kār, ja-nishīn*—Pratinidhi, pratipurush, pratrūp.
- DE-RĀ'CI-NATE**, *v.* (L. *de, radix*) to pluck up by the roots—*Ukhār dālnā^h, ukhār-nā^h, upārnā^h, jar se khodnā^h*.
- DE-RANGE'**, *v.* (L. *de, Fr. ranger*) to disorder, to embarrass—*Dar-ham-bar-ham k.*, *ulā-paṭā k.*, *pareshān k.*, *abtar k.*—Ghūlnel *k.*, ulāṭ pulāṭ *k.*, avyavasthit *k.*, asta-vyest *k.*, garbānā, ghabhā *d.*, vyakul *k.*
- DE-RĀNGE-MENT**, *n.* disorder, insanity—*Be-tart 'i, pareshānī, diwānagi, saudā*—Golmāl wā gholmel, agarbagar, garbarābat, avyavasthā vyutarān, unmad, unmattatā, chit-tavibhram, b.wāpan. [*dulā-o-d-mista chhorā gayā*—Jān bijhkar chhorā gayā.]
- DĒR'E LICT**, *a.* (L. *de, re, linquo*) wilfully relinquished—*Qasdan tark kiya gayā*,
- DĒR-E-LICTION**, *n.* the act of forsaking—*Tark*—Tyag.
- DE-RIDE'**, *v.* (L. *de, video*) to laugh at, to mock, to ridicule—*Istihzā k.*, *sukhra k.*, *tamaskhur k.*, *tasakhkhur k.*—Hañsi *k.*, hañsnā, thaṭthā mārñā, upahās *k.*, parihās *k.*
- DE-RID'ER**, *n.* a mocker, a scoffer—*Istihzā k. w.*, *sukhra k. w.*, *tanz-go, ta'na-zan*—Upahāsak, parihāsak, thaṭhol, thaṭhi karnēhārā.
- DE-RID'ING-LY**, *ad.* in a jeering manner—*Istihzā karne ke taur se, sukhra ke taur se, tanz yā ta'na ke taur se*—Upahās ki riti se, parihās ki blāñti se, thaṭthe ki riti se.
- DE-RI'SION**, *n.* the act of deriding, scorn—*Istihzā, sukhra, maskharagi, hīqārāt, nafrat, karāhiyāt, istihzār*—Thaṭhā, thaṭholī, hañsi, upahās, parihās, avajñā, ghīn, ghīrnā.
- DE-RI'SIVE**, *a.* mocking, scoffing—*Maskhara, istihzā k. w.*, *ta'na-zan*—Upahāsak, parihāsak, hāsakar, hāsakar, thaṭthā *k. w.*
- DE-RI'SIVE-LY**, *ad.* in a derisive manner—*Maskhara-pan se, istihzā se, ta'na-zanī se*—Upahās se, parihās se, avajñāpūrvak, avamān se. [upahāsak, hāsakar.]
- DE-RI'SO-RY**, *a.* mocking, ridiculing—*Maskhara, ta'na-zan, sukhra k. w.*—Parihāsak,
- DE-RIVE'**, *v.* (L. *de, rivus*) to draw from, to deduce, to receive—*Nikālnā^h, akhṛ k.*, *mushtaqq k.*, *masdar se nikālnā, nasub k.*, *hāsīl k.*—Lānā, mūl se nikālnā wā lānā, vyutpatti *k.*, pānā.
- DE-RI'VA-BLE**, *a.* that may be derived—*Qābil-i-istiḡāq, qābil-i-istikhrāj, hāsīl hone ke qābil*—Vyutpidaniya, yauktik, utpidaniya, prāpaniya, milne ke योग्य.
- DĒR-I-VĀ'TION**, *n.* the act of deriving, the tracing of a word from its original—*Nikāl-nā^h, istiḡāq, istikhraj*—Lānā, ānnā, utpatti, śabdopatti, dhātuvyutpatti.
- DE-RIV'ATIVE**, *a.* derived from another; *n.* the thing or word derived from another—*Fur', mushtaqq, masdar*; *n. masdar yā mushtaqq lafz*—Yauktik, autsargik, niklā huā, vyutpannā; *n.* vyutpannaśabd, utpannaśabd, mūl se niklā huā śabd. [se, śabdopatti se.]
- DE-RIV'ATIVE-LY**, *ad.* in a derivative manner—*Istiḡāq se, istikhraj se*—Dhātuvyutpatti
- DE-RIV'ER**, *n.* one who derives—*Mūdda yā masdar se nikālne w.*, *bunyūd se nikālne w.*—Mūl se nikālne w. vyutpattikarak, anayanakartā.
- DĒR-O-GATE**, *v.* (L. *de, rogo*) to take away, to detract; *a.* degraded—*Kam k.*, *be-qadr k.*, *be-waqr k.*, *haqir k.*; *a. zalil, haqir, be-waqr*—Nyūn *k.*, ghaṭanā, laghu *k.*, halkā *k.*, tuchchha *k.*; *a.* apamānit, ghaṭayā gayā, laghu wā halkā kiya gayā, tuchchha kiya gayā.
- DĒR-O-GATE-LY**, *ad.* in a manner to derogate—*Haqir zalil yā be-waqr karne ke taur se*—Laghu apamānit tuchchha wā halkā karne ki riti se.
- DĒR-O-GĀ'TION**, *n.* the act of taking away from reputation or honour, detraction—*Ruswāi, be-qadri, be-waqri, bad-nāmī, hīqārāt, sabuki*—Apamān, halkāi, halukāi, apayās, akhyāti.
- DE RŌG'A-TO-RY**, *a.* detracting, lessening—*Buhtān-sāz, khafif k. w.*, *be-qadr yā be-waqr k. w.*, *kam k. w.*, *kamāne w.*—Akirtikar, apayāsaskar, akhyātikarak, apamānakāri, ghaṭāne w., nyūn *k. w.*, laghukarak.
- DE RŌG'A-TO-RI-LY**, *ad.* in a detracting manner—*Khafif karne ke taur se, be-qadr yā be-waqr karne ke taur se, kam karne ke taur se*—Tuchchha karne ki riti se, halkā nyūn wā laghu karne ke bhāv se. [Turk dēs kāsannyāsī wā yogi.]
- DĒR'VIS**, *n.* (P.) a Turkish monk—*Darvesh yā darvesh, faqir, khirqā-pash jogi^h*—
- DĒS'CANT**, *n.* (L. *de, cantum*) a song or tune in parts, a discourse—*Surod, sarod, taqrir, bayān, baṛe*—Gān, rāg, git, vād, anukathan, varpan.

- DES-CANT', *v.* to sing in parts, to discourse—*Gānā^h, taqrīr k., bayān k., baḥs k., guft-gū k.*—*Gān k., git gānā, vistār karke kahna, kathopakathan k.*
- DES-CANT'ING, *n.* remark, conjecture—*Qaul, maqūla, qiyās, kḥiyāl, gumān, andāza*—*Vachan, kahā, bāt, aṭkāl.*
- DE-SCEND', *v.* (*L. de, scando*) to go or come down, to fall, to sink—*Utarṇā^h, nūzil h., niche jānā yā anā^h, nikalṇā^h, girṇā^h, puhuicṇā^h, dhalṇā^h, dhalukṇā^h, ḍubṇā^h.*
- DE-SCEND'ANT, *n.* the offspring of an ancestor—*Nasl, aulād*—*Vāṇs, santān, santati.*
- DE-SCEND'ENT, *a.* coming down, falling—*Utarā huā^h, girtā huā^h, niche ātā yā jātā huā^h, ḍābtā huā^h, dhalṭā huā^h, dhalaktā huā^h.* [*dhalakne w^h, ḍubne w^h.*]
- DE-SCEND'ER, *n.* one who descends—*Turne w^h, niche jāne yā āne w^h, dhalne w^h.*
- DE-SCEND'IBLE, *a.* that may be descended—*Is pur se utarā jāy^h, jis par se utar sakeṇ^h, buzurgōn se kḥurdoṇ yā wārison ko pahunchne ke lāiq*—*Purkhoṇ se larkoṇ ko pahunchne ke yogya, dayayogya.*
- DE-SCEND'IBILITY, *n.* the state of being descendible—*Buzurgōn se kḥurdoṇ ko pahunchne ki kḥāsīyat*—*Purkhoṇ se larkoṇ ko pahunchne kā dharm guṇ wā bhāv.*
- DE-SCEN'SION, *n.* a going downward—*Utar^h, girāw^h.*
- DE-SCENT', *n.* the act of descending, progress downwards, declivity, invasion, birth, extraction—*Nuzūl, tanazzul, utār^h, dhāl^h, yūrish, hamla, tawallud, paidāish, nasl, khāndān*—*Utarṇā, niche jānā, adhogati, adhogaman, dhālū jagah, abhikram, ākrānti, janma, utpatti, vāṇs, kul.*
- DE-SCRIBE', *v.* (*L. de, scribo*) to delineate, to mark out, to represent by words—*Banānā^h, khīncnā^h, naqsha banānā, bayān k., taqrīr k., wasf k., batlanā^h*—*Nirmāṇk, chitra banānā, dikhānā, varṇan k., bakhānā, bakhān k., vyākhyā k.*
- DE-SCRIB'ABLE, *a.* that may be described—*Qibīl-i bayān, bayān kiye jāne ke qābil, bat-lāye jāne ke lāiq*—*Varnaniya, vyākheya, nirvachaniya, jiskā varṇan ho sake.*
- DE-SCRIB'ER, *n.* one who describes—*Bayān k. w., banāne w^h, khīncne w^h, taqrīr k. w., batlāne w^h*—*Nirmāṇ k. w., nirmātā, dikhāne w., varṇan karnehārā, vyākhyātā.*
- DE-SCRIP'TION, *n.* the act of describing, representation, delineation, definition, a sort—*Bayān, naql, āurat, naqsha, tawṣif, tarīf, tar, tarāh*—*Bakhan, varṇan, vivaran, chitra, ākriti, ākār, vyākhyā, lakshan, prakār.*
- DE-SCAL'ATIVE, *a.* containing description—*Mubaiyāt, muzhīr, naql-kunanda, tarīf k. w.*—*Nirdeśak, vāchak, varṇanakārī, vivaranavasiṣṭ.*
- DE-SCRY', *v.* (*L. de, Fr. crier* ?) to spy at a distance, to detect, to discover—*Dekh-pānā^h, tāknā^h, nīrakṇā^h, pakar-pānā^h, dhūnrh-nīkālṇā^h.*
- DE-SCR'ER, *n.* one who desaries—*Tāknē w^h, nīrakḥne w^h, dekh-pānē w^h, pakar-pānē w^h, dhūnrh-nīkālṇē w^h.*
- DES'E-CRATE, *v.* (*L. de, sacer*) to divert from a sacred purpose, to profane—*Nā-pāk k., ālūda k., pal'd k.*—*Apavitra k., pratishthālop k., saṅskāradūshan k., asuddh k., bigārnā, bhrasht k.* [*thilop, apavitra k., pratishthādhwān, bhrasht k.*]
- DES'E-CRAT'ING, *n.* the act of desecrating—*Ālūdag, nā-pākrāgi, ibtāl-i-niyāz*—*Pratish-*
- DE-SERT', *v.* (*L. de, sertum*) to forsake, to leave, to abandon—*Tark k., firār h., chhor dhāgnā^h*—*Tajānā, tyāganā, chhor d., chhorār bhāg jānī.*
- DE-SERT, *n.* a wilderness, solitude, waste; a wild, waste, uninhabited—*Bayābān, bādīya, wīrānā, wādī*—*a. wahshī, bayābānī, wīrān, pāe-māl, nā-ābād*—*Jaṅgal, aranya, marubhūmī, marusthal; a. aranyak, jaṅgali, banailā, ūsar, nīralā, ūjar, nīrjan.*
- DE-SERT'ER, *n.* one who deserts—*Tārik, firārī*—*Chhor d. w., tyāganē w., tyāgi, yud-dhatyāgi, senātyāgi, bhagorā, bhaggu.* [*tyāg, yuddhatyāg, bhaghag.*]
- DE-SERT'ION, *n.* the act of deserting—*Firār, tark, rawā-rawī*—*Tyāg, parityāg, sena-*
- DE-SERVE', *v.* (*L. de, servio*) to be worthy of, to merit—*Sazā-wīr h., lāiq h., qābil h., mastājib h., muqtāzī h., mustahiqq h.*—*Yogya h., upayukt h., uchiṭ h.*
- DE-SERT', *n.* merit or demerit, reward—*Sazā-wārī, liyāqat, qadr, jazā, badlā*—*Yogyatā, guṇagun, puṇyāpuṇya, upayuktatā, guṇ, pratiphal, phal.*
- DE-SERT'FUL, *a.* meritorious—*Wājib-ul-ajr, mustahiqq-i-iniyat, sazā-wār*—*Guṇī, gūṇa-wān, upayukt, yogya.* [*ayogya.*]
- DE-SERT'LESS, *a.* without merit—*Nā lāiq, nā-kīrn, be-kunār*—*Nir-guṇī, anupayukt,*
- DE-SERT'LESS-LY, *ad.* undeservedly—*Nā-huq, nā-sazā-wār se, gair-uājib*—*Ayogynā se, anupayuktatipūrvak.* [*atā se, uchiṭ rīti se, nīyā se.*]
- DE-SERV'ED-LY, *ad.* according to desert—*Liyāqat ke mutābiq huq se, insāf se*—*Upayuk-*
- DE-SERV'ER, *n.* one who deserves—*Sazā-wār yā mustahiqq shakhs, lāiq shakhs*—*Yogya wā upayukt vyaktī.* [*atā, guṇagun, puṇyāpuṇya, dharmādharma.*]
- DE-SERV'ING, *n.* degree of merit or demerit—*Bhāl yā burī liyāqat, nek yā bādī*—*Upayuk-*
- DE-SERV'ING-LY, *ad.* worthily—*Liyāqat se, mustājibānā, mustahiqqānā*—*Gūṇavasiṣṭ-tatā se, yogyatā wā upayuktatā se.*
- DE-SIC'CATE, *v.* (*L. de, sicco*) to dry up, to grow dry—*Kḥushk k. yā h., mutibāt khīncnā*—*Sushk k. wā h., sukhānā wā sukhnā, jhurānā.* [*dravya.*]
- DE-SIC'CANT, *n.* that which dries up—*Sukhā dālne-wālī shai*—*Sukhānewālī vastu, soṣhak-*

DĒS-IO-CĀ'TION, *n.* the act of making dry—*Sukhāwaṣṭṭḥ, sukhāitḥ, sukhāitḥ*.

DE-SIC'CA TIVE, *a.* having the power of drying; *n.* that which absorbs moisture—*Sukhāne wḥ*; *n. rutibūt khūchne-wālī chiz*—*Śoshak, śushk k. w.*; *n. śoshakavastu, śushk karnewālī vastu*.

DE-SID'ER-ATE, *v.* (*L. desidero*) to want, to miss, to desire—*Kisī bāt yā ch z ki ārzū k., muhtāj h., ḥwāhish k.*—*Kisī vastu kī ichchhā k., na rakht, akānīshā k., abhilāshī k.*

DE-SID-ER-Ā'TUM, *n.* that which is desired or wanted: *pl.* **DE-SID-ER-Ā'TA**—*Jo chiz mau-jūd na ho magar uske liye ārzū yā ḥwāhish ho*—*Avartamān vāñchhanīy vishay, avi-dyamān abhishīt vastu, jo vastu upasthit na ho parantu uske liye akānīshā wā abhilāshā ho*.

DE-SIGN', *de-sin', v.* (*L. de, signo*) to purpose, to intend, to plan, to project, to sketch out; *n.* a purpose, an intention, a scheme, a plan, a sketch—*Irāda k., matlab rakhnā yā k, mansūba bāndhnā yā k, tadbir k., bandish k., naqsha banānā*; *n. irāda, matlab, mansūba, bandish, tadbir, naqsha*—*Abhiprāy k. manorathī k., manaskāmānī k, vāñchhā k., upāy rachnā wā k., yukti k., jugat bandhnā, dhāñchā banānā*; *n. abhiprāy, manaskāmānā, manorath, vāñchhā, upāy, yukti, jugat, dhāñchā, katkanā*.

DE-SIGN'-ABLE, *a.* that may be designed—*Mansūba bāndhe jāne ke lāiq, mansūba-paz r, tadbir yā bandish kiye jāne ke qābil, tadbir-prār, naqsha khūchne jāne ke qābil, nishān kiye jāne ke lāiq, munḥinnu l-naqshu, dikhāye jāne ke qābil*—*Upāy kiye jāne ke yogya, dhāñchā wā katkanā banāye jāne ke yogya, ankaniya*.

DĒS'IG-NATE, *v.* to point out, to distinguish—*Nishān kḥ., dikhānāḥ, imtiyāz k., tamiz k.*—*Ankit k., chihnit k., jūnānā, vi-esh k., bilgānā, prithak k.*

DĒS'IG-NA'TION, *n.* the act of pointing out, that which distinguishes, appointment—*Nishān se dikhānā, izhār, 'alāmat, laqab, taqarrur, ta'ayun*—*Nirde-, sūchan, lak-shan, upalakshan, chihni, saññā, ākhyā, vi-eshan, niyog, niyojan, niyukti*.

DE-SIGN'-ED-LY, *ad.* purposely, intentionally—*Qusdan, 'amdan, didu o-d-nista*—*Jān-būjhkar, ichchhāpūrvak*.

DE-SIGN'ER, *n.* one who designs, a plotter—*Mansūba-bāz, naqsha banāne w., fīratī, sāzishī*—*Upāyī, upāyachintak, dhāñchā wā katkanā banāne w., kumantayākarī, gut w. k.*

DE-SIGN'ING, *p. a.* insidious, treacherous; *n.* the act of delneating—*Fīratī, riyā-kār, fureb, daga bāz*; *n. taswir-kashī, musawwirī*—*Dhūrt, ghatī, kapaṭī, obhālī*; *n. chitra-kārī, chitrālekhan*.

DE-SIGN'LESS, *a.* without design, inadvertent—*Be-mansūba, be-irāda, be-khabar*—*Abhi-prāyahin, nishprayojan, niratthak, amanoyogī, asavadhān*.

DE-SIGN'LESS-LY, *ad.* inadvertently, ignorantly—*Be-khabarī se, gūflāt se, nā-dānī se*—*Asāvadhānī se, amanoyog se, ajānātā se*.

DE-SIGN'MENT, *n.* purpose, scheme, sketch—*Irāda, mansūba, naqsha*—*Manorath, manaskāmānā, abhiprāy, upāy, yukti, dhāñchā, katkanā*.

DĒS'IN-ENCE, *n.* (*L. de, sino*) a close—*Ihtitām, tamāmī*—*Samāptī, ant*.

DĒS'IN-ENT, *a.* ending, extreme, lowermost—*Akhīr, ākhīr, sab se niche kāḥ*—*Antya, antin, atyant, adharasth, adharatam*.

DE-SIRE', *v.* (*L. desidero*) to wish, to long for, to ask; *n.* wish, eagerness to obtain or enjoy—*Khvāhish k., ārzū-mand h., darkhwāst k.*; *n. khvāhish, ārzū, mawūd*—*Chahni, abhilāshā k., kāmānā k., ākānīshā k., tarasnā, lalaknī, māngūā, prārthanā k., jāchanī k.*; *n. chih, chop, lalās, lalak, ākānīshā, abhilāsh, ichchhā, sprihā, k. manā*. [*niy, ākānīshanīy, prārthanīy, kāmīy, kāmānīy, manohar, manorānjak*].

DE-SIR'-ABLE, *a.* worthy of desire, pleasing—*Margib, dil-pasand, dil-chasp*—*Vāñchha-*

DE-SIR'-ABLE-NESS, *n.* the state of being desirable—*Margib, pasandīdagi, dil-pasandī-*

Vāñchhanīyatā, kāmān yati, kāmīyatā, sundarātā, manoharātī, manorānjakātā.

DE-SIR'ER, *n.* one who desires—*Khvāhān, khvāhish-mand, ārzū-mand, darkhwāst k. w., sūil*—*Kāmānā k. w., vāñchhā k. w., abhilāshī, prārthak, prārthanā k. w.*

DE-SIRE'LESS, *a.* without desire—*Be garaz, la qair kisī khvāhish yā ārzū ke*—*Nispriha, manorathāhīn, kāmānārahīn*.

DE-SIR'OUS, *a.* full of desire, eager—*Mushtāq, rāgib, mutamannī, khvāhish-mand, shāiq, shauqin*—*Kāmuk, ichchhuk, ichchhāwān, ākānīshī, abhilāshī, laulin*.

DE-SIR'OUS-LY, *ad.* with desire, eagerly—*Arzū-mandī se, ishtiyāq se, khvāhish se*—*Ich-chhīpūrvak, ākānīshā sprihā wā abhilāsh se, lalās se, chop wā chāh se*.

DE-SIST', *v.* (*L. de, sisto*) to cease from, to stop, to forbear—*Bāz-rahnā, dast-bar-dār h., parhez k.*—*Nivritta h., virat wā vigat h., ruk jānā, rah jānā, hāth uṭhānā*.

DE-SIS'TANCE, *n.* a stopping, cessation—*Dast-bardārī, parhez, tawaqquf*—*Nivritti, nirvritti, virām, rukāw, thañbhāw*.

DĒSK, *n.* (*S. disc*) an inclined table for writing or reading—*Likhne yā paṛhne kī dhāl-wān mez*—*Likhanaphalak, lekhasidhanādhār*.

DĒS'O-LATE, *a.* (*L. de, solus*) without inhabitants, laid waste, solitary; *v.* to lay waste, to make desert—*Wirān, pāc-māl, be-charāg, khālī, tanhā, mufrad, wāhid*; *v.*

- wirān k.*, *pāc-māl k.*, *be-charāg k.*, *tāht-o-tārāj k.* — Nirjan, ujār, tahasnahas, akelā, eklā ; v. *ujārna*, *ujār k.*, *tahasnahas k.*, *nirjan k.*, *vasatiliu k.*
- DES'O-LATE-LY, *ad.* in a desolate manner — *Wirāni se*, *pāc-mālī se*, *be-charāgi se*, *tanhāi se* — Ujār se, *ujārne ki riti se*, *nirjanabhāw se*, *akele*.
- DES'O-LĀ-TER, *n.* one who desolates — *Wirān k. w.*, *pāc-māl k. w.*, *tāht-o-tārāj k. w.*, *ujārū^b* — Ujārne w., *tahasnahas k. w.*, *nirjan k. w.*
- DES'O-LĀ'TION, *n.* destruction, waste — *Wirāni*, *kharābi*, *pāc-mālī*, *bar-bādī*, *tāht-o-tārāj* — Ujār, *nirjanikarap*, *nās*. [*ujārne w.*, *nāsak*]
- DES'O-LA-TO-RY, *a.* causing desolation — *Bar-bād k. w.*, *wirān yā pāc-māl k. w.* — Ujārū,
- DE-SPĀIR', *n.* (L. *de, spero*) loss of hope ; *v.* to be without hope, to despond — *Nā-ummedi yās*, *māyūs* ; *v. nā ummed h.*, *māyūs h.* — Nirāsā, *nairāsya*, *āsāhinatā* ; *v. nirās h.*, *nirās h.*, *āsāhin h.*, *hāth dhonā*.
- DE-SPĀIRE'ER, *n.* one without hope — *Nā-ummed yā māyūs shakhs* — *Āsāhin jan*.
- DE-SPĀIR'ING-LY, *ad.* in a despairing manner — *Māyūsi se*, *nā-ummedi se*, *yās se* — Nirāsā se, *āsāhinatā se*, *bin āsā*. [*mujūn yā be-bāk shakhs* — *Sāhasik ātatāyi wā niḍar jan*]
- DES-PE-RĀ'Do, *n.* one who is desperate — *Gussa-war khashm-nāk be-dard himmat-war*
- DES-PE-RATE, *a.* without hope, furious — *Nā-ummed*, *māyūs*, *be-tawakkul*, *be-daul*, *ber-hāl*, *tabīh*, *khashm-nāk*, *majnūn*, *dīwana* — Nirās, *āsāhin*, *nirpāyi*, *apratikār*, *sāhasik*, *nirbhay*, *nidar*, *ugra*, *duhsāhasi*, *ummatta*.
- DES-PE-RATE-LY, *ad.* furiously, violently — *Khashm-nāki se*, *be-bāki se*, *tahawwur se*, *gazab-nāki se*, *ātash-mizāji se*, *tundi se*, *bu-shūdat* — Ugratā se, *kop se*, *tivrātā se*, *prachandārūp se*.
- DES-PE-RATE-NESS, *n.* madness, fury — *Divānagi*, *junūn*, *gazab*, *gussa*, *tahawwur*, *khashm-nāki* — Unmād, *bāwlāpan*, *ummattatā*, *kop*, *ugratā*, *prachandatā*.
- DES-PE-RĀ'TION, *n.* hopelessness, fury — *Nā-ummedi*, *māyūsi*, *gazab*, *gussa*, *tahawwur* — Nirāsā, *nairāsya*, *āsāhinatā*, *ugratā*, *kop*, *prachandatā*.
- DE-SPĀT'CH', *v.* (Fr. *dépêcher*) to send away hastily, to perform quickly, to conclude, to kill ; *n.* haste, speed, an express, a message — *Jald rawāna k.*, *daurānā^b*, *jald anjām d.*, *kisi kām ko jald tamām k.*, *ākhir k.*, *halāk k.*, *mār-dālnā^b* ; *n. jaldi*, *shītābi*, *tājīl*, *chālūkī*, *qāsid*, *harkāra*, *kharīta*, *khatt*, *paigām* — *Sighra bhejnā wā pathānā*, *sighra kar dālnā*, *samāpt k.*, *badh k.* ; *n. twnā*, *sighratā*, *utāwli*, *chatakwaī*, *dhāvak*, *daurtā dūt*, *patra*, *sumachār*, *sāndes wā sāndesā*.
- DE-SPĀT'CH'ER, *n.* one that despatches — *Jald rawāna k. w.*, *daurāne w^b*, *jald 'amal k. w.*, *jald anjām d. w.*, *kisi kām ko jald tamām k. w.*, *khatm k. w.*, *halāk k. w.*, *mār-dālnē w^b* — *Sighra bhejne w.*, *koi kārya sīghra kar dālnē w.*, *samāpt k. w.*, *badhak*.
- DE-SPĀT'CH'FUL, *a.* bent on haste — *Jald-jald-bāz* — Utāwlā, *sighrakārī*, *avilambī*.
- DE-SPĪSE', *v.* (L. *de, specio*) to scorn, to disdain, to contemn — *Hijārat k.*, *nafrat k.*, *tazīl k.*, *haqīq jānnā* — (Ghin k., *avajñ k.*, *ghriṇā k.*, *tuchchhā jānnā*).
- DES'PI-CA-BLE, *a.* contemptible, vile, worthless — *Haqīq*, *khaḥif*, *khwār*, *zālil*, *kamīna*, *muṭtazal*, *be-waqr*, *be-qadr*, *nā-chiz* — Ghin ke *yogya*, *avamānya*, *garhāniya*, *avajñeya*, *adham*, *nich*, *kutsit*, *apakrisht*, *tuchchha*, *halkā*, *nikrisht*, *nikaminā*.
- DES'PI-CA-BLE-NESS, *n.* meanness, vileness — *Kaminagi yā kamīna-pan*, *danāat*, *zillat*, *ihānat*, *be-qadri*, *be-waqrī*, *pasti* — Nichatwa, *tuchchhatwa*, *adhamatā*, *apakrishtatā*.
- DES'PI-CA-BLY, *ad.* meanly, vilely — *Kaminagi se*, *kamīna-pan se*, *pāpi-pan se*, *zillat se*, *danāat se*, *hiqārat se*, *pīji sū* — *Adhamatā se*, *nichatwa se*, *tuchchhatā se*, *apakrishtatā se*. [*yogya*, *avamānya*, *garhāniya*, *adham*, *tuchchha*, *nich*, *kutsit*]
- DE-SPIS'ABLE, *a.* contemptible, despicable — *Makrūh*, *kamīna*, *zālil*, *past*, *dūm* — Ghin ke
- DE-SPIS'ED-NESS, *n.* state of being despised — *Makrūh hone ki hālat*, *zillat* — *Apamānitatwa*, *avamānitatwa*, *garhutatwa*, *ghin kiye jāne ki avasthā*.
- DE-SPIS'ER, *n.* one who despises, a scorner — *Hijārat k. w.*, *nafrat k. w.* — Ghin k. w., *ghriṇākārī*, *avajñatā*, *tuchchhā jānne w.*, *halkā samajhne w.*, *avamātā*.
- DE-SPIS'ING, *n.* scorn, contempt — *Hijārat*, *nafrat* — *Ghriṇā*, *avajñā*, *kutsā*.
- DE-SPITE', *n.* (L. *de, spectrum*) malice, defiance ; *v.* to vex, to offend — *Adāwat*, *bad-andeshī*, *mukhālāfat*, *ragh*, *zidd*, *aks* ; *v. be-zār k.*, *nā-khush k.*, *tasdi' d.*, *khaḥa k.* — Droh, *dweish*, *pratirodh*, *virodh* ; *v. satānā*, *chhernā*, *kijhānā*, *kurhānā*.
- DE-SPITE'FUL, *a.* malicious, full of spleen — *Bad-khwāh*, *bad-andesh*, *kina-war*, *pur-nisāq*, *ziddī* — *Dweishī*, *drohi*, *hinsākārī*. [*bad-khwāhi se* — Droh se, *dweish se*, *hinsāpūrvak*]
- DE-SPITE'FUL-LY, *ad.* maliciously, malignantly — *Kina-warī se*, *kina se*, *bad-andeshī se*,
- DE-SPITE'FUL-NESS, *n.* malice, hate, malignity — *Kina*, *'adāwat*, *nafrat*, *hiqārat*, *'aks*, *bad-andeshī*, *bad-khwāhi*, *kina-warī* — Droh, *ghriṇā*, *avajñā*, *ghin*, *dweish*, *daurjanya*.
- DE-SPOIL', *v.* (L. *de, s'olio*) to rob, to deprive — *Lūt-lenā^b*, *chhin-lenā^b*, *le-lenā^b*. [*Nirās h.*, *nirās h.*, *nirāsā h.*, *āsāhin h.*, *bharosāhin h.*]
- DE-SPOND', *v.* (L. *de, spondeo*) to lose hope, to despair — *Nā-ummed h.*, *māyūs h.* —
- DE-SPON'DEN-CY, *n.* hopelessness, despair — *Nā-ummedi*, *māyūsi*, *yās* — Nirāsā, *nairāsya*, *āsāhinatā*. [*āsāhin*]
- DE-SPON'DENT, *a.* hopeless, despairing — *Māyūs*, *nā-ummed* — Nirās, *nirās*, *bharosāhin*,

- DE-SPŌN'DENT-LY, *ad.* without hope—*Nā-ummedi se, māyāsī se, yās se*—Nirāsā se, bin bharos, nairāsya se.
- DE-SPŌN'DER, *n.* one who desponds—*Nā-ummedi yā māyās shakhs*—Nirāsā wā bharosā.
- DE-SPŌN'DING-LY, *ad.* in a hopeless manner—*Nā-ummedi se, māyāsī se*—Nairāsya se, bin bharos, nirāsī se.
- DĒS-PON-SĀ'T ION, *n.* (L. *de, sponsum*) the act of betrothing—*Maṅgūḥ^b, bhāh kā gaul-qarār*—Vāgdlān, vivāh irthapratijñān.
- DĒSPOT, *n.* (Gk. *despotes*) an absolute prince, a tyrant—*Bādshāh-i-muttāq, khud-mukhtār bādshah, bādshah-i-mustaqill, zālim, jābur*—Swatantrarājā, swādhinarājā, adhirāj, swayamprabhu, upadravi, prajāpati.
- DĒSPŌTIC, DE-SPŌT'ICAL, *a.* absolute in power, arbitrary, tyrannical—*Mukhtār-i-kull, kull mukhtār, mustaqill, be-zabt, be-qu'ida, zālim, zulmī, sītāmī*—Swayamprabhutwākār, swatantraprājākarī, niyamārāt, swechchhichārī, swachchhand, ābādhyā, anyā-yakārī, prajāpati, prajopadhi.
- DĒSPŌT'ICAL-LY, *ad.* in an arbitrary manner—*Be-zabtī se, khud-mukhtārī se, apne ikh-tigār yā khushi se, zulm se, zalimāna*—Swatantratā se, swachchhand, kruprabhutwa se, anbandhasāsan se.
- DĒSPŌTISM, *n.* absolute power, tyranny—*Khud-mukhtārī, kull-mukhtārī, bādshāh-i-mustaqill kī sultanat, zulm, sītām*—Swechchhīprabhutwa, swatantraprabhutwa, anr-bandhasāsan, anyāyāsāsan, upadraviājya, kuśāsan, prajāpāran, prajopadhi, nish-thuātā.
- DE-SPŌMATE, *v.* (L. *de, spuma*) to throw off in foam, to froth—*Phen-ānā^b, phen*
- DĒS-PŪMATION, *n.* foam, froth, scum—*Phen kā ānā^b, phen^b, mail^b*.
- DĒS'SERT', *n.* (L. *de, servio*) meat served after meat—*Khānā khāne ke ba'd jo mewa khāte haiṅ, nuql*—Bhojanāntaraphalāhār, bhojanottaraphalāhār.
- DĒS'TINE, *v.* (L. *destino*) to doom, to appoint, to devote—*Muqaddar k., maqsum k., mu'ayyan k., muqarrar k., muta'ayyan k., mahsūs k.*—Pūrvaniyog k., pūrvaniyojan k., pūrvakalpana k., thāhirānā, nirūpan k.
- DĒS'TINATE, *v.* to design for any end—*Mahsūs k., kisīkām ke liye muqaddar yā muqarrar k.*—Kisī karya ke nimitta nirūpan k., kisī viśesh karya ke nimitta thāhirānā.
- DĒS'TINATION, *n.* purpose, end, design, the place to which a thing is appointed, the place intended to be reached—*Muqaddar, maqṣūd, niyat, irāda, matlab, marja', marzil-i-maqṣūd*—Abhiprāy, āsāy, manorath, niyuktavishay, niyuktasthān, nirupasthān.
- DĒS'TINY, *a.* fate, inevitable necessity—*Taqdir, qismat, nasib, qazā, sar-namāsh, bhāgh*—Karmaphal, karmayog, daivadaśa, bhāgya, adrisht, bhavitavyatā.
- DĒS'TITLE, *a.* (L. *de, statio*) friendless, in want—*Ājiz, lā-chār, be-nawā, be-dost, be-kasāma, be-kas, mukhtār, be-muqaddar, tihī-dast, be-bahra, muṣṭis*—Nirāsāray, anāth, bandhuhīn, mitrahīn, mudhau, arthahīn, hīn, kaṅgāl, daridra.
- DĒS'TITION, *n.* want, poverty—*Lā-chari, be-nawā, mukhtāgi, tihī-dastī, tang-dastī, iflās, be-muqaddar*—Abhāv, śūnyatā, dukhiā, kaṅgālāt, daridrāt, dāridrya, dhanābhāv.
- DE-STROY', *v.* (L. *de, struo*) to ruin, to lay waste, to kill—*Bar-bād k., nest k., nest-nā-bād k., nismār k., khāk k., nīrān k., pāc-māl k., halāk k., mār-dālnā^b*—Vinās k., nashṭ k., dhā d, tor dālnā, upārān, ujār d, bād k., pranānt k.
- DE-STROY'ER, *n.* one who destroys—*Bar-bād k. v., nest k. v., nīrān k. v., bigārūḥ, ujā-pīḥ, pāc-māl k. v., halāk k. v., halākū*—Vināsakārī, nāśak, dhwānsakārī, ujāṇe w., ghātī, mār dālnē w.
- DE-STROY'ABLE, *a.* liable to destruction—*Nest hone ke qūbil, bar-bād hone ke lāiq, wīr in hone ke qūbil, fanā-pāc*—Nāśamī, dhwānsamī, nashṭ hone ke yogya.
- DE-STROY'ING, *n.* the act of destroying, ruin, murder, eternal death—*Halākī, ihlāk, bar-bād, talaf, kharāb, nismārī, nihidām, pāc-mālī, w rānī, tabahī, qatl, khān-rezi, khān, fanā*—Nāś, vinās, kshay, saṅhār, māraṇ, bād, pralay, lay, mahāpralay, prakritipralay.
- DE-STRUCTIVE, *a.* that destroys, ruinous—*Muhlik, hālik, halākū, muṣṭir, ziyān-kār*—Nāśak, vināsak, dhwānsī, saṅhārak, ghātuk, ghātī, hīnsak, hānikar, apakarak.
- DE-STRUCTIVE-LY, *ad.* in a destructive manner—*Muhlik taur se, muṣṭir yā ziyān-kār taur se, mazarrat se*—Vināsak prakār se, dhwānsī bhāv se, hīnsak wā apakarak riti se, ghātuk riti se, vinās se.
- DE-STRUCTIVENESS, *n.* the quality of destroying—*Mazarrat, muṣṭidī, muhlik yā muṣṭir hone kī khāssiyaṭ, bar-bād karne kī khāssiyaṭ*—Nāśakatwa, ghātukatwa, apakarakatā.
- DĒS'UE-TUDE, *n.* (L. *de, ausum*) cessation of use, disuse—*Be-istīmālī, 'adam-i-istīmāl, be-rawaj*—Riti kī nivṛtta, nivṛtti, nirvṛtti, nivartar.
- DĒS'ULTORY, *a.* (L. *de, saltum*) roving from one thing to another—*Be-tartīb, be-zabt, be-rabt, be-sarriṣhta, be-taur, be-qu'ida*—Lol, taral, dāmādol, chanchal, asthir, niyamāpṛkṣā, akramik.
- DĒS'ULTORY-LY, *ad.* without method—*Be-sarriṣhtagi se, be-taur, be-zabt, be-tartīb se, be-qu'idagi se*—Lolātā se, dāmādolī se, chanchalatā wā asthīrātā se, binā niyam se.

- DÉSULT-TO-RINESS**, *n.* the state or quality of being desultory — *Be-sarrishlagi, be-tauri, be-tartibi, be-q'i idagi* — Dāmādoli, chanchalatā, asthurātā, niyamābhāv
- DE-TACH'**, *n.* Fr. *détacher* to separate, to send off a party — *Judā k., ek gol ko kisi kām ke liye rawāna k.* — Pithak k., alag k., algānā, ek tōli wā dal ko kisi viśesh kām ke nimitta bhejānā.
- DE-TACH'MENT**, *n.* a party detached — *Ek gol jise fauj se judā karke kisi lūss kām ke liye rawāna karēn, gol, guroh, risālā* — Ek tōli wā dal jisko kisi viśesh kām ke nimitta bhejānā, bhejā hūā sainiyādāl, jāthā
- DE-TAIL'**, *v.* (L. *de, Fr. tailler*) to relate particularly; *n.* a particular account — *Mufassal mashrūhān yā sharh-wār bayān k., tafsil k. ; n. tafsīl, mufassal bayān* — Viśesh varṇan k., vrittāntavivarṇan k., byore se batānā, vistārapūrvak varṇan k.; *n.* vrittāntavivarṇan, byore ke sāth varṇan, vistārapūrvak varṇan.
- DE-TAIL'ER**, *n.* one who details — *Mufassal bayān k. w., mashrūhān yā sharh-wār bayān k. w., tasīl k. w.* — Byore ke sāth varṇan k. w., vrittāntavivarṇan-kartā.
- DE-TAIN'**, *v.* (L. *de, teneo*) to keep back, to withhold, to restrain — *Bāz rakhnā, atknā, roknā, chhenknā, qaid rakhnā, band k.* — Dāb rakhnā, atkā rakhnā, uljhā rakhnā, pakar rakhnā, rok rakhnā, āpnā, dhar rakhnā, bithlā rakhnā.
- DE-TAIN'ER**, *n.* one that detains — *Bāz rakhne w., atknē w., roknē w., chhenkne w., qaid rakhne w.* — Dāb rakhne w., atkā rakhne w., uljhā wā pakar rakhne w., rok rakhne w., āpnē w., bithlā rakhne w.
- DE-TEN'SION**, *n.* the act of detaining — *Atkā w., uljhā w., rukā w., giriftagi, qaid, habs* — Dāb rakhnā, chhenkāw, arāw, nirodh wā nirodhan, bandhuan.
- DE-TIN'UE**, *n.* a writ against a person that detains unlawfully — *Ek parvāna jo aise shakhs par nikaltā hai jo kisi kī chuz wā-huq atkā rakhta hai* — Kachahri mein bulāhat ke nimitta ek patra jo aise jan ke nām se nikaltā hai jo kisi kī vastu anyāyapūrvak dāb rakhtā hai.
- DE-TECT'**, *v.* (L. *de, tertum*) to discover, to find out a crime or artifice — *Zāhir k., dargyft k., nā hūm k., dekhnā, pakarnā, gunāh yā fareb fāsh k.* — Prakaś k., dekh pānā, apāradh chūk dhūntatā wā ehhal pakar pānā
- DE-TEC'TER**, *n.* one who detects — *Zāhir k. w., gunāh yā fareb dekh-pānē w., fāsh-k. w., yā pakar-pānē w., kashif* — Prakaśak, dekh pānē w., pakar pānē w., apāradh chūk dhūntatā wā ehhal pakar pānē w. wā prakāś k. w.
- DE-TEC'TION**, *n.* discovery of guilt or fraud — *Khatā-giri, zuhūr-i-khatā, zuhūr-i-fareb, dargyft-i-gunāh, girift, dargyft, kashif* — Chūk wā apāradh kā pakar pānā wā prakāś k., lapat kā pakar pānā wā prakāś k.
- DE-TER'**, *v.* (L. *de, terreo*) to discourage by terror, to prevent — *Kharf dikhlā-kar be himmat k., bāz rakhnā, roknā* — Dāb dikhakar man toṛnā wā āpnā, bhay dikhākar nivritta karānā.
- DE-TER'MENT**, *n.* the act or cause of deterring — *Kharf dikhlā kar himmat-shikanī k., bāz rakhnā, roknā, kharf dikhlā kar himmat-toṛnē bāz-rakhnē yā roknē kā bā'is* — Bhay dikhākar man toṛnā wā nivritta karānā, bhay dikhākar man toṛnē wā nivritta karānē kā karān.
- DE-TERGE'**, *v.* (L. *de, tergeo*) to cleanse — *Sāf k., badn yā ghāw kī ālāish sāf k. yā nikālānā* — Dhonā, paishkār k., sarir wā ghāw ke mal ko dhonā
- DE-TÉR'GENT**, *a.* having the power of cleansing, *n.* that which cleanses — *Sāf k. w., ālāish nikālne w. ; n. wah darā jo ghāw yā badn ke awlār kī ālāish ko nikāl-detī hai yā sāf kar-dāltī hai* — Dhone w., soḥhak, mal kāṭnē w., *n.* wah aushadh jo sarir wā ghāw ke mal ko kāṭkar dūrkar dāltī hai.
- DE-TÉR'SION**, *n.* the act of cleansing — *Juāhat kī mail sāf k., ghāw kī ālāish kāpnā, safnā* — Sodhan, paishkār, ghāw kā mala-sodhan.
- DE-TÉR'SIVE**, *a.* cleansing, *n.* a medicine which cleanses — *Sāf k. w., ghāw kī mail dār k. w.*; *n. sāf k. wāli darā, wah darā jo ghāw wagaṛa kī ālāish nikāl-dāltī hai* — Sodhak, paishkārak, dhone w., ghāw ityādī kī mal kāṭnē w.; *n.* mala-sodhak aushadh, wah aushadh jo ghāw ādī ke mal ko kāṭ detī hai.
- DE-TER'I-O-RATE**, *v.* (L. *de, terior*) to make or grow worse, to impair — *Abtar k. yā h., bad-tar k. yā h., kharāb k. yā h.* — Bigānā, bigānā, khotā k. wā h.
- DE-TÉR-T-O-RĀ'TION**, *n.* act of making or growing worse — *Ab-tari, bad-tari, kharāb k. yā h.* — Apakarsh, vikār, bhrashtatā.
- DE-TER'MINE**, *v.* (L. *de, terminus*) to fix, to settle, to conclude, to bound, to resolve, to decide, to direct or influence — *Ta'aqun k., qāun k., qarār d., tashkhis k., muqarrar k., khatm k. yā h., ā'hir k. yā h., ihāta k., mahdūd k., hadd bāndhnā, qasd k., 'azm k., tasīm k., mazbūt irāda k., faisal k., tajwiz k., tahrik d.* — Thāhrānā, sthīr k., siddh k., nirūpanā, nirdhāran k., samāpt k. wā h., simā bāndhnā, sasīm wā saparimān k., man mein saṅkalp k., thāmnā, driṣṭ manorath k., vichārānā, mupay k., upāpnā, nibhā k., pharchā k., pharyānī, chukānā, niptārā k., pravritta k.
- DE-TÉR-MI-NABLE**, *a.* that may be decided — *Faisal hone ke lūq, infisāl pānē ke qābil,*

qábil-i-ruf'—Nipáte jáne ke yogya, niptará páne ke yogya, nirdháraníya, nirneya, vivechaniya.

DE-TÉR-MI-NÁTE, *a.* fixed, limited, definite—*Muqarrar, musanmam, mu'húd, mahdúd, mu'aiyan, mushakkhas*—Nirpit, nischit, niyat, sasim, simásahit, nibaddh, nirdhārit, nirdlāṣṭ, vyavasthit.

DE-TÉR-MI-NÁTI-LY, *ad.* resolutely, definitely, certainly—*Qasdan, 'amlan, muqarrar, yaqinan*—Diriḥ saṅkalp wā manorath se, nirṇayapūrvak, nirṇay se, nischay se, nissandeh.

DE-TÉR-MI-NĀ-TION, *n.* resolution, decision—*'Azm, niyat, irāda, qasd, istiqlāl, tajwiz, faisala, injisāl*—Diriḥ manorath, diriḥ vichār, nirdhāran, nischay, nirṇay, niptāra, niberā. [nischāyak, nirṇayak.

DE-TÉR-MI-NĀ-TIVE, *a.* directing to an end—*Ta'aiyun k. w., muqarrar k. w.*—Nirdhātak.

DE-TÉR-MI-NĀ-TOR, *n.* one who determines—*Ta'aiyun k. w., muqarrar k. w., qāim k. w., khatm k. w., haḍḍ bāndhne w., qasd k. w., 'azm k. w., mazbūt irāda k. w., faisal k. w., tajwiz k. w.*—Nirṇāyak, nischāyak, ṭhāhāne w., siddh k. w., samāpt k. w., sasim wā saparimān k. w., ṭhānne w., man meṇ saṅkalp k. w., diriḥ manorath k. w., nipāṭne w., niptāra k. w.

DE-TÉR-MINED, *p. a.* firm in purpose, resolute—*Sabit-qadam, mustaqill, bar-qarār, irāda meṇ mazbūt, ḍli-l-'azm, ḍlu-l-'azm*—Manorath meṇ diriḥ, diriḥamati, sthiramati, ātal, diriḥasaṅkalp, vajrasaṅkalpī, teki.

DE-TÉR-MINER, *n.* one who determines—*Ta'aiyun k. w., qāim k. w., musanmam irāda k. w., haḍḍ bāndhne w., faisal k. w., tajwiz k. w.*—Ṭhāhāne w., siddh k. w., sthir k. w., samāpt k. w., nirṇayak, nirṇetā, nischāyakāri, sasim k. w., man meṇ saṅkalp k. w., diriḥ manorath k. w., ṭhānne w., nipāṭne w., niberā k. w., pharchane w.

DE-TÉR-RĀTION, *n.* (L. *de, terra*) a taking out of the earth—*Koi chiz jo garī ho us-ko khod-kar nikāl lenā*—Koi vastu jo garī ho usko khod kar nikāl lenā.

DE-TĒST', *v.* (L. *de, testis*) to hate extremely, to abhor—*Karāhiyat k., karāhat k., makrūh jānne, nafrat k.*—Ghin k., ghinā k., avajānā k., dvesh vair wā bair rakhnā.

DE-TĒST'A-BLE, *a.* extremely hateful, odious—*Karūh, makrūh, nafrat-angez*—Dvesha-niya, ghripārha, garhāniya, ghin kiye jāne ke yogya

DE-TĒST'A-BLY, *ad.* hatefully, abominably—*Karāhiyat se, karāhat se, nafrat se*—Ghin se, ghinārhatā se, avajānā se.

DE-TĒST'A-BLE-NESS, *n.* the quality or state of being detestable—*Makrūh hone ki hālat*—Ghinārhatā, garhāniyā. [ghinā, dvesh.

DE-TĒS-TĀTION, *n.* hatred, abhorrence—*Nafrat, istikrāh, karāhiyat, karāhat*—Ghin, DE-TĒSTER, *n.* one who detests—*Nafrat k. w., makrūh jānne w.*—Ghinākāri, ghin k. w., dwe-hī, avajānākāri.

DE-THRONE', *v.* (L. *de, thronus*) to remove or drive from a throne—*Bādsḥāh ko takht par se utārā, be-tāj-o-takht k.*—Rājā ko sīnhāsan par se utārā, sīnhāsana-chyut k. [takht k., bādsḥāh-nardī—Rājā ko sīnhāsan par se utārā, rājyabhraṇā.

DE-THRONEMENT, *n.* the act of dethroning—*Bādsḥāh ko takht par se utārā, be-tāj-o-*

DE-THRONER, *n.* one who dethrones—*Bādsḥāh ko takht par se utārne w., be-tāj-o-takht k. w.*—Rājā ko sīnhāsan par se utārne w., rājyabhraṇā k. w.

DE-TIN'UE. See under DETAIN.

DE-TŌ-NATE, DE-TŌ-NIZE, *v.* (L. *de, tono*) to explode—*Karkīnā^h, tarakīnā^h, dharākā^h, karaknā^h, taraknā^h, dharaknā^h, chatcha'ānā^h, charcharānā^h.*

DE-TŌ-NĀTION, *n.* the act of exploding—*Karkāhat^h, tarak^h, tarāhat^h, dharākā^h, karākā^h, tarākā^h, chatchutāhat^h, charcharāhat^h.*

DE-TŌRT', *v.* (L. *de, tortum*) to twist, to wrest, to pervert—*Aiṭhnā^h, marornā^h, marornā^h, ulatnā^h, ulānā^h.*

DE-TŌRTION, *n.* a wresting, perversion—*Aiṭh^h, maror^h, maror^h, ulān^h.*

DE-TŌUR, *n.* (Fr.) a turning, a circuit—*Ghunāw^h, phirāw^h, pher^h, chakkar^h.*

DE-TRĀCT', *v.* (L. *de, tractum*) to take away, to derogate, to defame—*Khīnchnā^h, zalī k., be-qadr k., 'izzat yā qadr kam k., ruswā k., 'aib-goī k., 'aib lagānā. tuḥmat lagānā*—Le lenā, ghatānā, dūstre ke mān wā yās kī hāni k., nindā k., apavād lagānā, kalaṅk lagānā.

DE-TRĀCTER, DE-TRĀCTOR, *n.* one who detracts—*Zalī k. w., dūstre kī 'izzat qadr yā nek-nāmī kam k. w., ruswā k. w., 'aib lagāne w., tuḥmatī, gibatī*—Gunāghatī, gunāpavādak, nindak, apavādi, dūstre ke mān wā yās kī hāni k. w.

DE-TRĀCTING-LY, *ad.* so as to defame—*Ruswāī ke taur se, 'aib lagāne ke taur se, ruswā karne ke taur se*—Nindā karne kī rīti se, apavād lagāne kī rīti se, kalaṅk lagāne kī bhāntī se.

DE-TRĀCTION, *n.* a taking away, slander—*Ghatānā^h, khafīf k., 'aib-goī, bad-nāmī, zamam, gibat*—Hrās, nyūn k., alp k., gunāniudā, gunāghāt, gunāpavād, kalaṅk.

DE-TRĀCTIVE, *a.* tending to detract—*'Aib-go, gibat-go, ruswā k. w., tuḥmatī*—Apavādak, kalaṅkakar, gunāghatī.

- DE-TRAC'TO-RY, *a.* defamatory, derogatory—*Tuknati, bad-nám k. w., ilzámí, 'izzat qadr yá nám ko kan k. w., ruswá k. w.*—Akirtikar, durnám k. w., lum lagáne w., kalanik lagáne w., apamánakári, mán wá nám ko ghatáne w.
- DE-TRAC'TRESS, *n.* a censorious woman—*Bad-nám karne-wálí 'aurat, tuimát lagáne-wálí 'aurat*—Nindá karne wálí stri, apavádmí, nindákarini, kalaúkakárim.
- DE'TRI-MENT, *n.* (L. *detrimentum*) loss, damage, harm—*Nuqsáw, khalál, ziyán, khasárat, mazurát*—Háni, kshati, anisht, apakar, hinsa, nás.
- DE'TRI-MENT'AL, *a.* causing loss, injurious—*Nuqsán k. w., nuqsán-kunanda, muzirr, mukhill*.—Huikar, hunjanak, apakunak, kshatikarak, hinsak.
- DE-TRI'TION, *n.* (L. *de, tero*) a wearing off—*Ghisáw^h, ghisáuat^h*.
- DE-TRI'TUS, *n.* earthly substance worn away by attrition or the action of water—*Shai jo raygar yá páni ke bá'is ghis-kar julá ho jay*—Vastu jo raygar wá páni ke káran se ghiskar alag ho jáy. [*d^h, niche dabá-d^h*].
- DE-TRU'DE, *v.* (L. *de, trudo*) to thrust down, to force into a lower place—*Niche dál-de-trú'shon, n.* the act of thrusting down—*Niche ko pheúk d^h, niche dáhu yádábán^h*.
- DE-TRUN-CATION, *n.* (L. *de, truncus*) the act of lopping or cutting off—*Káth, chhánt^h*.
- DE-TUR'PATE, *v.* (L. *de, turpis*) to defile, to pollute—*Alúda k., ná-pák k., kharáb k.*—Bhrasht k., bigáñná.
- DEUCE, *n.* (Fr. *deux*) two—*Do^h, dúá^h, dup^h*.
- DEÜ-TER-ÖG'A-MY, *n.* (Gr. *deuteros, gámos*) a second marriage—*Pahle khasam yá jurá ke mur-jáne ke ba'd दूसरी शादी*—Pahle pati wá pati ke mar jáne par दूसरी viváh.
- DEÜ-TER-ÖG'A-MIST, *n.* one who enters into a second marriage—*Dúsrí shádí k. w. yá karne-wálí*—Dúsrá viváh k. w. wá karne-wálí.
- DEÜ-TER-ÖN'O-MY, *n.* (Gr. *deuteros, nomos*) the recapitulation of the law, the fifth book of Moses—*Músá ke áin ká muqarrar bagán, Musá ki tasnif ki huí páñchwin kitáb*—Músá kí vyavasthá ká dwitijavivaran, Musá kí banáí huí páñchwin pustak.
- DE-VAS'TATE, *v.* (L. *de, vasto*) to lay waste—*Warán k., tabáh k., bar-bád k., páe-mál k.*—Ujárná, ujár k., tahasmahas k., dhwás k., nás k. [hím, kshati, ná'yimás].
- DEV-AS-TÄ'TION, *n.* waste, havoc, desolation—*Tabáhi, nuqsán, warán, páe-mál*—Ujár.
- DE-VÉLOP, *v.* (Fr. *développer*) to unfold, to uncover, to unravel—*Kholná^h, záhir k., wázih k., hull k., suljhána^h*—Prak á k., nikálná, ughármá, upátán k., prakat wá pragat k. [Pristap, prak ísan, vistap, vibásan, prakat k., prakatikaran].
- DE-VÉLOP-MENT, *n.* an unfolding, disclosure—*Kholná^h, suljhána^h, mukáshafa, izhár*—DE-VI-LÄTE, *v.* (L. *de, via*) to wander from the right way, to err—*Gum-ráh k., bad-rah-yá be-ráh jáná, munharif^h k., inhiráf k., tajánuz k., khatá k., gunáh k.*—Bhatakná, bhatbhatná, vipath jáná, viehálna, kupath jáná, bhrán k., bhúlná, chukúá.
- DE-VI-ÄTION, *n.* a wandering from the right way, error, sin, variation—*Gum-ráhi, bad-ráhi, be-ráhi, khatá, gunáh, inhiráf, tajánuz, jurq, tafánut, turk*—Satpathatyág, kupathaganan, bhúí, eluk, bhrani, apavádh, viehálna, tyág.
- DE-VI-ÜS, *a.* out of the common track—*Gum-ráh, be-rah, bad-ráh, munharif, rú-gar-dán, kaj-rau*—Bhránt, bhraní, vipathagámi, kupathagámi, supathavahin bhút.
- DE-VIÜE. See under DEVEISE.
- DEV'IL, *n.* (S. *devil*) a fallen angel, an evil spirit, Satan—*Bihisht se khárij kiya huá firishta, khabis, iblis, shaitán*—Swarg se nikálí huá íswaradut, bhút, pret, vetál, pisách. [dharmak, pisáchasadrís, paisáchik, duráchari, dushit].
- DEV'IL-ISH, *a.* like a devil, wicked—*Dew-srat, shaitán, zabún, sharir, baut-zát*—Bhúta.
- DEV'IL-ISH-LY, *adv.* in a devilish manner—*Shaitán-pane se, bad-záti se, shurárat se*—Bhút sarikhá, pisáchavat, dushitát se, duráchár se. [chikatwa, dushitát].
- DEV'IL-ISH-NESS, *n.* the quality of a devil—*Shaitan-paná, sharr*—Pisáchapaná, pai-á.
- DEV'IL-SHIP, *n.* the character of a devil—*Iblis yá shaitán ki khatissiyat yá srat*—Bhút wá pisách ká charitra.
- DE-VISE, *v.* (L. *di, visum*) to contrive, to invent, to plan—*Mansúba k., mansú'a dau-ráná, tajwiz k., ikhtirá' k., ijád k., tadbir k.*—Upáy k., kalpaná karke nikálná, vivecháná k., yukti k., yatn k.
- DE-VIÇE, *n.* a contrivance, a design, invention, an emblem, a spectacle—*Mansúba, fikr, gumán, hikmat, tajwiz, tadbir, ijád, nisháni, 'alamat, tagma, tamáshá*—Upáy, kalpaná, yukti, jugat, manorath, abhipráy, ásay, rachaná, nirman, banáwat, chihn, chinhaní, kulnapadachihn, dekhaw, lila, kautuk.
- DE-VIÇE-FÜL, *a.* full of devices, inventive—*Hikmatí, pur-hikmat, pur-tadbir, pur-tagma, mujid, báni, zúhin*—Upáyí, upáyakusál, upáyamay, kulnapadachihnamay, yuktimán, nirmanakári, kalpaná karke nikálne w.
- DE-VIÇE-FÜL-LY, *adv.* in a deviceful manner—*Mansúba yá ijád kiye jáne ke láiq, tadbir yá ijád*—Upáyakusálátá se, yuktimánatápúrvak.
- DE-VIÇ-A-BLE, *a.* that may be devised—*Mumkinu-t-tadbir, mumkinu-l-ijád, mansúba-pazir*—Upáy kiye jáne ke yogya, kalpaná se nikálne ke yogya, kalpaniya.
- DE-VIÇER, *n.* a contriver, an inventor—*Pitrati, tadbiri, mansúba-báz, mujid, ijád k. w.,*

- bāni, mukhtari* — Upāyī, upāyachintak, upāyājña, parikalpak, kalpanā karke nikāline w., utpālak.
- DE-VĪṢĪ, *v.* (L. *dirisima*) to grant by will; *n.* the act of bequeathing by will — *Hiba k., wasiyat k.; n. hiba, wasiyat, hiba-nāma, was-yat nāma* — De māna, chhor jānā, apnī ichchhā se d, dānapatra ke dwārā d.; *n.* dānapatra ke dwārā rikthapādān.
- DE-VĪṢ'A-BLE, *a.* that may be granted by will — *Hiba yā wasiyat kiye jāne ke qābil, wasiyat-pazīr, munkim-i-hiba* — Dānapatra ke dwārā diye jāne ke योग्य. [ke dwārā d. w.]
- DE-VĪṢ'OR, *n.* one who grants by will — *Wasiyat-kunanda, wasiyat k. w., māsū* — Dānapatra
- DE-VÖID', *a.* (L. *de, viduus*) empty, destitute, free from — *Khālī, tihī, mu'arrā, 'āri* — Śūnya, rahit, vivarjit, hin, vihin.
- DE-VOIR', dev-war', *n.* (Fr.) service, an act of civility or respect — *Mulāzamat, akhlāq, adab, ādāb* — Sevā, saikār, samādar, samuān, ālar.
- DE-VÖLVE', *v.* (L. *de, volvo*) to roll down, to pass from one to another — *Girānā^b, luhkkanā^b, dhulkkanā^b, gīrnā^b, luhkknā^b, dhulaknā^b, ek ke hāth se dāsre ke hāth jānā yā ā pahunchnā^b, hāthon hāth ānā yā pahunchnā^b. [dāsre ke hāth jānā yā pahunchnā^b,*
- DEV-O LUTION, *n.* the act of devolving — *Luphka^w, girāw^b, dhulkār^b, ek ke hāth se*
- DE-VÖTE', *v.* (L. *de, votum*) to dedicate, to addict, to doom — *Fidā k., nigāz k., makhśis k., qurbān k., tasadduq k., masrif k., hawāla k., la'nat k., martalā k.* — Chāṭhānā, samarpay k., lagānā, arpan k., saṅkal k., sauṅpnā, kosnā, śap d.
- DE-VÖT'ED-NESS, *n.* state of being devoted — *Fiduigat, jān-nisāri* — Samarpay, utsarg, saṅkalpakarān, bhakti, āsakti, upasevan, upāsakatā wā upāsana, mshthā.
- DEV-O TĒE', *n.* one given wholly up to religion, a superstitious person, a bigot — *Zāhid, riqāzat, 'ābid, ahl-i-imān-i-bātil, mut'aassib, tā'assub* — Varāgi, yogi, sunnyāsi, tapaswi, tāpas, mithyadharmabandhi, mithyadharmamāt, swamatāgiāhī.
- DE-VÖTEMENT, *n.* the act of devoting — *Riqāzat, zuhd, 'ibādāt, sar-garmī, dil-sozi, shuql, masrif, muhabbat, fiduigat, jān-nisāri* — I-warasevā, Iswarabhakti, dharmakriyā, tap, tapasyā, yog, bhakti, āsakti, anurag, upāsana.
- DE VÖT'EN, *n.* one who devotes — *Fidā k. w., nigāz k. w., masrif k. w., tasadduq k. w., hawāla k. w., 'ābul* — Chāṭhāne w., samarpay k. w., lagane w., saṅkalp k. w., sauṅpne w., pujāi.
- DE-VÖTION, *n.* piety, worship, prayer, strong affection, ardour, disposal — *Riqāzat, zuhd, 'ibādāt, jup-tap^b, parastish, namāz, barī muhabbat, sar-garmī, dil-sozi, ikhtiyār, qābū* — Bhajanaśilātā, Iswarabhakti, Iswarasevākrīyā, tap, puji, jap, Iswarapratihana, devapratihānā, bhagavatprārthanā, anurag, āsakti, yog, upāsana, utsāh, uttāp, vyagrata, adhinatā, vāś, adhikār.
- DE-VÖTION-AT, *a.* pertaining to devotion — *Mazhabī, dīnī, 'ibādātī, namāzī, parastish ke mut'addiy, barī muhabbat k., sar-garmī* — Iswarapūjāvishayak, dharmavishayak, tapomay, dharmapar, bhajanaśil, anurag, āsakt, utsāh.
- DE-VÖTION-AT-IST, DE VÖTION-IST, *n.* one formally or superstitiously devout — *Zāhid, 'ābid, bātil-parast* — Dharmavishist, tapaswi, mithyadharmamāt, mithyadharmabandhi.
- DE-VÖT', *a.* pious, religious, earnest — *'Ābid, pārsā, mut'aabhid, namāzī, dīn-dār, mush-tāq, shauq-mund, sar-garmī* — Bhakt, bhaktimān, bhajanaśil, Iswaramshth, tapaswi, dharmī, dharmatmā, dhārmik, anurag, utsuk, vyagachitta.
- DE-VÖT'LY, *ad* piously, religiously, earnestly — *Zāhidānā, 'ābidānā, khudā-tarsi se, 'ibādāt, se, dīn-dārī se, sar-garmī se, shauq se, tapāk se* — Iswarabhaktipūrvak, Iswarānaddhāpūrvak, dhārmikatā se, dharmasīlatā se, anurag se, utsāh se.
- DE-VÖT'NESS, *n.* the state of being devout — *'Ābidī, pārsā, ikhtiyāq, shauq, sar-garmī* — Bhakti, bhajanaśilātā, Iswaramshthā, dhārmikatā, anurag, utsāh.
- DE-VÖÜR', *v.* (L. *de, voro*) to eat up ravenously, to consume — *Bhakosnā^b, khā-jānā^b, urā-dālānā^b, arā-d^b. [zai' k. w., pūc-māl k. w.]* — Bhakshak, khālak, nāsak, urāū.
- DE-VÖÜR'ER, *n.* one who devours — *Bhakosne w^b, khā-jāne w^b, khāne w^b, urā-dālne w^b.*
- DEW, *n.* (S. *dew*) moisture, a thin cold vapour; *v.* to wet with dew, to moisten — *Shab-nam, tall; v. shab-nam se tar k., tar k., nam k.* — Os; *v.* os se bhigonā wā gilā k., odā k.
- DEW'Y, *a.* partaking of dew, like dew — *Shab-namī, shab-nam sā* — Osilā, os sarikhā.
- DEW'BENT, *a.* bent by dew — *Os se jhukā huā^b.*
- DEW'BESPRENT, *a.* sprinkled with dew — *Os se sīrchā chhirkā bhigoyā yā bhīgā huā^b.*
- DEW'DROP, *n.* a drop of dew — *Dāna-i-shab-nam, shab-nam kā qatra* — Os ki būnd.
- DEW'DROP-PING, *a.* wetting as with dew — *Mānon os se bhigone w^b.*
- DEW'LAP, *n.* the flesh which hangs from the throat of an ox — *Cāw yā bail k. qab-qab* — Gau wā bail ke gale kā jhūltā huā māns, gulakambal. [tā māns w.]
- DEW'LAPT, *a.* furnished with dewlaps — *Qab-qab-dār* — Galakambalayukt, gale meū jhūl.
- DEX'TER, *a.* (L.) the right — *Dākin^b, dāhinā^b, dakinā^b, dahnā^b.*
- DEX-TER'ITY, *n.* readiness, activity, skill — *Chābuki, chustī, zūd-dasti, dast-kārī, charh-dasti, chālāki, ustādī, kumar* — Chāṭakwāī, chapalatā, chatpatī, dakshatā, hasta-

- kanāṣāya, karadakhshatā, naipunya, patutā, nipunatā, chāturya.
- DĒX'TER-ŌUS, *a.* expert, ready, active—*Chālāk, chust-chālāk, chābuk-dast, tez-dast, āmāda, chust, tez*—Pakkā, daksha, karadakhsh, chatur, nipun, chapal, chatpatiyā.
- DĒX'TER-ŌUS-LY, *ad.* expertly, skilfully—*Pā-chusti, chālākī se, kārī-garī se, dast-kārī se, chaturāī se^h, hunar-mandī se*—Chapalatāpūrvak, chañchalatā se, chatpatī se, dakshatā se, nipunatā se, kuśalatā se, chāturya se.
- DĒX'TER-ŌUS-NESS, *n.* skill, expertness—*Hunar, dast-kārī, kārī-garī, chābuk-dast, tezi, chālākī, chusti, chaturāī^h*—Nipunatā, dakshatā, karadakhshatā, chapalatā, chatpatī, chañchalatā, chāturya, svānāpan.
- DĒX'TRAL, *a.* the right, not the left—*Dāhinā^h, dāhin^h, dahinā^h, dahnā^h.*
- DĒX'TRAL-I-TY, *n.* the state of being on the right side—*Dāhīnī yā dahnī taraf h., dāhinā jānib-dārī*—Dāhīnī or h. vā rahmā, dakshinatā, dakshinapārvasthatā.
- DĒY, *n.* formerly the title of the governor of Algiers—*Agle zamān meñ Aljīrīz ke nāzim kā khitāb yā taqab*—Prāchīn kāl meñ Aljīrīz deś ke adhipatī ki upādhi vā padavī.
- DĪ-A-BĒ'ETES, *n.* (Gr.) a morbid copiousness of urine—*Silsil-i-haul, salsal-i-haul*.
- DĪ-A-BŌL'IC, DĪ-A-BŌL'IC-AL, *a.* (Gr. *diabolos*) devilish, atrocious—*Shaitānī, shaitān-sīrat, bad-kār, zubhīn, sharīr*—Piśāchī, piśāchik, bhūt sarikhā, pretavat, dusht, apakrishṭ, atimand, bahut burā.
- DĪ-A-BŌL'IC-AL-LY, *ad.* in a diabolical manner—*Shaitānī taur se, shaitān-pane se, sharārat se*—Piśāchpane se, piśāchavat, bhūt sarikhe, dushtatā se, barī burā se.
- DĪ-A-BŌL'IC-AL-NESS, *n.* the quality of a devil—*Shaitān-punā, bad-kārī, sharīr*—Piśāchpanā, bhūtpanā, dushtatā, dārunatā.
- DĒ'XB'O-LISM, *n.* the actions of a devil, possession by a devil—*Shaitān ke 'amāl yā kām, shaitān kā taqmā yā churhā, 'ifrit-giriftāgi, āsch-adagi*—Piśāchakarm, bhūt ke kām, piśāchāvēs, bhūtāvēs, bhūtabādḥā piśāchabādḥā. [mal k w. lep.]
- DĪ-ĀCHY'LO-N, *n.* (Gr. *dia, chulos*) a mollifying plaster—*Narm k. w. marham*—Kō.
- DĪ-A-'CŌDI-UM, *n.* (Gr. *dia, kodein*) syrup of poppies—*Dagūyika, khashkhash yā khashkhāsh kā shīra*—Khaskhas kā kwāth, khaskhas kā pāj.
- DĪ-ĀC'O-NAL, *a.* (Gr. *dia, konco*) pertaining to a deacon—*Muhṭājōn ke khabar-gir ke muta'alliq, sab se niche darje ke pādri ke muta'alliq*—Dāridrōn kā rakshakasambandhī, upadharinādhyāpakasambandhī, purohitasahāyāsambandhī, sab se chhoṭe purohit kā vishayak.
- DĪ-A-CRĪ'TIC, DĪ-A-CRĪ'T-IC-AL, *a.* (Gr. *dia, krītes*) distinctive—*Farq-kunanda, fāriq, tamiz k. w. mumaiyiz*—Viśeshak, pūthakkārī, prabhedasūchak.
- DĪ-A-DEM, *n.* (Gr. *dia, deo*) a crown, an ensign of royalty—*Tāj-i-shāhī, tāj, kulāh-i-shāhī, kulāh*—Mukut, kirīt.
- DĪ-A-DEMED, *a.* adorned with a diadem—*Tāj-dār, kulāh-dār*—Kīrītadhārī, mukutadhārī.
- DĪ-A-DEOM, *n.* (Gr. *dia, dromos*) a course, a vibration—*Raftār, guzar, jum'ish, dulanā^h*—Gatī, chāl, jhulāw, thartharī.
- DĪ-ER'E-SIS, *n.* (Gr. *dia, haireo*) the mark [· ·] used to separate syllables, as, aēr—*Lafz ke hāje judā karne kā nishān pāisā yah [· ·]*—Swaravichehed kā ehilm jāisā yah [· ·]. [kā nishān—Rogalakshan, rogachilm, vyāthilakshan.]
- DĪ-AG-NŌS'TIC, *n.* (Gr. *dia, ginosko*) a distinguishing symptom—*'Alamat-i-marz, marz*.
- DĪ-ĀG'O-NAL, *a.* (Gr. *dia, gonio*) reaching from angle to angle; *n.* a line from angle to angle—*Ek zāriye se dūare zāriye tak pahūñchne w., az gosha-tā-ba-gosha*; *n. qutr yā watr*—Karnākṛitī, karnarekhākṛitī, kopagūmī: *n.* karnarekhā, karp.
- DĪ-ĀG'O-NAL-LY, *ad.* in a diagonal direction—*Qutr yā watr ke rukh meñ, qutr yā watr ki sīrat par*—Karnavat, karnarekhā ke sadriś.
- DĪ-A-GRĀM, *n.* (Gr. *dia, gramma*) a figure drawn for demonstration—*Kisī subūt ke liye shakl yā naqsha, 'ilm-i-riyāzi ki shakl*—Chitra, kshetra, chakra, ākritī.
- DĪ'AL, *n.* (L. *dies*) an instrument for measuring time by the sun—*Dhūp-gharī^h, miqz-yās*—Sāukhyāntara. [banāne ki vidyā, sāukhyāntaranimānavidyā.]
- DĪ'AL-LING, *n.* the art of constructing dials—*Dhūp-gharī banāne ki hunar*—Dhūpgharī.
- DĪ'AL-IST, *n.* a constructor of dials—*Dhūp-gharī banāne w.^h*—Sāukhyāntaranimātā.
- DĪ'AL-PLATE, *n.* the plate on which the hours or lines are marked—*Gharī ki wah patrī jis par gharī jatāne ke liye lakīrēn khīñchī rakhtī haiñ^h*—Sāukhyavṛtta.
- DĪ'A LĒC'T, *n.* (Gr. *dia, lego*) a peculiar form or idiom of a language, speech, manner of speaking—*Zabān, bolī^h, tarz-i-kalām, muhāvvara*—Bhāshā, desabāshā, vāgdharā.
- DĪ-A-LĒC'TICS, *n. pl.* the art of reasoning—*'Ilm-i-mantiq*—Tarkavidyā, nyāya.
- DĪ-A-LĒC'TIC, DĪ-A-LĒC'T-IC-AL, *a.* logical—*'Ilm-i-mantiq ke muta'alliq, mantiqī*—Tarkavidvāvishayak, tārki, nyāyī. [sār, tarkasāstra ki rīti se.]
- DĪ-A-LĒC'T-IC-AL-LY, *ad.* logically—*'Ilm-i-mantiq ke taur yā rī se*—Tarkavidyā ke anu-
- DĪ-A-LĒC'T-IC-IAN, *n.* a logician, a reasoner—*Sāhib-i-mantiq, mantiqī, buhhās, muhālis*—Naivāvīk, tarkī.
- DĪ-A-LŌGUE, *n.* (Gr. *dia, logos*) a conversation, a conference; *v.* to discourse with

another, to confer—*Mukálama, muzákara, guft-gú, suwál-jawáb*; v. *mukálama muzákara yá guft-gú k.*, *suwál-jawáb k.*—Báthit, batkahaw, parasparaláp, kathopakathan, prañottar, uttarapratyuttar; v. *batchit k.*, *batkahaw k.*, *kathopakathan k.*, *parasparaláp k.*, *bolná.*

DI-A-LŌG'I-CAL, *a.* pertaining to dialogue—*Muzákara guft-gú yá suwál-jawáb ke muta'alliq*—Kathopakathan wá prañottar ká vishayak wá sambandhi.

DI-XI-O-GISH, *v.* to discourse in dialogue—*Suwal-jawáb ki sūrat meñ guft-gú k.*—Prañottaraur se báthit k., uttarapratyuttar ki uti se kathopakathan k.

DI-XI-O-GISHM, *n.* speech between two or more—*Do yá ziyāda shukhsōñ ke dar-miyāñ guft-gú*—*Do wá adhik jāñōñ ke bich meñ batchit kathopakathan wá uttarapratyuttar.*

DI-XI-O-GIST, *n.* a speaker in a dialogue, a writer of dialogues—*Suwal-jawáb-āmez báteñ k. w. gī likhne w.*—Prañottarakram se kathopakathanak, prañottarariti se báthit k. w., prañottarakram se kathopakathanarachak, prañottarakram se báteñ k. w. wá likhne w.

DI-XI-O-GIST'I-CAL, *a.* speaking in dialogue—*Suwal-jawáb-āmez báteñ k. w., suwal-jawáb-āmez-guft-gú-nunā*—Prañottarakram se báteñ k. w., uttarapratyuttarakār, sañvādarūp, prañottararūp.

DI-XI-O-GIST'I-CAL-LY, *ad.* in the manner of a dialogue—*Suwal-jawáb-āmez guft-gú ke taur se*—Prañottarakram se, uttarapratyuttar ki riti se.

DI-AM'E-TER, *n.* (Gr. *diá, metron*) a line which passes through the centre of a circle and divides it into two equal parts—*Qutr, dáire ke bich ká khatt, wakh khatt jo dáire ke markaz par se guzar-ke us dáire ke do hisse barábar kar de*—Vyás, vrittārdharēkhā, vyásarekhā, garbhāsūtra.

DI-AM'E-TRAL, *a.* relating to the diameter, diametrical—*Qutri, qutr ke muta'alliq*—Vyásasambandhi, vyásarūpi, vyásakram se viparitagat.

DI-AM'E-TRAL-LY, *ad.* in direct opposition—*Sidhe mugábale meñ, thik bar-khilāf*—Vyásakram se viparit, viparit, abhinukh, pratikūl, viruddh.

DI-A-MĒ'TRI-CAL, *a.* describing a diameter, direct—*Qutri, qutr banāne w. sidhā*—Vyásanūpāk, vyásasambandhi, thik viparit, vyásakram se viparitagat.

DI-A-MĒ'TRI-CAL-LY, *ad.* in a diametrical direction, in direct opposition—*Basūrat-i-qutr, thik bar-khilāf*—Vyásakram se, thik viparit, thik viruddh.

DI'A-MOND, *n.* (Gr. *adamas*) the hardest and most valuable of all the gems; *a.* consisting of diamonds, resembling a diamond—*Hirā^h, almās*; *a. hīre ká banā hūd^h, hīre sarikhūd^h*. [sarikhūd vargātma-kākār wá chatushkon, hīre ki nāñ chaukonā.

DI'A-MOND-ED, *a.* in squares like diamonds—*Almās ke māññūl murabbōñ meñ*—Hīre

DI-A-PĀ'SON, *n.* (Gr. *diá, pas*) an octave in music—*Mūsīqī meñ āth mukhtalif surōñ ká āthwāñ sur, āthwāñ sur*—Ashtam swar.

DI'A-PELĒ, *n.* (Fr. *diapré*) linen cloth woven in flowers or figures; *v.* to draw flowers on cloth, to variegate—*Jāmdāñ, nūñā^h, khes^h*; *v. mushajjar binnā, būte-dār binnā, rang-ā-rang yā gun-ā-gun k.*—*Phūl būte kārhnā, chitravichitra k., nāñāvarñ k.*

DI-APH'A-NOUS, *a.* (Gr. *diá, phaino*) transmitting light, transparent—*Shaffāf, jiske ár-pár roshni guzar sake*—Prakāśabhedya, páradarsak.

DI-A-PHA-NĒ'I-TY, *n.* transparency—*Shaffāfi*—Prakāśabhedya, páradarsalātā.

DI-A-PHĀ'NĒ'C, *a.* transparent, pellucid—*Shaffāf, síf*—Prakāśabhedya, páradarsak.

DI-A-PHO-RĒ'TIC, *a.* (Gr. *diá, phoreo*) promoting perspiration; *n.* a medicine that promotes perspiration—*Pasinā lāne w^h*; *n. pasinā lāne-wāli dawā*—Swedakar, swedajanak; *n. swedan, swedajanak aushadh.*

DI'A-PHRA'GM, *di'a-fiam, n.* (Gr. *diá, phragma*) the midriff—*Parda-i-shikam*; *chhātī aur peru ke bich meñ hai*—Chhātī aur peru ke bich ki māñsaposī wá māñsāsira.

DI-AR-RHE'A, *di-ar-ré'a, n.* (Gr. *diá, rheo*) a purging, a flux—*Is-hāl, jaryāñ-i-shikam, sangrahnī^h*—Atisār, sangrabapi, grabapi.

DI-AR-RHĒ'TIC, *a.* purgative—*Dast-āwar, mus-hil, jullābī*—Rechak, sarak, bhedak.

DI'A RY, *n.* (L. *diēs*) an account of daily events, a journal—*Roz-nāma, roz-nāmcha, āwōrja yā āwārja*—Dinavrittalekh, dinacharitralekh.

DI-ASTO-LE, *n.* (Gr. *diá, stello*) dilatation of the heart—*Dil ká phailnā*—Hriday ki praphullatā, hriday ká phailnā.

DI-ĀT'RĒ-BE, *DI'A-TRĒBE, n.* (Gr.) a continued discourse, disputation—*Lagā-tār bayāñ yā mubāhara*—Anantar varnan wá vivād. [sābar^h.

DIB'BLE, *n.* (D. *dipfel*) a pointed instrument used in planting—*Kudālī^h, khurpi^h*.

DI-CAC'I-TY, *n.* (L. *dico*) pertness—*Shokhi, gustākhi, fuzúl-gri*—Dhiṭhāi, pragalbhatā, avinay, vāchālatā, atisāyokti.

DICE. See DIE. [do kar-ke alag k.—Manahkalpanā ko do do kärke prithak k.

DI-CHŌT'O MY, *n.* (Gr. *dicha, temno*) distribution of ideas by pairs—*Khayālāt ko do*

DI-CHŌT'O MIZE, *v.* to separate, to divide—*Judā k., taqsim k.*—Prithak k., alag k., vibhāg k.

- DICTATE**, *v.* (L. *dictum*) to deliver with authority, to tell what to say or write; *n.* a command, an order, a rule—*Hukumat ke sath kahná, farmáná, hukm d., 'ibarat batáná, jo kahne yá likhne ko ho use batáná'*; *n.* hukm, farmán, irshád, qá'ida yá qánún—Prabhutá ke sath kahná, ájná d., batáná, likháná wá likhwaná, jo kahne wá likhne ko ho usko kahná; *n.* ájná, ádes, nides, nirdes, prerap, vidhi, niyam, vidhán.
- DIC-TÁ-TION**, *n.* the act of dictating—*Farmán, hukm ke sath kahná, jo kahne yá likhne ko ho use batáná, 'ibarat batlá-ka-likháná—Ájná, ádes, kahatavya wá likhatavya ko kahná, likhwaná, batlákar likhwaí.*
- DIC-TÁ-TOR**, *n.* one who dictates, one invested with absolute authority, a magistrate in ancient Rome—*Farmáne w., jo kahne yá likhne ko ho uská batláne w., 'ibarat batlá-ka-likháná w., wakh shákhs jisko sab se bará ikhtiyár ho, sab se bará hákim, qadím zamáne meñ Rom shahr ká kull-mukhtár hákim—Ájná d. w., ádesák, kahatavya wá likhatavya ká batáne w., paramádhikárayuktajan, paramaprabhu, práchin kál meñ Rom nagar ká bandhanádhinásásta wá apratibandhádikári.*
- DIC-TA-TÓ-RIAL**, *a.* authoritative, overbearing—*Bá-hukumat, hukmí, jábir, mutakabbir, maghrúr—Ádesák, nirdesák, niddhat, dhrisht, pragalbh, garvit.*
- DIC-TÁ-TOR-SHIP**, *n.* the office of a dictator—*Sab se barye hákim ká 'uhda, qadím zamáne meñ Rom shahr ke kull-mukhtár hákim ká 'uhda—Paramádhikárayuktajan ká pad, paramaprabhupad, práchin kál meñ Rom nagar ke bandhanádhinásásta wá apratibandhádikári ká pad.*
- DIC-TA-TÓ-RY**, *a.* overbearing, dogmatical—*Mutakabbir, jábir, khud-numá, khud-hukmí, khud-rác—Uddhat, dhrisht, pragalbh, garvit, swamatábbhináni, swamatávalambi, swamatavádi, matágrahí, hathavádi.*
- DIC-TÁ-TURE**, *n.* the office of a dictator—*Sab se barye hákim ká 'uhda, qadím zamáne meñ Rom shahr ke kull-mukhtár hákim ká 'uhda—Paramádhikárayuktajan ká pad, paramaprabhupad, práchin kál meñ Rom nagar ke bandhanádhinásásta wá apratibandhádikári ká pad.*
- DICTION**, *n.* (L. *dictum*) language, style—*Zabán, 'ibarat, muhawara—Bháshá, váni, vákyavyápar, vágdhará, vágvritti, shabdarchaná, vágyvápár.*
- DIC-TION-ARY**, *n.* a book containing the words of a language explained in alphabetical order, a lexicon, a vocabulary—*Lugat, farhang—Shabdakosh, shabdasañgrah, kos, kosh.*
- DID**, *p. t. of do—Do ká mázi-mutlaq—Do ká samányabhit.*
- DI-DÁCTIC**, **DI-DÁCTICAL**, *a.* (Gr. *didasko*) instructive—*Nasihát-ámez, pand-ámez, budh-dei'*—Upadesák, síkshak, síkshákar.
- DI-DÁCTICAL-LY**, *ad.* in an instructive manner—*Nasihát-ámezi se, pand-ámez tariq se, pand-ámezi se—Upadesák rūp se, síkshákar bhāw se.*
- DI-DAS-CAL-IC**, *a.* instructive, preceptive—*Nasihát-ámez, pand-ámez, budh-dei'*—Síkshákar, síkshak, upadesák, upadesarūp, upadesátmak.
- DIDAP-PER**, *n.* (*dīp*) a bird that dives into the water—*Pan-dubbi'*, *ek chīriyá jo pāni meñ dubki marti hai'* [*dagmagānā'*].
- DID'DLE**, *v.* to totter as a child—*Jaise ek bālak chalne meñ dagmagātā hai waise*
- DI-DUCTION**, *n.* (L. *di, ductum*) a drawing apart—*Alag khinchāw'*.
- DIE**. See **DYE**.
- DIE**, *v.* (Sw. *doe*) to lose life, to expire, to perish—*Faut h., halák h., sard h., khushk h., wafat k., wafat pānā, mūdūm h., nest-nā-būd h.—Marnā, mūnā, kumhlānā, sūkh jānā, mīch pānā, sūnt h., prāpānt h., nashṭ h.*
- DY'ING**, *p. a.* pertaining to death; expiring or perishing, mortal; *n.* death—*Fauti, maut ke muta'alliq, martā huā'*, *fāni, funā-pāzīr*; *n.* maut, faut, wafat—*Mrityu-sambandhī, maranavishayak, kauthagatapran, āsannamrityu, nāsādhin, mrityuvas*; *n.* mrityu, mich, maran.
- DY'ING-LY**, *ad.* as at the point of death—*Goyā qaribul-marg—Mānoñ kauthagatapran.*
- DIE**, *n.* (Fr. *dé*) a small cube used in gaming, hazard: *pl.* *Dice—Pāsā'*, *jokhim'*.
- Dice**, *v.* to game with dice—*Pāsoñ se khelnā'*.
- DIC'ER**, *n.* a player at dice—*Pāse-bās—Akshadyūt, akshakrīrak, pāsā khelne w.*
- Dice-box**, *n.* a box for throwing dice—*Sandūq jis se pāse phenke jāte haiñ—Petī jis se pāse nikālkar phenke jāte haiñ.*
- Die**, *n.* a stamp used in coining—*Sikka, thappā'*—*Mudrá, chhāp wá chhāpā.*
- DIE'T**, *n.* (Gr. *diata*) food, mode of living prescribed for the health; *v.* to feed, to eat by rule—*Khorák yá khurák', gisā, path'*; *v.* *khilānā yá khānā'*, *path lenā'*, *pathnā'*—*Āhār, bhojan, pathya, pathyānna*; *v.* *bhojan karānā wá k., pathya lenā.*
- DIE'T-ER**, *n.* one who prescribes diet—*Path karwāne-wālā yá batláne-w'*—*Pathya karwāne w. wá batláne w.*
- DI-E-TÉ'TO**, **DI-E-TÉ'TICAL**, *a.* relating to diet—*Khurák yá gisā ke muta'alliq, path ke muta'alliq—Bhojanasambandhī, pathyavishayak, pathyānnavishayak.*
- DIE'T-ING**, *n.* the act of eating by rule—*Path k'*—*Pathya k.*
- DIE'T-DRINK**, *n.* medicated liquors—*Kāphā'*—*Aushadhiyajal, pathyapānīy, kwāth.*

DI'ET, *n.* (L. *dies*) an assembly of princes or states—*Ma'lis-i-umará*, *ma'lis-i-salátin*—Kulinasabhá, rajasabhá, mandaleswarasabhá.

DI'FER, *v.* (L. *dis, fero*) to be unlike, to disagree, to dispute, to quarrel—*Farq rakhná*, *mutafarriq h.*, *ná-muwáfaq h.*, *ná-sáz h.*, *ikhtiláf rakhná*, *mukhtalíf h.*, *khilláf h.*, *mubáhaza k.*, *takrír k.*, *qaziya k.*—*Frithak h.*, *bhinna h.*, *asadriá h.*, *asamán h.*, *asamwati k.*, *asamnat h.*, *bhinnamat h.*, *viparitaman h.*, *vádánuvád k.*, *jha-gainá*.

DI'FER-ENCE, *n.* state of being different, dissimilarity, dispute, distinction; *v.* to cause a difference or distinction—*Ná-muwáfaqat*, *ná-sáz-gári*, *ikhtiláf*, *bahs*, *mubáhaza*, *qaziya*, *takrír*, *farq*, *tafáwut*; *v.* *farq tafáwut yá tamiz k.*—*Virodh*, *viruddhatá*, *viparitátá*, *asadriya*, *asámya*, *anmel*, *matiprabhed*, *vimatá*, *vivád*, *kalah*, *jha-grá*, *bhed*, *prabhed*, *antar*, *bhinnatá*; *v.* *bhinnatá bhed wá antar k.*

DI'FER-ENT, *a.* distinct, unlike, dissimilar—*Judá*, *'alákhida*, *ná-muwáfaq*, *mukhtalíf*, *mukhtalíf*, *mutafarriq*—*Nyára*, *alag*, *bhinna*, *vyatirikt*, *viparit*, *asam*, *asadriá*, *asamán*.

DI'FER-ENT-LY, *ad.* in a different manner—*Aur tarah se*, *aur waz se*, *mukhtalífam*—*Aur bhánt se*, *bhinna rítí se*, *annya prakár se*.

DI'FER-ENTIAL, *a.* infinitely small—*Be-antihá chhotá*, *zuyiyát*—*Atryant chhotá*.

DI'FI-CUIT, *a.* (L. *dis, facilis*) not easy, hard to be done, troublesome, laborious—*Mushkil*, *'asar*, *daqiq*, *dushwár*, *sa'b*, *káthin*^h, *sakht*, *mihnat-talab*—*Asugam*, *dushkar*, *dulsádhya*, *kashákár*, *klesáda*, *kashásádhya*, *śramasádhya*, *dulkhasádhya*.

DI'FI-CULT-LY, *ad.* with difficulty, hardly—*Ba-sakhtí*, *ba-dushwári*, *ba-diqqat*, *diqqat se*, *mushkil se*—*Kaptak se*, *jhanjhat se*, *dukhk se*, *káthinatá se*, *káthinya se*.

DI'FI-CUL-TY, *n.* hardness to be done, that which is hard to be done, distress, perplexity, objection—*Ishkál*, *dushwári*, *sakhtí*, *su'bat*, *mushkil shah*, *diqqat*, *musibat*, *takláf*, *pareshání*, *hawráni*, *ta'arruz*, *mu'árazat*, *'itiráz*—*Káthinatá*, *káthinya*, *dushkaratwa*, *kaptak*, *jhanjhat*, *gárh*, *dukhk*, *klesá*, *vyákulatá*, *vyagratá*, *virodh*, *bádhá*, *ákshep*, *ásáuká*, *pakar*. [—*Aviśwás k.*, *viśwás na k.*

DI'FI-FIDE, *v.* (L. *dis, fido*) to distrust—*I'tiqád na rakhná*, *bávar na k.*, *i'tiqád na k.*

DI'FI-DENCE, *n.* want of confidence, distrust—*Wahn*, *shubha*, *waswás*, *be-himmatí*, *hijáb*, *shakk*, *'adam-i-i'tiqád*—*Lajjá*, *ásáuká*, *dhaqá*, *sañkoch*, *apratyay*, *aviśwás*.

DI'FI-DENT, *a.* distrustful, not confident—*Shakkí*, *waswási*, *wahmí*, *be-himmat*, *sañkochí*^h—*Aviśwási*, *apratyayí*, *asañk*, *sañdehasíl*, *lajjáwán*, *adhrisht*, *apragalb*, *asáhasí*.

DI'FI-DENT-LY, *ad.* in a diffident manner—*Shakk waswás wahn be-himmatí hijáb yá 'adam-i-i'tiqád se*—*Lajjá asañk sañkoch wá aviśwás se*. [or *baháw*^h.

DI'FLU-ENCE, *DI'FLU-EN-CE*, *n.* (L. *dis, fluo*) a flowing away on all sides—*Chároñ*

DI'FORM, *a.* (L. *dis, forma*) not uniform, irregular, dissimilar—*Ná-hamwár*, *eksán-nahín*, *yak-rañ nahín*, *be-tartib*, *ná-muwáfaq*, *mukhtalíf*—*Ek dawl nahín*, *ekákár nahín*, *asam*, *asamán*, *asadriá*.

DI'FORM-I-TY, *n.* irregularity, of form—*Be-dauli*—*Kurúpátá*, *virúpátá*.

DI'FUSE, *v.* (L. *dis, fuso*) to pour out, to spread abroad, to scatter—*Phálná*^h, *upelná*^h, *unrelná*^h, *dharkáná*^h, *baháná*^h, *phailáná*^h, *bikherná*^h, *chhitráná*^h.

DI'FUSE, *a.* widely spread, not concise—*Phailá huá*^h, *muntashar*, *mufassal*, *musharrah*, *tawíl*—*Bithrá*, *bikherá huá*, *chhitrá wá chhitráyá huá*, *bikherá huá*, *bithrá huá*, *vistárit*, *vistirín*, *vistrít*, *asañkshipt*.

DI'FUSED, *p. a.* spread, loose, wild—*Phailá huá*^h, *muntashir yá muntashar*, *chhitrá*, *huá*^h, *chhitrá*^h, *khulá*^h, *biná-rok*, *biná-atkáu*^h. [atkáu^h.

DI'FUSED-LY, *ad.* in a diffused manner—*Phailáw se*^h, *chhitráw se*^h, *chhitrá*^h, *biná*.

DI'FUSED-NESS, *n.* state of being diffused—*Phailáw*^h, *chhitrá-pan*^h.

DI'FUSELY, *ad.* widely, not concisely—*Phailáw se*^h, *bá-farágat*, *kushádagi se*, *mufassalan*, *mashrúhan*, *túl se*—*Vistár se*, *vistrít rúp se*, *asañkshipt rúp se*, *asañkshipt se*. [bikherne w.

DI'FUSER, *n.* one who diffuses—*Pháline w*^h, *unrelne w*^h, *baháne w*^h, *phailáne w*^h.

DI'FUSION, *n.* a spreading, dispersion—*Phailáw*^h, *túl*, *intishár*—*Prasár*, *prasáran*, *prasaran*, *vistár*.

DI'FUSIVE, *a.* spreading, scattered, dispersed, copious, prolix—*Pháline w*^h, *chhitrá huá*^h, *bikherá huá*^h, *chhitráyá*^h, *tawíl*, *mufassal*—*Vistirín*, *vistrít*.

DI'FUSIVE-LY, *ad.* widely, extensively—*Phailáw se*^h, *kushádagi se*, *túl se*, *intishár se*—*Vistár se*, *lambái chaurat se*, *vistrít rúp se*.

DI'FUSIVE-NESS, *n.* extension, dispersion—*Phailáw*^h, *túl*, *túlání*, *chhitráw*^h—*Vistár*, *prasaranasílatá*, *vágvistár*, *prasár*, *prasáran*.

DIG, *v.* (S. *dic*) to work with a spade, to turn up the earth, to excavate: *p. f.* and *p. p.* **DIGGED** or **DUG**—*Khodná*^h, *gorná*^h, *khandná*^h, *khanná*^h.

DIGGER, *n.* one who digs—*Khodne w*^h, *khandne w*^h, *khanne w*^h, *gorne w*^h, *bel-dár*.

DI-GASTRIC, *a.* (Gr. *dis, gaster*) having a double belly—*Do-shikmí*—*Do petwála*.

DI-GEST, *v.* (L. *di, gestum*) to distribute, to arrange, to dissolve in the stomach, to reduce to a plan—*Munqasim k.*, *taqim k.*, *murattab k.*, *árasta k.*, *tartib se rakhná*,

hazm h., tahlil k., tartīb d., manāsīb sūrat d.—Prithak prithak k., bāntnā, kram se dharnā, śreṇipūrvak rakhnā, pachānā, pachā dālnā, sudhārnā, dāul meñ lānā, thik kram se banānā.

DI-ĠEST, *n.* a collection or body of laws—*Āinon kā majmū'a, majma'-i-āin*—Vyavas-thāsūhita, smritisānhitā, smritisāngrah. [vak.]

DI-ĠEST-ED-LY, *ad.* in a methodical manner—*Tartīb se, ba-tartīb*—Kram se, śreṇipūrv-

DI-ĠEST-ER, *n.* one that digests—*Murattīb, tartīb d. w., nāzim, ārāsta k. w., muhakkil, hāzim, hazm k. w.*—Kram se dharme w., śreṇipūrvak rakhne w., dāul meñ lāne w., sudhārne w., pachāne w., pāchak.

DI-ĠEST-I-BLE, *a.* that may be digested—*Hazm hone ke lāiq, hazm kiye jāne ke qābil, guwūr guwārā yā guwārā*—Paktavya, pachne ke yogya, pachaniya.

DI-ĠEST-I-BIL-I-TY, *n.* the state of being digestible—*Hazm hone ki lāyāqat, hazm kiye jāne ki qābīliyat, tahlil-pazīrī*—Paktavyatā, pachaniyatā, pachne ki yogyatī.

DI-ĠEST-ION, *n.* the act of digesting—*Tartīb-dihī, intizām, hazm, pukhāgi, tahlil*—Kram se saṁsthiti, sudharāw, niyam se banāw, pachāw, pachān, pāk, paripāk.

DI-ĠES-TRIVE, *a.* causing digestion—*Hāzim, murattīb, tartīb d. w.*—Pāchak, paripāki, pachāne w., agnivardhak, sudhārne w., niyam wā kram meñ lāne w.

DIGHT, *dit, v.* (*S. dīhtan*) to dress, to deck—*Poshāk pachānā, ārāsta k., zeb d.*—Vas-trālānkar pahinānā, bhūshit k., śobhit k.

DI-ĠIT, *n.* (*L. digitus*) three-fourths of an inch, the twelfth part of the diameter of the sun or moon, any number under ten—*Paun inch^h, āstīb yā mahtīb ke qutrī kā bārah-wān hissa, āhād, koi ānk jo dās se kam ho^h*—Ek inch kī tin chauthāī, kalā, ānś, sūrya wā chandramā ke vyās kā bārahwān bhag, ānk, gunanikā, das ke niche kā koi ānk.

DI-ĠI-T-RED, *a.* branched out like fingers—*Ānguliyon sarikhā phūl-ke kar niklī huā^h.*

DI-GLĀ-DI-ATE, *v.* (*L. di, gladius*) to fence, to quarrel—*Ārnā^h, bāchānā^h, jhagārnā^h, DI-GLĀ-DI-ATION, n.* a combat, a quarrel—*Jhagrā^h, larāī^h, tanā^h, kutā^h.* [lārnā^h.

DI-ĠNI-TY, *n.* (*L. dignus*) honour, rank, elevation, grandeur—*'Izzat, ād-rū, hurmat, qadr, waqr, martaba, rutba, darja, mansab, pāya, dar-pan^h, bar-pan^h, bar-panā^h, sar-farāzī, shān, rā dārī, jalāl, hashmat, shaukat*—Maryādā, mān, gaurav, ūchā pad, mahimā, utkriṣhtatā, utkriṣhtapad, pradhānatā, unnatī, prabhaw, pratāp, tej, aīswarya.

DI-ĠNI-TY, *v.* to honour, to promote—*'Izzat d., hurmat d., tāzīm-o-takrīm k., taraqqī d., martaba d., sar-farāz k.*—Mān k., maryādā k., ādar k., śobhāvisishṭ k., barhānā, unnat k., ūche pad par k.

DI-ĠNI-FIED, *p. a.* invested with dignity—*Shān-dār, 'izzat-dār, zī-shaukat, sāhib-i-tamka-nat, sāhib-i-shaukat*—Maryādāpanna, gauravāvisishṭ, pratāpī, aīswaryawān, utkriṣhtapadayukt.

DI-ĠNI-FI-CĀ-TION, *n.* exaltation—*Sar-farāzī, taraqqī*—Unnatī, mahimā, barhī.

DI-ĠNI-TA-RY, *n.* a clergyman of rank—*Mū'azzaz pādri, bare martabe kā pādri*—Utkriṣhtapadayuktapurohit, ūche pad kā purohit.

DI-ĠRESS, *v.* (*L. di, gressum*) to turn aside, to wander—*Kanāre h., aīl mazmūn ko tark k., aīl mazmūn ko tark kar-ke aur bātoñ kā bayān k., gurez k., 'udūl k., bhatakā^h*—Ek or h., kagar h., vākyaprasaṅg chhōrnā, mūlavishay chhōrkār aur aur bātoñ kā varpan k., vichalnā.

DI-ĠRES-STON, *n.* a turning aside, a deviation from the main subject—*Gurez, kanāre ho-jānā, aīl mazmūn kā tark o aur bātoñ kā bayān, bhatakā^h, 'udūl*—Kagar h., vichalan, vakragaman, mūlavishayatyāg, vākyaprasaṅgatyāg, āvāntarakathā, vākyakramabhāṅg.

DI-ĠRES-STON-AL, *a.* not pertaining to the main design, deviating—*Aīl mazmūn tark k. w., ba'idu-l-aīl-mazmūn, bhatakne w^h, phirantā^h, ghumantā^h*—Mūlavishaya-tyāgi, nirvishay, bhramapakāri.

DI-ĠRES-SIVE, *a.* turning aside, deviating—*Kanāre h. w., bhatakne w^h, aīl mazmūn ko tark kar-ke aur bātoñ kā bayān k. w., ba'idu-l-mazmūn*—Kagar h. w., ek or h. w., mūlavishayatyāgi, vākyaprasaṅgatyāgi, vākyakram torne w., nirvishay, ananwit, vichalne w. [k., vichār k.]

DI-JŪ-DI-CATE, *v.* (*L. di, judex*) to determine, to decide, to judge—*Tajwīz k.*—Nirṇay

DI-JŪ-DI-CĀ-TION, *n.* judicial distinction—*Tajwīz*—Nirṇay, vichār.

D KE, *n.* (*S. dic*) a ditch, a bank, a mound; *v.* to secure by a bank—*Garaḥā^h, nālā^h, khāī^h, karārā yā kagārā^h, khānwān^h, tilā^h, bānd, bāndh^h, pushṭa, meir^h.* *v.* khānwān se gherā^h, bānd yā pushṭe se mazbūt k., bāndh bāndhnā^h, bāndh se porā^h k.

DI-LAC-ER-ATE, *v.* (*L. di, lacer*) to tear asunder, to rend—*Chirnā^h, phārnā^h, chī-thārnā^h, tukre-tukre k^h, dhajji urānā^h.*

DI-LAC-ER-ATION, *n.* the act of rending—*Chīthār^h, chīr^h, phār^h.* [tukre k^h.

DI-LĀ-NI-ATE, *v.* (*L. di, lani*) to tear, to rend in pieces—*Phārnā^h, chīrnā^h, tukre.*

DI-LĀP-I-DATE, *v.* (*L. di, lapis*) to go to ruin, to decay, to waste—*Wīrān h., bar-bād jānā, kharāb k. yā h., tabāh k. yā h.*—Chhinna bhinna h., dhahnā wā dhahānā, kshay k. wā h., nashī k. wā h., girānā wā girānā. [dhwadā, kshay, ujār.]

DI-LĀP-I-DĀ-TION, *n.* ruin, decay, waste—*Bar-bādī, xwāb, kharābī, tabāhī, wīrānī*—Nāś,

- DI-LĀ'PĪ-TOR, *n.* one who causes dilapidation—*Tabāh yā wirān k. w., bar-bād k. w., ujārā^h, tor-dālne w^h.*—Nāsāk, chhinna bhinna *k. w., dhahāne w.*
- DI-LĀTE', *v.* (*Latē, latus*) to extend, to spread out, to enlarge, to widen, to speak largely; *a. extensive*—*Phailānā^h, kholnā^h, barhānā^h, phulānā^h, chaurānā^h, phailnā^h, barhnā^h, phulnā^h, chaurā^h, tūl bayān k., musāsal kuhānā, mashrūhan bayān k.; a. kushādā, chaurā^h.*—Pasarnā, pasarnā, prāsast *k. wā h., vistārit k. wā h., bagarnā, chākāl k. wā h., chaklānā, vistārapurvāk vyākhyā k., kholkar kahānā, atyukti k.; a. chākāl, chaklā, prāsast, lambā chaurā.*
- DI-LĀ-TA-BLE, *a.* capable of extension—*Phailne ke lāig, phailāye-jāne ke lāig, phul-jāne ke qābil, barhne ke qābil*—Pasarne ke yogya, pasāre wā phailāye jāne ke yogya, phailne ke yogya, phul jāne ke yogya, vivāṛaksham, vivāṛāniya, vitatīkarāniya.
- DI-LĀ-TA-BIL-I-TY, *n.* the state of being dilatable—*Phailne ki liyāqat, phailāye-jāne ki qābiliyat, phul-jāne ki liyāqat*—Vistārapāniyatwā, phailne wā pasarne ki yogyatā, phailāye jāne wā pasāre jāne ki yogyatā, phul jāne ki yogyatā, vivāṛapāniyatwā, vivāṛakshamatā.
- DIL-A-TĀTION, *n.* expansion, extension—*Phailāw^h, phulāw^h, chaurāw^h, chuklāw^h.*
- DI-LĀTER, *n.* one who enlarges or extends—*Barhāne phailāne chaklāne yā phulāne w^h.*
- DI-LĀTOR, *n.* that which widens or extends—*Barhāne phailāne chaklāne yā phulāne-wālī shai*—Barhāne phailāne wā phulānewālī vastu.
- DILATATION, *n.* (*Latē, latum*) delay—*Der, dirangi*—Vilamb, dhil, ber.
- DI-LĀ-TO-RY, *a.* slow, tardy, loitering—*Sust, āhista, kāhili, der k. w.*—Dhilā, dhimā, vilambi, Virghasūtri, mand. [lamb se, dhimepan se, dhire dhūo.
- DI-LĀ-TO-RILY, *ad.* in a dilatory manner—*Susti se, dirangi se, kāhili se*—Dhil wā vi-
- DI-LĀ-TO-RINESS, *n.* slowness, sluggishness—*Susti, kāhili, āhista*—Dhimāpan, dirghasūtrātā, chirakāritā, dhilāpan, mandatā. [prem, priti, anugrah.
- DI-LEC-TION, *n.* (*Latē, lectum*) the act of loving, kindness—*Pyar^h, mēh-bāni*—Sneh,
- DI-LEM-MA, *n.* (*Gr. dis, lemma*) a difficult or doubtful choico—*Dubhlā^h, hais-bais, muhtamul-z-ziddain*—Vikalp, ubhayasambhav, sandeh.
- DIL-ET-TANTE, *n.* (It.) a lover of the fine arts: *pl. DIL-ET-TĀN'TI*—'Umda hunarōn kā khwāhān yā shāig—Uttamānilpavidyā kā anurāgi vyakti.
- DIL-I-GENT, *a.* (*Latē, lego*) constant in application, assiduous—*Tan-dih, mustaqill, sar-garm, shāgil, mihnati*—Dhuni, udyukt, udyogi, vyavasāyi, udyami, śrami.
- DIL-I-GENCE, *n.* industry, assiduity—*Mihnāt, tan-dihī, mushāqqat, koshish, sar-garmi, kud-d-o-kawish*—Prayas, śram, udyog, dhun, udyam.
- DIL-I-GENT-LY, *ad.* with assiduity—*Mihnāt se, ba-mashqāqat, ba-tan-dihī, koshish se*—Parisram se, dhun se, udyog se, udyam se.
- DI-LUTE', *v.* (*Latē, luo*) to make thin, to make weak; *a. thin, weakened*—*Patlā k^h, raqīq k., za'if k., kam-zor k.; a. patlā^h, za'if, raqīq, kam-zor*—Jal milānā, pātār k., tej ghatnā; *a. tanūkrit, pātār, balahin, tejahin, nynnatejask.*
- DIL-U-ENT, *a.* making thin or more fluid; *n.* that which makes thin—*Patlā yā ziyāda raqīq k. w.; n. patlā yā ziyāda raqīq karne-wālī shai*—Kshīpakāri, tanūkari, adhik jalavat *k. w.; n. kshīpakāri vastu, tanūkari vastu, adhik jalavat k. wālī vastu, vidrā.*
- DI-LUTER, *n.* one that makes thin—*Patlā k. w^h, jal milā-kar patlā k. w^h.* [van.
- DI-LUTION, *n.* act of making thin or weak—*Patlā k^h, raqīq k., tarqīq, za'if k., kam-zor k.*—Tanūkarān, kshīpakarān, kṛīṣṭikarān, tej ghatnā, jalāmīśarān.
- DI-LŪ-VI-AN, *a.* relating to the deluge—*Tūfāni, tūgāni se mansūb*—Jalapralayasambandhī, jalaplāvanavishayak. [lay ke sadris phailnā.
- DI-LŪ-VI-ATE, *v.* to spread as a flood—*Sail-āb yā tūfān ke māmūd phailnā*—Jalapra-
- DIM, *a.* (S.) not seeing clear, obscure; *v.* to cloud, to obscure—*Dhundhā^h, dhundhlā yā dhūndhlā^h, andhlā^h, chūndhlā yā chūndhlā^h, andhlā^h, dhūmlā^h, kund-nigāh, andhlā^h, be-nūr, be-āb; v. dhūndhlānā^h, chūndhlānā^h, dhūndhlā yā chūndhlā k^h, be-nūr k., be-āb k., andhlā k^h.*—Nyūnadrishtī, nyūnajyoti, malinaprabh, nishprabh; *v. satimīr k., aprabh k., aspasht k., malin k.* [dherā^h.
- DIM'ISH, *a.* somewhat dim—*Kuchh kuchh dhūmlā^h, dhūndhlā chūndhlā andhlā yā an*
- DIM'LY, *ad.* not clearly, obscurely—*Dhundh se^h, dhūndhlāi andhlāi yā chūndhlāi se^h, dhūndhle-pan yā chūndhle-pan se^h.*
- DIM'NESS, *n.* dulness of sight, obscurity—*Dhundh^h, dhūndhlāi^h, andhlāi^h, chūndhlāi^h, dhūndhlā-pan^h, andhlā-pan^h, chūndhlā-pan^h, dhūndhkār^h, andhkār^h, tipagi*—Durālokatā, timir. [chūndhlā, andhlā, mandadrishtī.
- DIM'SIGHT-ED, *a.* having weak eyes—*Kund-nigāh, tārīk-chashm, kam-nazar*—Dhundhlā,
- DI-MEN'SION, *n.* (*Latē, mensum*) space, bulk, extent, capacity—*Wus'at, miqdār, 'arz-tūl-umūq, phailāw^h, masāhat^h*—Vistār, parimān, mān, lambāi chaurāi gahirāi, parisar, pasār. [parimān kā.
- DI-MEN'SION-LESS, *a.* without definite bulk—*Bagair-mu'ayyan-miqdār*—Binā nischit
- DI-MEN'SI-TY, *n.* extent, capacity—*Wus'at, miqdār, phailāw^h, masāhat*—Vistār, pasār, prasar.

- DI-MĒN'SIVE**, *a.* marking the boundaries—*Mahdād k. w., hadt bāndhne w.*—*Parimāṇa-nirūpak, simā bāndhne w.* [*rakhne w.*—*Dwivarpavritta, dwivritta.*]
- DİM'E-TER**, *a.* (Gr. *dis, metron*) having two poetical measures—*Nazm ke do wazn*
- DI-MĪD'I-LATE**, *v.* (L. *di, medius*) to divide into two equal parts—*Do barābar hisoñ meñ taqīm k.*—*Do samān bhāgoñ meñ vibhakt k., do tulya khañd k.*
- DI-MĪN'ISH**, *v.* (L. *di, minor*) to make or grow less, to impair, to degrade—*Kam k., gā h., kotāh k. gā h., darje se utarnā, tigrir k., zalil k.*—*Nyūn k. wā h., ghatānā, ghatni, chhotā k. wā h., utarnā, pad se utarnā, padabhrāñ k.*
- DI-MĪN'ISH-ER**, *n.* one who diminishes—*Kam k. w. yā h. w., darje se utarne w.*—*Nyūn k. w. wā h. w., ghatāne w., ghatne w., padabhrāñ k. w., pad se utarne w.*
- DI-MĪN'ISH-ING-LY**, *ad.* so as to lessen—*Kam-karne yā kam-hone ke taur se*—*Nyūn karne wā nyūn hone ki riti se, ghatāne wā ghatne ki riti se.*
- DI-MĪN'U-ENT**, *a.* lessening—*Kam k. w. yā h. w., kotāh k. w. yā h. w.*—*Ghatāne w. wā ghatne w., chhotā wā thorā k. w. wā h. w.*
- DİM-I-NŪ'TION**, *n.* the act of making less, the state of growing less, discredit, degradation—*Kamāve, kam k., kam h., kami, taqlil, tasgir, zillat, mu'zili*—*Nyūn k., ghatānā, hrās, nyūnatā, ghañi, kshay, kshiti, mān ki hāni, maryādābhāñ, padachyuti, pada-bhrāñ, adhikarachyuti, maryādānās.*
- DI-MĪN'U-TIVE**, *a.* small, little, contracted; *n.* a word formed to express littleness—*Chhotā^h, nāñh^h, nannhā^h, kotāh, kūchak, mukhtasir; n. ek lafz jo kotāhi yā chhotāi zāhir karne ke liye banāyā jāta hai*—*Alp, laghu, kshudra, suksm; n. ek śabd jo chhotāi wā laghutā prakās karne ke nimitta banāyā jāta hai.*
- DI-MĪN'U-TIVE-LY**, *ad.* in a diminutive manner—*Kotāhi kūchaki yā tangi se, kotāh yā tang taur se*—*Alp bhāv se, chhotāi se, laghutā se.*
- DI-MĪN'U-TIVE-NESS**, *n.* smallness, littleness—*Chhotāi^h, nanhāi^h, chhotā-pan^h, nannhā-pan^h, kūchaki, tangi*—*Alpatā, kshudratā, laghutā.*
- DĪ-MĪT'**, *v.* (L. *di, mitto*) to send away—*Bhej d^h, pathvā d^h.*
- DI-MĪS'ION**, *n.* leave to depart—*Chale jāne ki chhutti^h.*
- DİM'IS-SO-RY**, *a.* granting leave to depart—*Chale jāne ki chhutti d. w^h.*
- DİM'I-TY**, *n.* (Gr. *dis, mitos*?) a kind of cotton cloth—*Doriyā^h, gimti^h, parkāla.*
- DİM'PLE**, *n.* (S. *dynt*?) a hollow in the cheek or chin; *v.* to sink in small cavities—*Gāl yā thuddi kā garhā^h, chāh-i-zanakh, zanakh-dān; v. gāl yā thuddi par garhā parnā^h, dhānā^h, garhā parnā^h, pachaknā^h.* [*garhā parā huā^h.*]
- DİM'PLED**, *p. a.* set with dimples—*Gāl yā thuddi garhoñ se bhari hui^h, pachkā huā^h, DİM'PLY*, *a.* full of dimples—*Gāl yā thuddi garhoñ se bhari hui^h, garhoñ se bhari huā^h.*
- DĪN**, *n.* (S. *dyne*) a loud noise; *v.* to stut with noise—*Shor, gul, gul-gapārā; v. shor se ghabranā yā bahirā k.*—*Kolāhal, chitkār, barī dhvani, haurā; v. haure se bahirā k. wā kām ki chāli urāñi.*
- DĪNE**, *v.* (S. *dynan*) to eat or give a dinner, to feed—*Khānā khānā^h, khānā khilānā^h*—*Bhojan k., bhojan karānā, bhojan d. wā khilānā.* [*Bhojan, madhyāhnikāhar.*]
- DĪN'ER**, *n.* the chief meal of the day—*Khānā^h, dīn kā khānā^h*—*Bhojan, madhyāhna-*
- DĪN'ING-ROOM**, *n.* the room for dining—*Chāsht-gāh, khāne kā kamarā, mikhmān-khāna*—*Bhojanagrih, bhojanasālā, āharasthān.*
- DĪN'ER-TIME**, *n.* the time for dining—*Khāne kā waqt, khānā khāne kā waqt*—*Bhojanakāl, bhojanasamay, āharakāl, madhyāhna-bhojanakāl.*
- DI-NĒT'I-CAL**, *a.* (Gr. *dinē*) whirling round—*Dauwār, garlish kartā huā*—*Ghūmtā huā, phirtā huā, chakkār mārta huā.* [*nā^h, gurajnā^h, balbalānā^h, tartarānā^h.*]
- DĪNG**, *v.* (S. *denegun*) to thrust or dash with violence, to bluster—*Putak d^h, de-mār-*
- DĪN'GLE**, *n.* (S. *denu*) a hollow between hills, a dale—*Wādi, dara*—*Ghāti, dari, kandār.*
- DĪN'GY**, *a.* (S. *dun*) dark, soiled—*Kālā^h, mailā^h, mailā-kuchelā^h.* [*kuchelā-pan^h.*]
- DĪN'G-NESS**, *n.* the state or quality of being dingy—*Kālā-pan^h, mailā-pan^h, mailā-*
- DĪNT**, *n.* (S. *dynt*) a blow, a mark, force; *v.* to mark by a blow—*Zarb, zarb kā nishān yā garhā, zor, quwat yā quwat; v. zarb yā chot se nishān yā garhā k.*—*Chot, ghāv, chot wā ghāv kā chihñ pachak wā garhā, āghātachihñ, bal, śakti; v. āghāt se chihñ k., chot wā ghāv se chihñ k. wā pachkā d.*
- DĪ'O-CESE**, *n.* (Gr. *dia, okos*) the jurisdiction of a bishop—*Sar-dār pādri kā qalam-rau yā tā alluqā*—*Pradhānadharmādhya-kshādhinādeś.*
- DI-Ō'E-RAN**, *n.* a bishop as he stands related to his clergy or flock; *a.* pertaining to a diocese—*Sar-dār pādri; a. sar-dār pādri ke qalam-rau ke muta'alliq*—*Pradhānadharmādhya-ksh; pradhānadharmopadeśak; a. pradhānadharmādhya-kshādhinādeśasam-bandhī, pradhānadharmopadeśakādhinapradeśasam-bandhī.*
- DĪ-ŌP'TRIC**, *DI-ŌP'TRI-CAL*, *a.* (Gr. *dia, optamai*) aiding the sight, pertaining to diop-trics—*Mudad-gār-i-basarat, mudad-gār-i-bīnī, 'ilm-i-basar yā 'ilm-i-manāzīr-o-marā-yā ke us hisse ke muta'alliq jismen inhirāf-i-shu'ā kā bayān hai*—*Dīnadarśanopakāra-k, dūradrishyupakāra-k, dūrasthāvastadrishyavishayakachākshushāśāstra-prakaraṇasam-bandhī.*

DI-ŌP'TICS, *n. pl.* that part of optics which treats of the refraction of light — *Ilm-i-manāzār-o-marūyā kā wah hissa jismē inhirāf-i-shu'ā kā bayān hai* — *Dūrastha-vastudrishṭivishayakachākshushasāstraprakaraṇ.* [Lakshapavyākhyā, bhed.]

DIA-O'RISM, *n.* (Gr. *dia, horos*) definition, distinction — *Hadd, tarīf, tamiz, farq* —

DI-O-RIS'TIC, *a.* defining, distinguishing — *Mahād-kunanda, tamiz yā farq k. w.* — *Lakshapavyākhyā, viśeṣak, prithakkārī.* [Parichehedak wā prithakkārī riti se.]

DI-O-RIS'TI-CAL-LY, *ad.* in a distinguishing manner — *Tamiz yā farq karne ke taur se* —

DIP, *v.* (S. *dyppan*) to put into any liquor, to immerse, to sink, to enter slightly; *n.* inclination downward — *Jambūnā, gota d., gota mārma, garq k. yā h., dūbnā, rawā-rawi dekhna, sarāsari dekhna*; *n. niche ki or jhukāw* — *Bornā, oor lenā, dubo d., dubki d., pāni men baiṭh jānā, būrnā, kinchit praveś k., idhar udhar thora bahut dekh lenā.* [lene w^h.]

DIPPER, *n.* one who dips — *Dūlne w^h, dubki mārne w^h, dubāne w^h, borne w^h, bor*

DIPCHICK, *n.* a small bird that dives — *Ek chhoti chīriyā jo dubki mārti hai^h, chhoti pan-dubki^h.*

DIPHTHONG, *dīp'thong*, *n.* (Gr. *dis, phthongos*) a union of two vowels in one sound — *Do harf-i-illat ki milī hui āwāz, laṭf-i-maqrūn* — *Sandhiswar, yuktadwiswar.*

DIPLOMA, *n.* (Gr.) a writing conferring some privilege — *Sanad, manshūr, ulamgā* — *Adhikārapatra, padadāyakapatra.*

DIPLOMA-CY, *n.* a privileged state, forms of negotiation, body of envoys — *Ikhtiyār pāne ki hālat, pāye hue ikhtiyār ki hālat, elchiyōn ke mu'āmalōn ke dastūrāt, bādshāhi elchiyōn ki jam'at yā guroh* — *Prāptādhikāravasthā, prāptādhikārapad, rājadūta-vyavahār, rājadūtasamūh, rājadūtamandl.* [karayukt k.]

DIPLOMATE, *v.* to invest with a privilege — *Ikhtiyār d. yā bakhshnā* — *Adhikār d., adhi-*
DIPLO-MAT'IC, *a.* pertaining to diplomas or diplomacy — *Sanad ke mutū'alliq, pāye hue ikhtiyār ke mutū'alliq, bādshāhi elchiyōn ke dastūrāt yā tariyōn ke mutū'alliq, bādshāhi elchiyōn ke guroh se nisbat-dār* — *Adhikārapatrasambandhi, prāptādhikāravasthā-sambandhi, prāptādhikārapadavishayak, rājadūtavavyavahārasambandhi, rājadūtasamūh-vishayak, rājapratinidhikaravishayak.*

DIPLO-MATIST, *n.* one versed in diplomacy — *Bādshāhi elchiyōn ke mu'āmalōn se wāqif shakhs, jo shakhs bādshāhi elchiyōn kā mu'āmalā yā kām khud samjhe yā jāne* — *Jo jān rājadūtavavyavahār jāntā ho, jo vyakti rājapratinidhikarān jāntā ho.*

DIP'SAS, *n.* (Gr.) a serpent whose bite produces a mortal thirst — *Ek sānp jiske kātne se aisi pyās lagti hai ki wah jāti nahīn aur uske mār maran hotā hai^h.*

DIP'TYCH, *n.* (Gr. *dis, ptuchē*) a register of bishops and martyrs — *Sar-dār pādri aur shahidōn ke nāmōn ki fihrist* — *Pradhānadharmādhyaksh aur swadharmanarthaprapā-tyāgiyōn ke nāmōn ki bahi.* [dārup, ghor, bhayānkar, bhayānak.]

DIRE, *a.* (L. *dirus*) dreadful, horrible — *Khauf-nāk, haul-nāk, haibat-nāk* — *Bhayānak, DIREFUL*, *a.* terrible, dismal — *Haul-nāk, muhib, khauf-nāk* — *Bhayānkar, dārup, bhayā-*
nak, ghor. [raudratā, ghoratā, bhay.]

DIREFUL-NESS, *n.* dreadfulfulness, horror — *Haul-nāki, haibat-nāki, khauf* — *Bhayānakatwa,*

DIRE-NESS, *n.* dismalness, horror — *Haibat-nāki, haul-nāki, haibat, khauf* — *Dārupatā, dārupatwa, bhīmatā, bhay, dar, mahāsūkā.*

DIRECT, *v.* (L. *di, rectum*) to aim or drive in a straight line, to point, to regulate, to order, to superscribe with the name and residence of the person to whom something is sent; *a.* straight, open, plain — *Nishān k., dikhlanā^h, intizām k., band-o-bast k., ihtimām k., durust k., sādhnā^h, hidāyat k., tariqa batlānā, tajwiz k., farmānā, irshād k., hukm k., sar-nāma aur nām-nishān likhnā*; *a.* rāst, 'ain, mustuvī, sidhā^h, mustaqīm, sarīf, sāf, zāhir — *Abhisandhān k., laksh k., tāk bāndhnā, batānā, dikhānā, riti-baddha k., vidhivat k., thik k., vyavasthit k., anūsāsan k., chalānā, nirdes k., path batānā, mārgapradarsan k., ṭhahranā, ājnā k., ādes k., nām aur patā ṭhikhānā likhnā*; *a.* riju, sūdhā, avakra, khulā, vyakt, spashṭ.

DIRECT'ION, *n.* aim, order, superscription — *Nishān, samt yā taraf, hukm, farmān, irshād, sar-nāma, nām-nishān* — *Sandhān, abhisandhān, or, diśā, ājnā, ādes, nirdes, patā, ṭhikānā, patrādes, patra kā patā wā ṭhikānā.*

DIRECT'IVE, *a.* having power to direct — *Rāk-numā, rah-numā, hidāyat-kunanda, hukm d. w., intizām karne ki tāqat rakhne w.* — *Uddesak, nirdesak, ādesī, darsak, sūchak, pathadarsak.*

DIRECT'LY, *ad.* in a straight line, immediately — *Sidhe khatt meṁ, sidhā, āl-fair, isi-dam* — *Saral rekhā meṁ, sojhā, sūdhā, sūdh meṁ, jhāt, jhatpat, usi kshap, tekkhap.*

DIRECT'NESS, *n.* straightness, straight course — *Rāstī, sidhāi^h, sidhi rāh* — *Sojhāi, sudhāi, sūdhā path.*

DIRECT'OR, *n.* one who directs, a rule — *Kār-kun, kār-pardāz, mukhtār-i-kār, rāk-numā, rah-numā, rāk-bar, rah-bar, mushār, salāh-kār, qā'idā, dastūr* — *Sampadak, adish-thātā, karyanirvāhak, adhyaksh, anūsāsak, mantri, pathadarsak, adhikārī, ādesī, niyam, vidhi.*

- DI-REC-TÓ-RI-AL**, *a.* giving direction, belonging to directors—*Farmāne w.*, *hidāyat k. w.*, *kār-pardāzōn ke muta'alliq*—*Adesī*, *nirdesh-tā*, *adeshtā*, *ades k. w.*, *adhiṣṭhātāgapa-vishayaḥ*, *kāryamirvāhakasamūhasambandhī*.
- DI-RĒC-TŌ-RI**, *n.* a book of directions, a guide, a board of directors; *a.* guiding, commanding—*Kitāb-i hidāyat*, *hidāyat-nāma*, *dastūru-l-'amal*, *rāh-bar yā rah-bar*, *rah-numā*, *kār-kunōn yā kār-pardāzōn ki majlis*; *a.* *rah-numā k. w.*, *hidāyat k. w.*, *hukm k. w.*, *irshād k. w.*—*Paddhatigranth*, *paddhati*, *pathadarśak*, *mārgadarśak*, *adhiṣṭhātāgapanasabdhā*, *kāryamirvāhakaganasabdhā*; *a.* *pradarśak*, *darśak*, *adesak*, *adesī*.
- DI-RĒC-TRESS**, **DI-RĒC-TRIX**, *n.* a female who directs—*Kār-pardāzin*, *kār-kuna*, *intizām k. wālī*—*Adhikāripi*, *kārya nirvāh karnewālī stri*, *anūsāsan karnewālī stri*.
- DI-REMP-TION**, *n.* (*L. dis*, *emptum*) separation—*Judūi*, *mufāraqat*—*Viyog*, *būlgāv*, *prithakkaran*.
- DI-RĒP-TION**, *n.* (*L. di*, *raptum*) the act of plundering—*Lūt^h*, *lūt-pāt^h*. [git.]
- DIRGE**, *n.* (*L. dirigere*) a mournful ditty, a funeral song—*Marṣiya*, *mātami git*—*Soka-DIRK*, *n.* (*Gael. durc*) a dagger—*Chkurā^h*, *khanjar*, *katār^h*.
- DIRT**, *n.* (*D. dryt*) mud, filth, mire, earth; *v.* to foul, to bemire—*Kichar^h*, *kich^h*, *mail^h*, *chahlā yā chihlā^h*, *dhūl^h*, *mittī^h*, *māṭī^h*; *v.* *mailū k^h*, *bhar-dālnū^h*, *kich meṇ bhar-dālnū^h*.
- DIRT^y**, *a.* foul, nasty, filthy, sullied, mean, base; *v.* to foul, to soil—*Mailā^h*, *nā-pāk*, *najis*, *galiz*, *ālūda*, *dūn*, *zālī*, *kamīna*; *v.* *mailū k^h*, *bhar dālnū^h*—*Malin*, *malin kaimash*, *kalush*, *samal*, *malawān*, *bharā huā*, *kich wā mail meṇ bharā huā*, *nich*, *kutsit*, *adham*.
- DIRT^y-LY**, *ad.* nastily, filthily, meanly—*Maile-pan se^h*, *kuchele-pan se^h*, *nich-pane se^h*.
- DIRT^y-NESS**, *n.* nastiness, meanness—*Mailā-pan*, *najāsāt*, *gilāzāt*, *pōgi-pan*, *kaminagi*, *nā-pākī*, *ālūdagi*—*Malinatā*, *malinatā*, *malinatā*, *malinatā*, *kalushatwa*, *adhamatā*, *nichai*, *nichatwa*. [k., *zā'if k.*—*Asakt k.*, *asamarth k.*, *durbal k.*, *balahin k.*]
- DIS-ABLE**, *v.* (*L. dis*, *S. abal*) to deprive of force, to weaken—*Nā-tawān k.*, *be-tāqat*
- DIS-A-BLE-I-TY**, *n.* want of power, weakness—*Nā-tawānī*, *nā-tāqatī*, *be-qudratī*, *zā'ifi*, *zū'f*, *lā-chārī*, *ḍumgū-dūri*—*Asakti*, *asamarthya*, *śaktihinatā*, *daurbalya*.
- DIS-A-BLE-MENT**, *n.* weakness, impediment—*Nā-uvvānī kam-corī*, *'adam-i-lyāqat*, *nā-lāngi dīn ke rū se rok*—*Asakti*, *asamarthya*, *vyavasthā ke anusār pratibandh*.
- DIS-A-BUSE'**, *v.* (*L. dis*, *ab*, *usum*) to undeceive, to set right—*Mugālate se bachānā*, *kosh-yār k.*, *durust batānā*—*Bhrām se chhurānā*, *dhokhe se bachānā*, *ṭhik batānā*.
- DIS-AC-CŌM-MO-DATE**, *v.* (*L. dis*, *ad*, *com*, *modus*) to put to inconvenience—*Tuklīf yā diqq-dāri d.*—*Pirā d.*, *kasht d.*, *kleś d.* [wā ayogyatā.]
- DIS-AC-CŌM-MO-DĀ-TION**, *n.* state of being unfit—*Tuklīf yā 'adam-i-lyāqat*—*Kasht kleś*
- DIS-AC-KNOWLEDGE**, *dis-ak-nōl'edge*, *v.* (*L. dis*, *S. enawen*, *leggan*) to deny, to disown—*Inkār k.*, *mukarnā^h*, *munkir k.*—*Naṭnā*, *na mānnā*, *aswikār k.*
- DIS-A-DŌRN'**, *v.* (*L. dis*, *ad*, *orno*) to deprive of ornament—*Zewar utār lenā*, *zebāish dār k.*—*Alankār utār lenā*, *śobhārahit wā śobhāhin k.*
- DIS-AD-VĀN-TAGE**, *n.* (*L. dis*, *Fr. avant*) loss, injury to interest; *v.* to injure—*Nuqsān*, *ziyān*, *zarar*, *khalat*; *v.* *ziyān k.*, *nuqsān pahunchānā*—*Hānī*, *ghāṭā*, *apakār*, *kshati*, *ahit*, *anishṭ*; *v.* *hānī kshati wā apakār k.*
- DIS-AD-VAN-TĀ'GEIOUS**, *a.* unfavourable—*Be-fāida*, *lā-hāsīl*, *muzirr*, *gair-mufid*, *be-sūd*—*Hānikar*, *apakārī wā apakarak*, *kshatikarak*, *pratikūl*, *amaṅgal*.
- DIS-AD-VAN-TĀ'GEIOUS-LY**, *ad.* unfavourably—*Be-fāida*, *lā-hāsīl*—*Pratikūlatā se*, *amaṅgal se*, *apakār wā ahit se*. [ahit, amaṅgal, anishṭ.]
- DIS-AD-VAN-TĀ'GEIOUS-NESS**, *n.* loss, injury—*Nuqsān*, *ziyān*, *zarar*—*Hānī*, *kshati*, *apakār*, *ahit*, *vipriy*. [bad-bārī, bad-andeshī—*Viraktatā*, *vipriyatā*, *ahitātwa*.]
- DIS-AF-FĒCT'**, *v.* (*L. dis*, *ad*, *factum*) to fill with discontent, to dislike, to disorder—*Be-dīl k.*, *bad-gumān k.*, *bad-khwāh k.*, *nafrat k.*, *nā-pasand k.*, *durham-barham k.*, *abtar k.*—*Durmanask k.*, *vīmanask k.*, *dūstre ke prati virakt wā asantusht k.*, *ghin k.*, *vair k.*, *agar bagar k.*, *astavyast k.*
- DIS-AF-FĒCT'ED**, *p. a.* alienated, unfriendly—*Be-dīl*, *bad-dīl*, *dīl-phirā-huā*, *bad-zann*, *bad-bar*, *bad-gumān*, *bad-khwāh*, *bad-andesh*—*Durmanask*, *vīmanask*, *virakt*, *ahitāishi*, *ahit*, *vipriy*. [bad-bārī, bad-andeshī—*Viraktatā*, *vipriyatā*, *ahitātwa*.]
- DIS-AF-FĒCT'ED-NESS**, *n.* the state of being disaffected—*Be-dīl*, *bad-dīl*, *bad-khwāhī*, *DIS-AF-FĒCTION*, *n.* alienation, dislike—*Mufāraqat*, *be-gānagi*, *bad-khwāhī*, *bad-gumānī*, *bad-andeshī*, *nafrat*, *karāhat*—*Virakti*, *virāg*, *daurmanasya*, *vaimanasya*, *ghriṇā*, *ghin*, *vair*, *dvesh*, *vipriyatā*.
- DIS-AF-FĒCTION-ATE**, *a.* not well disposed—*Bad-khwāh*, *bad-andesh*, *bad-gumān*—*Vairi*, *virakt*, *vipriy*, *vīmanask*, *durmanask*, *ahitāishi*.
- DIS-AF-FIRM'**, *v.* (*L. dis*, *ad*, *firmsus*) to contradict, to deny—*Bar-'aks kahnā*, *radd k.*, *bar-ikhilāf kahnā*, *inkār k.*—*Vīparit kahnā*, *kāṭ d.*, *khandan k.*, *naṭnā*, *aswikār k.*
- DIS-AF-FIRM'ANCE**, *n.* denial, confutation—*Inkār*, *ibtal*, *radd*—*Aswikār*, *nakār*, *khandan*, *pratyākhyān*. [ke liye khol d^h.]
- DIS-AF-FŌREST**, *v.* (*L. dis*, *Fr. a*, *forêt*) to throw open a forest—*Kisi jangal ko sab*

- DIS-A-GREE'**, *v.* (L. *dis*, Fr. *a, gré*) to differ, to be unsuitable—*Nā-muwāṣṭa* *k.*, *mu-khālīf* *k.*, *mukhtalīf-rāc* *k.*, *nā-sūz* *h.*, *be-mel* *h.*—*Asammat* *h.*, *anaikya* *h.*, *biphar-nā*, *biphar-nā*, *ayogya* *h.*, *viruddh* *h.*
- DIS-A-GREE'A-BLE**, *a.* unsuitable, unpleasing—*Nā-muwāṣṭa*, *nā-lātq*, *nā-pasand*, *nā-ga-wār*, *bad-maza*, *nā-muḥāl*—*Ayogya*, *viruddh*, *viparīt*, *pratikūl*, *apriya*, *amanohar*, *aruchir*, *anishṭ*, *asukhad*. [*bad-mazagī*—*Viruddhatā*, *apriyatā*, *vipriyatā*, *aramyatā*]
- DIS-A-GREE'A-BLE-NESS**, *n.* unpleasantness—*Nā-muwāṣṭat*, *nā-pasandīdagī*, *nā-gawāri*, *DIS-A-GREE'A-BLY*, *ad.* unpleasantly—*Nā-pasandīdagī se*, *nā-gawāri se*, *bad-mazagī se*—*Apriyatā se*, *vipriyatā se*, *nishṭ rūp se*.
- DIS-A-GREE'MENT**, *n.* difference, contrariety—*Nā-muwāṣṭat*, *zidd*, *mukhālafat*, *ikhti-lāf*—*Bhed*, *bhinnatā*, *antar*, *asammatī*, *virodh*, *viruddhatā*, *viparitatā*.
- DIS-AL-LŌW**, *v.* (L. *dis*, S. *a, tyān*) to deny, to refuse permission—*Inkār* *k.*, *nā-man-zūr* *k.*, *nā-qubūl* *k.*, *raṣā* *nā* *k.*, *ijāzat* *na d.*, *parivānagī* *na d.*, *man' k.*—*Nāhīn* *k.*, *nāhīn* *k.*, *nakārnā*, *ṭaṭṭā*, *na mānnā*, *nishedh* *k.*, *haṭaknā*.
- DIS-AL-LŌW'A-BLE**, *a.* not allowable—*Nā-mumkinu-l-manzūri*, *qābil-i-inkār*, *nā-jāiz*, *gair-mubāh*—*Ananujñeya*, *pratyākhyey*, *adharṃya*. [*nakār*, *pratirodh*]
- DIS-AL-LŌW'ANCE**, *n.* prohibition—*Inkār*, *man'*, *imtinā'*, *mumān'at*—*Nishedh*, *haṭak*, *DIS-AN'I-MATE*, *v.* (L. *dis*, *animus*) to deprive of life, to discourage—*Mār dālnā'*, *j'in lenā yā mār-nā*, *afsurdā* *k.*, *udās* *k.*—*Nirjiv* *k.*, *man tor-nā*, *man chhotā* *k.*
- DIS-AN-I-MĀ'TION**, *n.* privation of life—*Jān-halākī*, *be-jānī*—*Prāṇaharan*, *prāṇanāś*.
- DIS-AN-NŪL'**, *v.* (L. *dis*, *ad, nullus*) to make void—*Mauqūf* *k.*, *radd* *k.*, *bātil* *k.*—*Mitā d.*, *metnā*, *lop* *k.*, *khaṇḍan* *k.*, *nishphal* *k.*, *anyathā* *k.*
- DIS-AN-NŪL'ER**, *n.* one who makes void—*Mauqūf* *k. w.*, *radd* *k. w.*, *bātil* *k. w.*—*Mitā d. w.*, *met dāhe w.*, *lopakārak*, *nishphal* *wā anyathā* *k. w.* [*anyathākaran*]
- DIS-AN-NŪL'ING**, *n.* the act of making void—*Radd*, *mansūkhī*, *mauqūfī*—*Khaṇḍan*, *lop*.
- DIS-AN-NŪL'MENT**, *n.* the act of making void—*Radd*, *mauqūfī*, *mustardā*, *mansūkhī*—*Anyathākaran*, *nishphalakaran*, *lop*, *khaṇḍan*.
- DIS-A-NOINT'**, *v.* (L. *dis*, *ad, unctum*) to render consecration invalid—*Niyāz yā tadīs ko bātil* *k.*—*Saṅskār* *pratishthā wā abhishek ko anyathā* *k.*
- DIS-AP-PAR'EL**, *v.* (L. *dis*, *ad, paro*) to disrobe, to disorder—*Poshāk yā libās utār lenā*, *be-tartīb* *k.*, *darham-barham* *k.*, *nā-durust* *k.*—*Kapre utār lenā*, *naṅgā* *k.*, *vivastra* *k.*, *astavyast* *k.*, *garbarānā*, *ultā* *pultā* *k.*
- DIS-AP-PĒAR'**, *v.* (L. *des*, *ad, pareo*) to be lost to the view, to vanish—*Kāfur ho jānā*, *qāib* *h.*, *gum* *h.*—*Adriśya* *h.*, *apratyaksh* *h.*, *jātā rahnā*, *champat* *h.*, *bilāy jānā*.
- DIS-AP-PĒAR'ANCE**, *n.* removal from sight—*Qāib yā gum* *h.*, *lop*—*Antardhān*, *adarsan*, *alokan*.
- DIS-AP-POINT'**, *v.* (L. *dis*, *ad, punctum*) to defeat expectation, to balk—*Nā-ummed* *k.*, *māyūs* *k.*, *mahrūm* *k.*—*Nirās* *k.*, *nirās* *k.*, *āsā tornā*, *āsābhaṅg* *k.*, *dānt khatte* *k.*
- DIS-AP-POINT'MENT**, *n.* defeat of expectation—*Nā-ummedī*, *māyūsī*, *yās*, *nā-murādī*, *nā-kāmī*—*Āśākhāṇḍan*, *nairāśya*, *āsābhaṅg*.
- DIS-AP-PROPRI-ATE**, *v.* (L. *dis*, *ad, proprius*) to withdraw from an appropriate use; *a.* not appropriated—*Kisī khāss kām se judā* *k.*; *a.* *gair-makhsūs*, *kisī khāss kām ke liye makhsūs nahīn*—*Kisī viśeṣ kārya se dūr* *k.* *wā khūnc lenā*; *a.* *kisī kārya meṁ viśeṣ karke nahīn lagāyā gayā*.
- DIS-AP-PROVE'**, *v.* (L. *dis*, *ad, probo*) to dislike, to censure—*Nā-pasand* *k.*, *nā-man-zūr* *k.*, *ilzām* *k.* *yā d.*, *mazammāt* *k.*—*Aswikār* *k.*, *grahan* *na k.*, *na chāhnā*, *ghriṇā* *k.*, *nindā* *k.*, *apavād* *k.*, *dokhnā*, *dosh* *d.*
- DIS-AP-PRO-BĀ'TION**, *n.* dislike, censure—*Nā-pasandī*, *nafrin*, *nā-manzūri*, *nafrat*, *kar-āhat*, *ilzām*, *mazammāt*—*Apriti*, *aswikār*, *ghriṇā*, *ghin*, *nindā*. [*apriti*, *nindā*]
- DIS-AP-PROV'AL**, *n.* censure, condemnation—*Nā-manzūri*, *nafrin*, *mazammāt*—*Aswikār*, *DIS-ARM'*, *v.* (L. *dis*, *armo*) to deprive of arms, to divest—*Hathyār chhīn-lenā* *k.*, *be-silāh* *k.*, *khālī* *k.*, *le-lenā*—*Sāstrahīn* *k.*, *nirāyudh* *k.*, *nihāstra* *k.*, *utār lenā*, *har lenā*.
- DIS-ARM'ER**, *n.* one who disarms—*Hathyār chhīn lene* *w.*, *be-silāh* *k. w.*, *khālī* *k. w.*, *le-lene* *w.*—*Sāstrahīn* *k. w.*, *nihāstrakārī*, *utār lene* *w.*
- DIS-ARM'ING**, *n.* deprivation of arms—*Hathyār kā chhīn lenā*—*Nihāstrakaran*.
- DIS-AR-RANGE'**, *v.* (L. *dis*, *ad, Fr. ranger*) to put out of order, to unsettle—*Be-band-o bast* *k.*, *darham-barham* *k.*, *abtar* *k.*—*Astavyast* *k.*, *garbar* *k.*, *garbarānā*.
- DIS-AR-RANGE'MENT**, *n.* disorder, confusion—*Be-tartībī*, *be-intizāmī*, *darhamī*, *abtari*—*Vyutkram*, *kramabhaṅg*, *ulaṭpulaṭ*, *garbarāhat*.
- DIS-AR-RĀY'**, *v.* (L. *dis*, *ad, S. wrigan?*) to undress, to overthrow; *n.* undress, disorder, confusion—*Poshāk yā libās utār-nā*, *shikast* *d.*, *hazimat* *d.*; *n.* *be-libāsī*, *be-poshākī*, *abtari*, *be-tartībī*—*Kapre utār-nā*, *vivastra* *k.*, *harānā*, *mār bhagānā*; *n.* *vastra-hinatā*, *vivastratā*, *vyutkram*, *ulaṭpulaṭ*, *garbarāhat*. [*tbak* *k.*]
- DIS-AS-SOCI-ATE**, *v.* (L. *dis*, *ad, socius*) to disunite—*Judā* *k.*—*Alag* *k.*, *algānā*, *pri-*
- DIS-ASTER**, *n.* (L. *dis*, *astrum*) misfortune, calamity, misery; *v.* to blast, to injure, to afflict—*Bad-bakhtī*, *āfat*, *hādita*, *musibat*; *v.* *gārat* *k.*, *ciyān* *k.*, *nuḡṣān* *pahūn*.

- cháná, taklif d., ípá d.*—Abhágya, duradriah, vipad, vipatti, upadrava, ápad, ut-pát, duhhk, kles; *v. nasht k., hani k., apakár k., pirá d., kles d.*
- DIS-*AS'TROUS*, *a.* unlucky, calamitous—*Kam-bakht, bad-bakht, áfat-rasida, musibat-zada, mustir, ziyán-kár, manhá*—Durbhágya, abhága, ápatprapt, vipadgrast, duhhkí, apa-karak, hanikarak, amánga, anisht.
- DIS-*AS'TROUS-LY*, *ad.* in a disastrous manner—*Bad-bakhti se, kam-bakhti se*—Vipad se.
- DIS-AUTHOR-IZE, *v.* (L. *dis, auctor*) to deprive of authority—*I-khtiyár se ma'zúl k., be-mu'tabar k.*—Adhikár chhin lená, bin sakh ká k.
- DIS-A-VOUCH', *v.* (L. *dis, ad, voco*) to retract profession, to disown—*Mukarná^b, in-kár k.*—Kahkar nat jáná, náhiñ k., nahiñ k., na mánná.
- DIS-A-VOW', *v.* (L. *dis, ad, voveo*) to disown, to deny—*Inkár k., mukarná^b*—Na mánná, aswikár k., nat jáná, náhiñ k., nahiñ k.
- DIS-A-VOW'AL, DIS-A-VOW'MENT, *n.* denial—*Inkár*—Aswikár, nakár.
- DIS-BAND', *v.* (L. *dis, S. banda*) to dismiss from service, to disperse—*Gol bar-taraf k., lashkar ko tor dálná, bar-taraf k., javáb d., chhitráná^b, judá h.*—Sená ko yuddha-karm se chhuñá d., sañyabhañg k., bikherná, bithráná, alag h. [utárná.]
- DIS-BARK', *v.* (L. *dis, Fr. barque*) to land from a ship—*Jaház se utárná*—Náv se
- DIS-BE-LIEVE', *v.* (L. *dis, S. gelyfan*) not to believe—*I'tibár na k., i'tiqád na k.*—Na mánná, víswás na k., apratyay k., aviśwás k.
- DIS-BE-LIEF', *n.* refusal of belief—*Be-i'tibári, be-i'tiqádi*—Apratyay, aviśwás.
- DIS-BE-LIEVER, *n.* one who refuses belief—*Munkir, guir-mu'taqid, ná-mu'taqid, káfir*—Apratyayakári, víswás na k. w., nástik. [pad se nikál d.]
- DIS-BENCH', *v.* (L. *dis, S. benc*) to drive from a seat—*Kisi 'uhda se ma'zúl k.*—Kisi
- DIS-BOW'EL, *v.* (L. *dis, Fr. boyau*) to take out the intestines—*Ánteh ýa áhtariyá^b nikál lená^b.* [ná^b.]
- DIS-BRANCH', *v.* (L. *dis, Fr. branche*) to separate or break off—*Dál-kátná^b, chháñt*
- DIS-BUR'DEN', *v.* (L. *dis, S. byrthen*) to ease of a burden, to unload—*Bojh utárná^b, bojh nikáláná^b, halká k^h.* [—Vyay k., uthá d., uthaná, lagáná.]
- DIS-BURSE', *v.* (L. *dis, bursa*) to spend or lay out money—*Sarf k., kharch k., kharj k.*
- DIS-BURSE'MENT, *n.* a disbursing, the sum spent—*Sarf, nasarf, lhabj, kharch, lharç*—*Kiyá gayá madlag, makhárij*—Vyay, dhanavay, utháya huá rupiya, vyayitadhan.
- DIS-CAL-CE-ATE, *v.* (L. *dis, calceus*) to put off the shoes—*Jútá utárná^b.*
- DIS-CAL-CE-ATION, *n.* a pulling off the shoes—*Jútá utárná^b.*
- DIS-CAN'DY, *v.* (L. *dis, candeo*) to melt—*Ghulná^b, galná^b.*
- DIS-CARD', *v.* (L. *dis, charta*) to dismiss from service or employment—*Bar-taraf k., ma'zúl k., daf' k., dir k^h*—Padachyut k., kisi kám se chhorá d., nikál d.
- DIS-CAR'NATE, *a.* (L. *dis, caro*) stripped of flesh—*Ni-goshta, be-gosht*—Mánsahín, nirmáns, amáñs. [utárná^b.]
- DIS-CASE', *v.* (L. *dis, Fr. casse*) to strip, to undress—*Nangá k^h, udherná^b, kapre*
- DIS-CEP-TA'TION, *n.* (L. *dis, captum*) controversy, disputation—*Mubáhaza, baks, takarrú, hujjat*—Vádánuvád, vád, vivád.
- DIS-CERN', *v.* (L. *dis, cerno*) to discover, to distinguish, to judge—*Záhir k., daryáft k., ma'lím k., imtiyáz k., tamiz k., farq jánná, tajwiz k.*—Dekhná, bújhna, tárná, soch k., thikáná lagáná, jánná, pahchanná, vivechaná k., vicháraná, tháhráná.
- DIS-CERN'ER, *n.* one who discerns—*Daryáft k. w., záhir k. w., tamiz ýa imtiyáz k. w., nazar-báz, nazrá, tamízi, mudassir, tajwiz k. w.*—Dekhne w., dekhwaiya, tárne w., thikáná lagáne w., pahacháñne w., vivek k. w., vivechak, vivechaná k. w.
- DIS-CERN'IBLE, *a.* that may be discerned—*Daryáft hone ke qábil, tamiz hone ke láiq, dekh-payne ke láiq, mumkinu-l-imtiyáz, záhir, khulá^b*—Dríśya, drishtigochar, pratyaksh, samjhe jáne ke yogya, pahacháñe jáne ke yogya. [spasht, vyakt, khulá khulá.]
- DIS-CERN'IBLY, *ad.* perceptibly, apparently—*Záhiran, záhirá, áshkárá*—Pratyaksh.
- DIS-CERN'ING, *n.* the power of distinguishing; *p. a.* judicious, knowing—*Tamiz karne ki táqat, imtiyáz karne ki quvvat, quvvat-i-tamiz; a. 'aql-mand, hoak-yár, ásháb-i-imtiyáz, zirak, fahmida, wáqif, ágáh*—Vivechanásákti, vivekasákti; *a. viveki, dirghadriah, parinamadarśi, vijña.*
- DIS-CERN'ING-LY, *ad.* judiciously, acutely—*'Aql-mandi se, tez-fahmi se, ziraki se*—Buddhi-máni se, tikshatá se, tikshaprabuddhi se.
- DIS-CERN'MENT, *n.* power of distinguishing, judgment—*Tamiz karne ki táqat, idrák, imtiyáz, bínish, shu'úr, ziraki, fahm*—Vivechanásákti, vivek, vichár.
- DIS-CERP', *v.* (L. *dis, carpo*) to tear in pieces, to separate—*Chithárná^b, chirmá^b, phápná^b, alag k^h.*
- DIS-CERP'TI-BLE, *a.* separable, frangible—*Judái-pazir, ásáni se tútne ke láiq*—Khan-daniya, alag hone ke yogya, tútne ke yogya, bhangur, bhedyá.
- DIS-CERP'TI-BLY, *ad.* the state or quality of being separable—*Judái-pazir, tútne ki liyáqat*—Khandaniyatá, alag hone ki yogyatá, tútne ki yogyatá, bhangurata, vibhe-
- DIS-CERP'TION, *n.* the act of pulling to pieces—*Tukre-tukre k^h.* [dyatá.]

DIS-CHARGE, *v.* (L. *dis*, Fr. *charger*) to disburden, to unload, to pay, to execute, to dismiss, to release, to break up; *n.* a vent, explosion, dismission, release, ransom, payment, execution—*Bojh utārne^h*, *bojh khālī k.*, *dāgnā*, *adā k.*, *be-bāq k.*, *anjām d.*, *ba-jā lānā*, *bar-taraf k.*, *mauqūf k.*, *javāb d.*, *rikā k.*, *khalās k.*, *makhlasī d.*, *shikast h.*; *n.* *nikās^h*, *dhārākā^h*, *shalq*, *shalkh*, *bar-tarafi*, *mauqūfi*, *rikāi*, *makhlasī*, *chhorauti^h*, *adā*, *be-bāqī*, *ba-jā-awari*—*Bhar utārna*, *bhar nikālāna*, *chhalāna*, *chhornā*, *chukānā*, *chukā d.*, *nibāhnā*, *nirvāh k.*, *chhalīnā*, *chhorī d.*, *mukt k.*, *chhor d.*, *phaṭ jānā*, *tūt jānā*; *n.* *nikāl*, *karākā*, *bharākā*, *padachyuti*, *kisī pad wā adhiṭār se bāhar k.*, *mukti*, *chhutī^h*, *nistār*, *uddhārarthamūlya*, *chhorāne kā mol*, *pari-śodhan*, *pariśuddhi*, *nirvāh*, *nibāh*, *nishpatti*.

DIS-CHARGER, *n.* one who discharges—*Bojh utārne w^h*, *bojh khālī k. w.*, *dāgne w.*, *adā k. w.*, *anjām d. w.*, *bar-taraf k. w.*, *rikā k. w.*, *khalās k. w.*, *shikast h. w.*—*Bhar utārne w.*, *bhar nikālne w.*, *chhalāne w.*, *chhorne w.*, *chukāne w.*, *nibāhne w.*, *nirvāhak*, *chhorā d. w.*, *mukt k. w.*, *chhor d. w.*, *phaṭ jāne w.*, *tūt jāne w.*

DIS-CHURCH, *v.* (L. *dis*, Gr. *kurios, oikos*) to deprive of the rank of a church—*Girje ke darja se khārij k.*—*Isāibhajanabhawan ke pad se bīhar k.*

DIS-CIDE, *Dis CIND*, *v.* (L. *dis*, *scindo*) to cut in two, to divide—*Do-tūk k^h*.

DIS-CIPLE, *n.* (L. *discipulo*) a scholar, a follower; *v.* to train—*Shāgird*, *murid*, *talmīz*, *pai rau*; *v.* *tarbiyat k.*, *ta'lim k.*—*Śishya*, *cheli*, *pachhlagnā*, *pa-chhādgāmī*, *anuyāyī*; *v.* *sikshā d.*, *sikshanā*. [vidyārthitva, anuyāyitwa.]

DIS-CIPLESHIP, *n.* the state of a disciple—*Shāgirdi*, *muridi*, *pai-rau-gari*—*Sikshyatwa*.

DIS-CIPLE LIKE, *a.* becoming a disciple—*Shāgird murid yā pai-rau ke lāiq*—*Śishya chelā wā anuyāyī ke yogya*.

DIS-CIPLINE, *n.* education, rule of government, military regulation, subjection, punishment, external mortification; *v.* to educate, to regulate, to keep in order, to punish—*Tarbiyat*, *tadīb*, *ta'lim*, *band-o-bast kā qā'idu*, *i-tizām*, *zabt o rabt*, *jāmqī qā'idu yā intizām*, *farj ke qawā'id*, *zabt*, *ihhtiyār*, *tambih*, *sazā*, *jismāni taklif*, *tapasyā^h*, *jog^h*; *v.* *tarbiyat k.*, *ta'lim k.*, *band-o-bast k.*, *intizām k.*, *zabt mēn rakhnā*, *bi-qā'idā rakhnā*, *sazā d. yī k.*, *ta'zir k. yā d.*, *sazī se durust k.*—*Siksha*, *upadeś*, *adhyāpan*, *rājaniti*, *yuddha ikshā*, *yuddhaniti*, *yuddhavyavasthā*, *yuddhābhyaś*, *vaśibhūtā*, *va-ātā*, *śāsan*, *daman*, *daṇḍ*, *śarīradāṇḍ*, *nigrah*; *v.* *sikshā k. wā d.*, *sikshānā*, *sikhlān*, *vidhivat k.*, *niyam k.*, *śāsan k.*, *vyavasthit k.*, *yathākram se rakhnā*, *daṇḍ d.*, *tājanā k.*

DIS-CIPLINABLE, *a.* capable of instruction—*Tarbiyat pazīr*—*Śāsaniya*, *sikshaniya*.

DIS-CIPLINABLENESS, *n.* capacity of instruction, state of subjection—*Tarbiyat-pazīri*, *ta'lim pazīri*, *islāh-pazīri*, *zabt*, *tābi-dāri*—*Śāsaniyatā*, *sikshaniyatā*, *vasatā*.

DIS-CIPLINANT, *n.* one of a religious order so called from their practice of scourging themselves or other rigid discipline—*Paqir jo apne badan ko taklīf dewe*—*Yogi wā tapaswī jo apne sarīr ko daṇḍ dewe*.

DIS-CIPLINARIAN, *a.* pertaining to discipline; *n.* one strict in discipline—*Tarbiyat se mansīb*, *band-o-bast-ke-qawā'id laskhārī-qawā'id zabt yā saza ke muta'alliq*; *n.* *qā'idā-dān*, *hukm-rān*, *qawā'id-dān*—*Sikshā rājaniti yuddhasikshā vasatā wā daṇḍ kā sambandhi*; *n.* *niyamak*, *śisiti*, *śāsan k. w.*, *yuddhanitijñā*.

DIS-CIPLINARITY, *a.* pertaining to discipline—*Ta'lim ke muta'alliq*, *qawā'id intizām zabt tambih yā band-o-bast ke muta'alliq*—*Sikshāvivishayak*, *rājanitivishayak*, *yuddhābhyaśsambandhi*, *śishtivishayak*, *śāsanavishayak*.

DIS-CLAIM, *v.* (L. *dis*, *clamo*) to disown, to deny, to renounce—*Munkir h.*, *inkār k.*, *tark k.*—*Nāhiñ yā nahiñ k.*, *aswikār k.*, *angikār na k.*, *parityāg k.*, *chhor d.*

DIS-CLAIMER, *n.* one that disclaims—*Munkir*, *inkār k. w.*, *tārik*, *tark k. w.*—*Nāhiñ yā nahiñ k. w.*, *angikār na k. w.*, *aswikartā*, *chhor d. w.*

DIS-CLAIMATION, *n.* the act of disclaiming—*Inkār*, *tark*—*Nakār*, *aswikār*, *tyāg*.

DIS-CLOSE, *v.* (L. *dis*, *clausum*) to uncover, to reveal, to tell—*Kholnā^h*, *fāsh k.*, *āsh-kār āshkāra yā āshkāra k.*, *kahnā yā kah-d^h*—*Ugharnā*, *prakās k.*, *prakaṭ wā prakaṭ k.*, *batānā wā batlānā*.

DIS-CLOSER, *n.* one who discloses—*Kholne w^h*, *fāsh k. w.*, *āshkāra āshkāra yā āshkāra k. w.*, *kahne w^h*—*Ugharne w.*, *prakās k. w.*, *prakāśak*, *batāne w.*

DIS-CLOSURE, *n.* a revealing, discovery—*Izhār*, *poshida bāt ko huwatāda yā āshkāra k.*, *mukāshafa*, *zuhūr*, *ifshā*, *inkishāf*—*Prakatikaran*, *prakat k.*, *prakās*, *prachāran*.

DIS-CLUSION, *n.* a throwing out, emission—*Bāhar phenkāw^h*, *khurīj*, *ikhrāj*—*Utkshepan*, *nirāsan*, *utsarg*.

DIS-COLOR, *v.* (L. *dis*, *color*) to change the colour, to stain—*Bad-rañg k.*, *rañg badalnā*, *dāg-dār yā dāgilī k.*, *dāg dālnā*—*Vivarn k.*, *dhab^h*, *dālnā*, *bhar dālnā*.

DIS-COLORATION, *n.* change of colour, stain—*Bad-rañgi*, *dāg*—*Varnavikār*, *vivarnatwa*, *dhabbā*. [nānāvarn, chitravichitra.]

DIS-COLOURED, *a.* having various colours—*Bad-rañg*, *gūn-ā-gūn*, *rañg-ā-rañg*—*Vivarn*,

DIS-COMFIT, *v.* (L. *dis*, *con*, *figo*) to defeat, to vanquish; *n.* defeat—*Shikast d.*,

fath k., *maglúb k.*; *n. shikast*, *haz'mat*—*Haráná*, *jítná*, *jít lená*, *parást k.*, *parájit k.*; *n. hár*, *parájay*, *parábhav*.

DIS-COM'FI TURB, *n.* defeat, overthrow—*Shikast*, *hazimat*—*Hár*, *parábhav*, *parájay*.

DIS-COMFORT, *n.* (*L. dis, con, fortis*) uneasiness, sorrow; *v.* to grieve, to sadden—*Be-chaini*, *gam*, *ranj*; *v. ranj d.*, *gam-giñ k.*—*Asukh*, *asusthatá*, *pijá*, *kleś*, *santáp*, *śok*, *khed*; *v. kurhání*, *dukh d.*, *pirá d.*, *khedit k.*, *udás k.*

DIS-COM-MEND', *v.* (*L. dis, con, mando*) to blame, to censure—*Ilzám d.*, *malámat k.*, *shikáyat k.*, *bad nám k.*—*Dosh d.*, *dokhná*, *apras'insá k.*, *apavád k.*, *nindá k.*

DIS-COM-MEND'A-BLE, *a.* blamable—*Qábil-i-malámat*, *qábil'-ilzám*, *mulzam*—*Doshaniy*, *apras'ansaniy*, *dokhe jáne ke yogya*. [nindá, kalañk.]

DIS-COM-MEN D'ATION, *n.* blame, reproach—*Ilzám*, *mal'imat*, *bad-námi*, *dush nám*—*Dosh*.

DIS-COM-MIS'SION, *v.* (*L. dis, con, missum*) to deprive of a commission—*Kisi ikhtiyár se ma'zúl k.*—*Kisi adbhikár se rahit k.*

DIS-COM-MO-DATE, DIS-COM-MODE', *v.* (*L. dis, con, modus*) to put to inconvenience—*Tuk'lif d.*, *tasdi' d.*, *zád d.*, *diqqat d.*—*Kleś d.*, *pirá wá kashit d.*

DIS-COM-MÓ'DI OUS, *a.* inconvenient—*Ná-muwáfiq*, *ná-muwáib*, *be-mauqa'*, *tuk'lif-dih*—*Anupayukt*, *ayogya*, *kash akar*, *aswásthayanak*.

DIS-COM-MÓ'DI OUS-NESS, DIS-COM-MÓ'DI-TY, *n.* inconvenience, disadvantage—*Ná-muwá-faqat*, *qubáhat*, *tuk'lif*, *tasdi'*, *nuqsán*, *ziyán*, *harj*—*T'hakthak*, *ařchan*, *nyuktatá*, *hání*, *apakár*.

DIS-COM-MON, *v.* (*L. dis, con, munus*) to deprive of privileges—*Huqúq le lená*, *kisi jagah ke huqúq se ma'zúl k.*—*Adbhikár le lená*, *kisi sthán ke adbhikáron se rahit k.*

DIS-COM-POSE', *v.* (*L. dis, con, positum*) to disorder, to disturb, to vex—*Darham-barham k.*, *abtar k.*, *be-tarib k.*, *muztarib k.*, *hairán k.*, *be-zár k.*, *diqq k.*, *tuad' d.*—*Garbarána*, *ulař pulat k.*, *ghabráná*, *vyákul k.*, *asthir k.*, *khijháná*, *satiná*.

DIS-COM-PÓ'S-ED-NESS, *n.* perturbation—*Izitráb*, *be-qarári*, *tashwísh*, *hairáni*, *intishár*—*Ghabráhat*, *vyákulatá*, *ákulatá*, *asthiratá*.

DIS-COM-PÓ'SURE, *n.* disorder—*Darhami*, *barhami*, *izitráb*, *be-qarári*, *hairáni*, *intishár*—*Ghabráhat*, *ghabráhat*, *vyákulatá*, *ákulatá*.

DIS-CON-CERT', *v.* (*L. dis, con, certo*) to unsettle, to defeat—*Muztarib k.*, *be-qarár k.*, *shikast k.*, *bigápná^h*—*Vyákul k.*, *asthir k.*, *tor dálná*, *vritthá k.*

DIS-CON-FÓRM-I-TY, *n.* (*L. dis, con, forma*) want of agreement—*Ná-ittifáqi*, *be-mel*, *ná-muwáfaqat*—*Anmel*, *asádríya*, *asañgati*, *viruddhatá*.

DIS-CON-GRÓ'I-TY, *n.* (*L. dis, congruo*) disagreement—*Ná-muwáfaqat*, *ikhiláf*, *ná mel*—*Anmel*, *asádríya*, *asañgati*, *viparitatá*. [Alag k.; prithak k.]

DIS-CON-NECT', *v.* (*L. dis, con, necto*) to di-unite, to disjoin—*Judá k.*, *'aláhida k.*—*DIS-CON-NEC'TION*, *n.* disunion—*Judái*, *'aláhidaqi*—*Viyog*, *asañyog*.

DIS-CON-SENT', *v.* (*L. dis, con, sentio*) to disagree, to differ—*Ná-muwáfiq h.*, *muřhtalif-ráe h.*, *khiláf h.*—*Asañgit h.*, *viruddh h.*, *asammat h.*

DIS-CON'SO-LATE, *a.* (*L. dis, con, solor*) comfortless, sorrowful—*Afsurda*, *dil-gir*, *malál*, *gam-giñ*—*Udás*, *mlán*, *niránand*, *khedit*, *śokánwit*.

DIS-CON'SO-LA-QY, *n.* want of comfort—*Udási^h*. [niránand, khed se.]

DIS-CON'SO-LATE-LY, *ad.* comfortlessly—*Afsurdagi se*, *dil-giri se*, *gam-gini se*—*Udási se*, *DIS-CON'SO-LATE-NESS*, *n.* the state or quality of being comfortless—*Afsurdagi*, *dil-giri*, *gam-gini*, *malál*—*Udási*, *khed*.

DIS-CON-SO-I-ATION, *n.* want of comfort—*Dil-giri*, *gam-gini*, *malál*—*Udási*.

DIS-CON-TENT', *n.* (*L. dis, con, tentum*) want of content; *a.* dissatisfied; *v.* to dissatisfy, to make uneasy—*Be-qaná'ati*, *ná-kúmi*, *be-sabri*, *ná-rázi*, *ná-khushi*; *a. be-qaná'at*, *ná-ráz*, *ná-khush*, *ná-kám*, *be-sabr*; *v. ná-ráz k.*, *ná-khush k.*, *ranjida k.*, *be-táb k.*, *be-kal k.*, *be-qarár k.*—*Asantosh*, *asantushatá*, *atriptatá*, *atripti*, *aprasannatá*; *a. asantushit*, *udás*, *niránand*, *aprasanna*; *v. asantushit k.*, *aprasanna k.*, *asukhi wá udvigna k.*

DIS-CON-TENT'ED, *a.* dissatisfied, uneasy—*Be-qaná'at*, *ná-kám*, *be-sabr*, *ná-khush*, *ná-ráz*, *be-táb*, *be-qarár*, *be-kal*—*Asantushit*, *udás*, *aprasanna*, *asukhi*, *udvigna*.

DIS-CON-TENT'ED-LY, *ad.* with dissatisfaction—*Be-qaná'ati se*, *be-tábi se*, *ná-rázi se*, *ná-khushi se*—*Asantushatá se*, *asantosh se*, *aprasannatá se*.

DIS-CON-TENT'ED-NESS, *n.* dissatisfaction—*Ná-rázi*, *ná-khushi*, *ranjidaqi*—*Asantushatá*, *atripti*, *aprasannatá*, *asantosh*.

DIS-CON-TENT'MENT, *n.* uneasiness—*Ná-khushi*, *ná-rázi*, *be-qaná'ati*, *be-tábi*, *be-kali*, *be-qarári*, *be-chaini*—*Asantosh*, *asantushatá*, *aprasannatá*, *aparitripti*, *udveg*, *asukh*, *aswasthya*.

DIS-CON-TIN'UE, *v.* (*L. dis, con, teneo*) to leave off, to cease—*Mauqúf k. yá h.*, *munqatí k. yá h.*, *'and k. yá h.*—*Chhorná*, *Chhor d.*, *rokná wá rukná*, *nivritta k. wá h.*

DIS-CON-TIN'U-ANCE, *n.* cessation—*Náqa*, *wagfa*, *mauqúfi*, *band k.*—*Virám*, *nivritti*, *rukáw*, *añjhá*, *vichched*. [chhed, algáw.]

DIS-CON-TIN-U-ATION, *n.* disruption—*Farg*, *judái*, *tafriqa*, *fásila*—*Bich*, *antar*, *vich-*

- DIS-CON-TIN'U-ER, *n.* one who discontinues — *Mauqif-kunanda, band k. w.* — Rokne *w.*, nivritta *k. w.*, chhor *d. w.* [aigaw, nyarapan.]
- DIS-CON-TI-NŪ'I-TY, *n.* disunity of parts — *Judái, 'aláhidagi, ná-paivastagi* — Vichchhed,
- DIS-CON-TIN'U-OUS, *a.* broken off, wide — *Mauqif, mungati^h, mi'attal, judá, kusháda* — Nivritta, vichchhina, roká huá, chhor diya gayá, pasará, chaurá, aigáya huá.
- DIS-CÔRD, *n.* (*L. dis, cor*) disagreement, mutual anger; *v.* to disagree — *Ikhtiláf, ná-attifáti, ná-muwáfagat, be-táli, ná-sázi, chakhá-chakhi, khalish, qaziya*; *v. ná-mu-wáfq k.* — Bhed, viruddhatá, vaiswarya, anmel, phut, virodh, bigar, jhagra; *v. paras-par viruddh h.*
- DIS-CÔR'DANCE, DIS-CÔR'DAN-QY, *n.* disagreement, opposition, inconsistency — *Ná-muwá-fagat, ná-sázi, muqábala, ná-munasabat* — Anmel, vibhinuatá, vimati, asammati, virodh, viruddhatá, viparitatá, asaigati.
- DIS-CÔR'DANT, *a.* inconsistent, inharmonious — *Ná-munásib, ná-muwáfq, bar-'aks, mukhta-lif, ná-sáz-gár, be-tál* — Asaigat, viparít, viruddh, viswar, aswar, vaitalik, kuswar.
- DIS-CÔR'DANT-LY, *ad.* in a discordant manner — *Ná-muwáfagat se, ná-munasabat se, mukhálafat se, be-táli se* — Asaigati se, viruddhatá se, viparitatá se, virodh se, vis-war, kuswar.
- DIS-CÔRD'FUL, *a.* quarrelsome, contentious — *Jhagrálú^h, laráká^h, laránká^h.*
- DIS-CÔUNT, *n.* (*L. dis, con, puto*) deduction, an allowance — *Battá^h, phirtá^h.*
- DIS-CÔUNT', *v.* to pay back, to deduct — *De-dena^h, chuká-d^h, kát-lená^h, battá kát-lená^h, battá nikálná^h, byáj kát-lená^h.*
- DIS-CÔUNT'ER, *n.* one who discounts — *Battá kát-lene w^h, byáj kát-lene w^h.*
- DIS-CÔUNT'E-NANCE, *v.* (*L. dis, con, teneo*) to abash, to discourage; *n.* cold treat-ment — *Sharmanda k., be-dil k., khátir na k., dabá d^h.* — *n. be-iltifáti* — *Lajwana, la'jit k., man torná, anukúl na h., anádar k., kisi bát se muñh pher lená; n. anádar.*
- DIS-CÔUNT'E-NAN-ÇER, *n.* one who discourages — *Be-dil k. w., khátir na k. w., be-iltifáti k. w.* — *Man torne w., anukúl na h. w., anádar k. w.*
- DIS-CÔUR'AGE, *v.* (*L. dis, cor*) to dishearten, to depress, to deter — *Be-dil k., himmat torná, dabá rakhná^h, dahshat de-kar báz rakhná* — *Man torná, man chhotá k., dabána, dabá d., bhay dekar hatá d. wá rokná.*
- DIS-CÔUR'AGE-MENT, *n.* the act of disheartening, that which disheartens — *Dil-shikani, khátir-shikani, dil-shikan* — *Manobhañg, mantutáw, wah jo ji ko torai.*
- DIS-CÔUR'A-ÇER, *n.* one who discourages — *Be-dil k. w., himmat torne w., dabá rakhne w^h, dahshat dikhá-kar báz rakhne w.* — *Man torne w., man chhotá k. w., dabáne w., bhay dikhákar hatá dene w.*
- DIS-CÔURSE, *n.* (*L. dis, cursum*) conversation, a speech, a sermon, a treatise; *v.* to converse, to treat of, to reason — *Guft-gú, qil o-qál, zabáni bayán, kálma, wa'z, risála; v. guft-gú k., bayán k., bahr yá taqrír k.* — *Báitchit, sambháshap, áláp, kathopakathan, sálanákaravákya, dharmakathan, dharmopdesávishayavákya, lekh, granth; v. báitchit k., sambháshap k., áláp k., vyákhyá k., tark k., vichár k.*
- DIS-CÔUR'SER, *n.* one who discourses — *Guft-gú k. w., zabáni bayán k. w., mutakallim, goyanda, wa'z k. w., bahr yá taqrír k. w.* — *Báitchit k. w., sambháshap k. w., vaktá, álápi, kathak, vádi.*
- DIS-CÔUR'SING, *n.* the act of conversing — *Guft-gú* — *Báitchit, áláp, sambháshap.*
- DIS-CÔUR'SIVE, *a.* reasoning, conversable — *Taqrir k. w., mubáhási, hujjati, ma'qúl-go* — *Tarkí, álápi.*
- DIS-CÔURTE-IOUS, *a.* (*L. dis, Fr. cour*) uncivil, rude, unpolite — *Bad-khulq, be-mu-ravvat, ná-taráshida, durusht, bad-akhláq, be-adab* — *Asabhyá, asisht, rukhá, kuśil.*
- DIS-CÔURTE-IOUS-LY, *ad.* uncivilly, rudely — *Bad-khulqi se, be-muravvati se, durushti se, bad-akhláqi se* — *Asabhyatápúrvak, asishtatá se, rukhá se.*
- DIS-CÔURTE-SY, *n.* incivility, rudeness — *Bad-akhláqi, be-adabi, shokhi, gustákhí, be-muravvati* — *Kuśilatá, duhsilatá, asishtatá, asabhyatá, rukhá.*
- DIS-CÔVER, *v.* (*L. dis, con, operio*) to show, to expose, to reveal, to espy, to find out, to detect — *Dikhláná^h, 'ayán k., fash k., namúd k., áshkára k., zahir k., dekhná^h, dar-yáft k., ikhtirá^h k., tjad k., ma'lum k., dhúngh-nikálná^h, pakar-pána^h* — *Dekhaná, prakás k., vyakt k., kholná, kah d., tákná, nirakhná, samajh jána, bújh jána, nikálná, pána, dekh pána.*
- DIS-CÔV'ER-A-BLE, *a.* that may be discovered — *Záhir hone ke qábil, daryáft hone ke láiq, dekh parne ke láiq* — *Prakat wá pragat hone ke yogya, ján parne ke yogya, dekh parne wá dekhe jáne ke yogya.*
- DIS-CÔV'ER-ER, *n.* one who discovers — *Dekhláne w^h, 'ayán k. w., fash k. w., kashif, kasháf, zahir k. w., mujid, daryáft k. w., dhúngh-nikálna w^h, pakar-páne w^h.* — *Dekháne w., pratá wá pragat k. w., prakásak, vyakt k. w., nikálna w., nirakhne w., dekh páne w.*
- DIS-CÔV'ER-Y, *n.* the act of discovering, that which is discovered — *Inksháf, ifshá, daryáft, zahir ki kúí shái, jo bát-daryáft hotí hai* — *Prakásan, nirúpan, anusan-*

dhán, prakāśit vastu, jo bāt prakāś ki jāy.

DIS-CRED'IT, *n.* (L. *dis, credo*) ignominy, reproach, disgrace; *v.* to deprive of credit, to disgrace—*Bad-nāmi, be-'tibārī, be-hurmati, ruswái, fazihat*; *v. be-'tibār k., bāwar na k., be-'izzat yā khujf k., bad-nām k., be-'abrū k.*—Akhyāti, durnām, apamān, asambhram, amaryāda; *v. apramāp k., aviśwas k., prāmānya laghu k., aviśwas k., akirti k., apamān k., mānhat k., halkā k.*

DIS-CRED'IT-A-BLE, *a.* disgraceful, reproachful—*Ma'yūb, ruswā, nā-shāista, zabūn*—Akirtakār, kalañkakar, apamānakārī, ayaśaskar.

DIS-CRE'ET', *a.* (L. *dis, cretum*) prudent, cautious, modest—*'Aqil, 'āqibat-andesh, hosh-yār, fahmida, bā-hayā, sharm-sār, sharm-nāk; bā-tamiz*—Pariyāmadarī, sāva-dhān, chaukas, sañkochī, lajilā, vinayī, vinit.

DIS-CRE'ET'LY, *ad.* prudently, cautiously—*'Aql se, dānāi se, hosh-yārī se*—Vivechanā-pūrvak, pariñāmadrishti se, sāva-dhānī se.

DIS-CRE'ET'NESS, *n.* quality of being discreet—*'Aql-mandī, hosh-yārī, bā-hayāi, sharm-sārī*—Vivechanā, pariñāmadrishti, sāva-dhānī.

DIS-CRETE, *a.* distinct, disjoined—*'Alāhida, judā*—Nyārā, prithak, alag.

DIS-CRE'TION, *n.* prudence, wise management, liberty of acting according to one's own judgment—*'Aqibat-andeshī, aql, imtiyāz, tamiz, 'aql-mandī kā band-o-bast, ikhtiyār, marzi*—Samajh, būjh, vivechanā, vichār, vijñatā, vivechanāpūrvakanirvāhaṇ, prasāṅganūsāravartānadhikār, swatantratā.

DIS-CRE'TION-AL, *a.* left to discretion or choice—*Ikhtiyārī, marzi ke mutābiq*—Ich-chhā ke anusār, swechchhānūsārī, vichārādhīn. [chhānūsār, swachchhand.

DIS-CRE'TION-AL-LY, *ad.* at pleasure or choice—*Khushi yā ikhtiyār ke mutābiq*—Swech-hand.

DIS-CRE'TON-A-RY, *a.* unlimited, unrestrained—*Nā-muqayyad, mutlaq, mutlaq-i-inān, be-hadd, be-qaid*—Swādhīn, swachchhand, niravadhī, bin sīmā kā, aniyat, bin bāndhej.

DIS-CRE'TIVE, *a.* separate, distinct—*Judā, 'alāhida*—Nyārā, prithak, alag.

DIS-CRE'TIVE-LY, *ad.* in a discrete manner—*Judāi se, 'alāhida tarah se*—Nyārī riti se, prithak bhāw se.

DIS-CRE-PANT, *a.* (L. *dis, crepo*) different, disagreeing, contrary—*Mukhtalif, mukhālīf, nā-sāz, nā-muwāfiq, bar-khilāf, bar-aks*—Bhinna, viruddh, viparīt.

DIS-CRE-PAN'CE, DIS-CRE-PAN-CY, *n.* difference—*Farq, ikhtilāf, nā-muwāfaqat*—Bhed, bhinnatā, virodh, viruddhatā.

DIS-CRIM'I-NATE, *v.* (L. *dis, crimen*) to distinguish, to separate, to make a difference; *a.* distinguished—*Imtiyāz k., tamiz k., judā yā 'alāhida k., farq k.*; *a. imtiyāz kiyā gayā, tamiz kiyā gayā, 'alāhida kiyā gayā*—Pahchānna, viśesh k., alag k., prithak k., lakshaṇ k., bhed k.; *a. viśeshit, viśesh kiyā gayā, prithak kiyā gayā.*

DIS-CRIM'I-NATE-LY, *ad.* distinctly, minutely—*Rā-imtiyāz, mufassalāna, tafsilāna*—Nyārī riti se, prithakarūp se, viśesh bhāw se, sūkshmarūp se.

DIS-CRIM'I-NATE-TION, *n.* the act or faculty of distinguishing, distinction, a mark—*Imtiyāz, tamiz, tafrīq, farq kā nishān*—Vivek, vivechanā, algāw, prithakkaraṇ, bhed, bhedachihñ. [viśeshak, prabhedakār.

DIS-CRIM'I-NA-TIVE, *a.* marking distinction—*Tamiz k. v., farq k. v., mumayyiz*—Vivekī.

DIS-CRIM'I-NA-TIVE-LY, *ad.* with discrimination—*Bā-imtiyāz, bā-tamiz, bā-tafrīq*—Vivek se, vivechanāpūrvak, vichār sahīt.

DIS-CU'BI-TO-RY, *a.* (L. *dis, cudo*) leaning, inclining—*Jhukā huā^h.*

DIS-CU'BER-ING, *n.* the act of leaning—*Jhukāw^h.*

DIS-CUL'PATE, *v.* (L. *dis, culpa*) to clear from blame—*Be-gunāh ṭhahrānā, be-jurm sābit k.*—Nirdoshi wā niraparādhī ṭhahrānā. [halkā k^h.

DIS-CU'M'BER, *v.* (L. *dis, kommeren*) to unburden, to disengage—*Bojh utār lenā^h.*

DIS-CU'R'SION, *n.* (L. *dis, cursum*) a running or rambling about—*Daur-dhūp^h, idhar udhar daurnā yā ghūmnā^h.*

DIS-CU'R'SIST, *n.* an arguer, a disputer—*Bahhās, takrārī, taqrirī*—Vādī, tarkī, vivādī.

DIS-CU'R'SIVE, *a.* moving about, desultory, argumentative—*Ghūmtā^h, phirtā^h, ramtā^h, be-tartīb, be-rabt, be-zabt, qābil-i-hujjat, dalili*—Bhramāṇasīl, iol asthir wā niyamarahit, hetūpanyāsīl, tarkī.

DIS-CU'R'SIVE-LY, *ad.* in a discursive manner—*Ghūmtē phirtē^h, be-silsila, be-tartībī se, taqrir yā baḥs se*—Ramte ramte, bhramāṇ karte, binā niyam, lolatā se, asthīratā se, hetūpanyāsīlātāpūrvak, tark se.

DIS-CU'R'SIVE-NESS, *n.* the state or quality of being discursive—*Ghūmne-phīrne ki hālat yā khāssiyat, be-tartībī, be-rabtī, qābilyat-i-hujjat*—Bhramāṇasīlātā, lolatā, niyamarahit wā, hetūpanyāsīlātā.

DIS-CU'SO-RY, *a.* argumental, rational—*Bahsi, dalili, hujjat ke muta'alliq, ma'qūl, bahhās, hujjatī, qābil-i-hujjat*—Tārkik, vitarkī, vivādī, nyāyanūsārī.

DIS-CUS, *n.* (L.) a quoit—*Chakrā^h, khelne ke liye chakkar^h.*

DIS-CU'SS', *v.* (L. *dis, quassum*) to examine, to debate, to disperse—*Tajwiz k., tahqiq*

- k., bahasná, mubáhasa k., tahlíl k., phailáná^h, baitháná^h*—Vichárná, dekhná bhálná, vivechaná k., jánehná, tark k., vadanuvád k., rasadoshí nasht k., utárná, phailá d.
- DIS-CÚS'SER, *n.* one who discusses—*Tajwíz k. w., tahqíq k. w., bahhá, phorá waqaira baitháne w., tahlíl-kunandá*—Dekhne bháline w., vívechak, jánehne w., tarkí, vádi, rasadoshaná ak, raaá utír d. w., phailá d. w.
- DIS-CÚS'SION, *n.* examination, disquisition, dispersion—*Tajwíz, intihán, tahqíqát, tahqíq, mubáhasa, tahlíl*—Paríkshá, vichár, samíkshá, vívechaná, vitarí, vadanuvád, vídrávan. [*Rasadoshanásak, dusharasavidrávak, phorá baithá dene ko samarth.*]
- DIS-CÚS'SIVE, *a.* discent—*Phorá waqaira baithá dene kí táqat rakhne w., muhallíl*—
- DIS CÚ'TIENT, *dis cú'shent, a.* dispersing morbid matters; *n.* a medicine which disperses tumors—*Phorón ko baithá d. w.^h, lure rak ko phailá-kar dár kar d. w.^h, muhallíl*; *n. phorón ko baithá dene wáli dawá, muhallíl dawá*—Sóthaghna, visphotaghna; *n. sóthaghna aushadh, visphotaghna aushadh.*
- DIS-DÁIN', *v. (L. dis, dignus)* to think unworthy, to scorn; *n.* scorn, contempt—*Khafí yá haqír jánná, ná-chiz samajhná, íhanat k., haqárat yá haqárat k.; n. íhanat, haqárat, tahqír, karáhiyat*—Halká wá tuchchha samajhná, avajná k., anádar k., ghirná k., ghín k.; *n. ghirná, ghín, avajná, nirákarau.*
- DIS-DÁIN'FUL, *a.* scornful, contemptuous—*Íhanat-numá, haqárat k. w., mudammaq, magrár, mutakabbir*—Ghripávisisht, ghripákári, avajnákári, ahańkári, avamáni.
- DIS-DÁIN'FUL-LY, *ad.* with haughty scorn—*Mudammagána, haqárat se, íhanat se*—Ghripápurvák, ghín wá ahańkár se. [*Ghripávisishtá, sonmáthata, auddhatya.*]
- DIS-DÁIN'FUL-NESS, *n.* haughty scorn—*Magrárí, takabbúr, haqárat, íhanat-numái*—
- DIS-DÁIN'ING, *n.* scorn, contempt—*Haqárat, íhanat*—Ghripná, ghín, avajná.
- DIS-EASE', *n. (L. dis, Fr. aise)* distemper, malady; *v.* to afflict with disease, to infect—*Marz, maraz, ázar, bimári; v. marz k., bimár k., ázar d.*—Rog, vyádhi; *v. rogi k., rogárt k., vyádhi-grast k.*
- DIS-EASE'D, *p. a.* affected by disease—*Marz, bimár, ázarí*—Rogí, rogagrast, rogártta.
- DIS-EASE'D-NESS, *n.* sickness, morbidness—*Bimári, be-áramí, ázar*—Rog, vyádhi.
- DIS-EASE'FUL, *a.* abounding with disease—*Pur-marz, ázar yá bimári se dhará huá*—Rogamay, vyádhi se bhará huá.
- DIS-EASE'MENT, *n.* trouble, inconvenience—*Be-chainí, taklif*—Asukh, klés, sańkat.
- DIS-EDGE', *v. (L. dis, S. ecy)* to blunt—*Dhár murní yá moti k.^h, bhońthrá k.^h, bhońthá k.^h* [*utárná yá utárná^h*—Útárná, utárná.
- DIS-EM-BÁRK', *v. (L. dis, in, Fr. barque)* to land, to put on shore—*Jaház se kanáre*
- DIS-EM-BÁR'RASS, *v. (L. dis, Fr. embarras)* to free from embarrassment—*Jhanjhat se chhuráná^h.*
- DIS-EM-BAY', *v. (L. dis, in, S. bugar)* to clear from a bay—*Khári yá kol se níkalná^h.*
- DIS-EM-BIT'TER, *v. (L. dis, in, S. bitter)* to free from bitterness—*Karwá níkal dálná^h.*
- DIS-EM-BOD'Y, *v. (L. dis, in, S. bodig)* to divest of body, to discharge—*Be-jism k., be-badan k., mauqif k., bar-taraf k.*—Ásarir k., dehabin k., chhorá d.
- DIS-EM-BOD'IED, *p. a.* divested of the body—*Be-jism yá be-badan kíyá huá*—Anáug, ásarir, dehátít, vídeh, tyaktadeh, muktadeh, dehabin kíyá huá.
- DIS-EM-BÖGUE', *v. (L. dis, in, Fr. bouche)* to pour out, to discharge, to flow out—*Dhálwí^h, urehná^h, giráná^h, chhörná^h, bah jáná^h, phát-níkalná^h.*
- DIS-EM-BÖ'SOM, *v. (L. dis, in, S. bosom)* to separate from the bosom—*Chhátí se alag k.^h* [*níkalná^h.*]
- DIS-EM-BÖW'EL *v. (L. dis, in, Fr. boyau)* to take out the bowels—*Antón yá antári*
- DIS-EM-BRÖIL', *v. (L. dis, in, Fr. brouiller)* to free from perplexity—*Balá yá diqqat se rihá k.*—Nirupát k., nirupadrav k., jhanjhat se mukt k.
- DIS-EN-ÁBLE, *v. (L. dis, in, S. abal)* to deprive of power—*Be-maqdúr k., ná-táqat k.*—Asamarth k., saktihin k.
- DIS-EN-CHÁNT', *v. (L. dis, in, cantum)* to free from enchantment—*Jádú kátná, jhárná^h, toná utárná^h, afsún se mahfúz rakhná*—Toná kátná, mantramukt k., abhichárabhanjak. [*Jháne w., tone totke ko kátné w., abhichárabhanjak.*]
- DIS-EN-CHÁNT'ER, *n.* one who disenchanta—*Jádú kátné w., afsún se mahfúz rakhne w.*—
- DIS-EN-CÚM'BER, *v. (L. dis, in, D. kommeren)* to free from encumbrance—*Bár se rihá k., halká k.^h*—Bhár se mukt k., bojh utárná, nirvighna k.
- DIS-EN-CÚM'BRAÑCE, *n.* freedom from encumbrance—*Bár se rihái*—Bhár se mukti, nirvighnatá.
- DIS-EN-GÁGE', *v. (L. dis, in, Fr. gager)* to separate, to extricate, to withdraw, to release, to free—*Judá k., suljháná^h, níkalná^h, utháná^h, ázad k., khalás k.*—Alag k., nyára k., kholná, chhurá lená chhurá d. wá chhurá láná, rthá lená, mukt k., ud-dhár k.
- DIS-EN-GÁGED', *p. a.* separated, released, vacant, at leisure—*Rihá, khalás, kháli, be-shughl, fáriq*—Alag, mukt, súnya, nirvápár, vyápárasúnya. [*Mukti, obhutkára, súnyatá.*]
- DIS-EN-GÁGE'MENT, *n.* release, vacancy—*Maħħlasi, rihái, faráqat, fursat, be-shughlí*—

- DIS-EN-NÓBLE**, *v.* (L. *dis, in, nobilis*) to deprive of what ennobles—*Zalil k., past k.*
—*Adham k.* [*kátná*—*Kharre se ním kátná, nám kátná.*]
- DIS-EN-RÓLL**, *v.* (L. *dis, in, Fr. rôle*) to erase from a roll or list—*Pihrist se nám*
- DIS-EN-SLÁVE**, *v.* (L. *dis, in, Ger. esclave*) to free from bondage—*Ázád k., rihái d., khalás k.*—*Mukt k., bandhan se chhoráná, bañdhuai se udhár k.*
- DIS-EN-TÁN'GLE**, *v.* (L. *dis, in, S. tang* ?) to unravel, to disengage—*Suljháná^h, jhan-jhat se chhuráná^h, alag k^h.*
- DIS-EN-TÁN'GLE-MENT**, *n.* disengagement—*Suljháná^h, algáw^h.*
- DIS-EN-THRAÍ'**, *v.* (L. *dis, in, S. threl*) to set free—*Ázád k., rihá k., rihái d., khalás k.*—*Mukt k., bañdhuai se chhuráná.*
- DIS-EN-THRONE'**, *v.* (L. *dis, in, thronus*) to depose from sovereignty—*Be-táj-o-takht k., takht se utárná*—*Sinhásan se utárná, rájapadachyut k.*
- DIS-EN-TIT'LE**, *v.* (L. *dis, in, titulus*) to deprive of title—*Laqáb yá haqq se mahrum k.*—*Padávi wá adhikár se rabit k.*
- DIS-EN-TRANÇE'**, *v.* (L. *dis, in, Fr. transe*) to awaken from a trance—*Be-hoshi se hosh-yár k., be-dár k.*—*Jagáná, murchchha se jagáná.*
- DIS-ESPOÚSE'**, *v.* (L. *dis, e, sponsum*) to separate after espousal—*Taláq d., katkhudái ke 'aqd se ázíd k.*—*Stri purush ko paraspar prithak k.*
- DIS-E-STÉEM'**, *n.* (L. *dis, aestimo*) want of esteem, slight regard; *v.* to regard slightly—*Be-'izzati, suñki, haqárat k., be-'izzat k., halká junná^h*—*Anádar, avamán, avajná, ghin; v. apádar k., avajná k.*
- DIS-ES-TI-MÁ'TION**, *n.* disrespect—*Be-qadrí, be-'izzati*—*Avamán.*
- DIS-FÁ'VOUR**, *n.* (L. *dis, favor*) slight displeasure, dislike; *v.* to discountenance, to deform—*Chakhá-chakhí, ná-ráz', ná-khushi, karáhat; v. ná-iltifáti k., ná-mihr-bán k., bad-súrat k.*—*Aprasannatá, ananukúlati, apriti, aruchi; v. aprasanna h., anukúl na h., kudaul k.*
- DIS-FÁ'VOUR-ER**, *n.* one who disfavors—*Ná-iltifáti k. w., ná-mihr-báni k. w.*—*Anukúl na h. w., aprasanna h. w., anugrah na k. w.*
- DIS-FÍG'URE**, *v.* (L. *dis, figura*) to change to a worse form, to deface—*Bad-súrat k., súrat bigárná, bad-numá k.*—*Virúp k., kudaul k.*
- DIS-FÍG-U-RÁ'TION**, *n.* act of disfiguring—*Bad-shakhtí, bad-súratí, bad-numá', bad-súr it k., bad-numá k.*—*Kudaul k., kurúpakarai, virúpakarai.* [*puti, kudauli.*]
- DIS-FÍG'URE-MENT**, *n.* change to a worse form—*Bad súratí, bad-shakhtí*—*Virupati, kurú-DIS FÓR'EST.* See *DISAFFOREST.*
- DIS-FRÁN'CHISE**, *v.* (L. *dis, Fr. franc*) to deprive of privileges—*Be-haqq k., be-istih-gág k., huqúq se mahrum k.*—*Adhikárahin k.* [*rij k.*—*Adhikáraháni, adhikáralop.*]
- DIS-FRÁN'CHISE-MENT**, *n.* the act of depriving of privileges—*Be-istihqáqi, huqúq se khá-*
- DIS-FÚR'NISH**, *v.* (L. *dis, Fr. fournir*) to deprive of furniture or apparatus, to strip—*Asbáb se mahrum k., sámán le-lená, chhin lená^h*—*Sámagri le lená, utár lená, nañgá k.*
- DIS-GÁR'NISH**, *v.* (L. *dis, Fr. garnir*) to strip of ornaments—*Gahná utár lená^h.*
- DIS-ÓR'NÍ-SON**, *v.* to deprive of a garrison—*Qal'a ki fauj se mahrum k., qal'a ki fauj ko uthá lená*—*Durgasainya se rahit k., koñ wá garhi ko sení se hin wá rahit k.*
- DIS-GLÓ'RÍ-FÝ**, *v.* (L. *dis, gloria*) to deprive of glory—*Be-'izzat k., be-hurmat k.*—*Apamán k., anádar k.*
- DIS-GÓRGE'**, *v.* (Fr. *de, gorge*) to vomit, to eject, to discharge—*Qai k., radd k., dhál-ná^h, urelná^h*—*Vaman k., chhánt k., pheñkni, giráni, chhorní.*
- DIS-GÓRGE-MENT**, *n.* the act of disgorging—*Qai, radd, dháláw^h, pheñkáv^h*—*Chhánt, vaman, uel, chhoráw.*
- DIS-GRÁÇE'**, *n.* (L. *dis, gratia*) state of being out of favour, dishonour, shame; *v.* to put out of favour, to dishonour—*Tag ri, ma'zúli, zillat, khiffat, be-'izzati, faz hat, ruswái, rá-siyáhi; v. ma'zúl k., tagir k., zalil k., be-'izzat k., áb rú utárná, ruswá k.*—*Anádar, apam in, apayaś, akhyáti, asambhram; v. anádar k., pal se utární, apamán k., páni utárná.* |—*Lajjákár, apamánajanak, adham, nich.*
- DIS-GRÁÇE'FUL**, *a.* shameful, ignominious—*Ma'yúb, ná-ma'qúl, ná-sháistu, qabih, zalil*
- DIS-GRÁÇE'FUL-LY**, *ad.* shamefully—*Ma'yubi se, ruswái se, tafzih se, zillat se, ná-sháistagi se*—*Lajjákár rup se, apamánajanak bháw se, apamán se.* [*amánajanakata, kalañk.*]
- DIS-GRÁÇE'FUL-NESS**, *n.* shamefulfulness—*Ma'yubi, zillat, ruswái, tafzih*—*Lajjákaratwa, ap-*
- DIS-GRÁ'QER**, *n.* one who exposes to shame—*Zalil-kunanda, be-'izzat k. w., ruswá k. w.*—*Apamánakári, apayaśakári, páni utárne w.*
- DIS-GRÁ'QROUS**, *a.* unpleasing, ungracious—*Ná-guwar yá ná-gawár, ná-pasand, ná-mihr-bán, be-iltifát*—*Asant shajanak, vimukh, abitaishi, ananukúl, pratikúl.*
- DIS'GRE-GATE**, *v.* (L. *dis, grec*) to separate, to disperse—*Alag k^h; chhitráná^h.*
- DIS-GUISE'**, *v.* (Fr. *de, guise*) to conceal by an unusual dress, to hide by a counterfeit appearance, to disfigure; *n.* a counterfeit dress, a false appearance—*Bhes-badal-ná, súrat banána, jhúñhi súrat se chhipáná, bad-súrat k.; n. bamauá bhes^h, jhúñhi súrat*

— Anyaveś pahinnā, kapataveś banānā, kuḍaul k. ; n. anyaveś, veśantar, kapataveś, bhagal wā bhaggal.

DIS-GUI'ED-LY, *ad.* so as to be concealed — *Jismēn chhip-sake^h, banaue bhes meñ^h.*

DIS-GUISEMENT, *n.* dress of concealment — *Chhipne kā libās, banauā bhes^h — Chhipne kā veś, kapatārupagghān, kapataveśadhāraṇ, kapataveś, chhadmaveś.*

DIS-GUISE, *n.* one who disguises — *Bhes-badalne w., sūrat-banāne w. — Kapataveśadhāraṇ, anyaveś banāne w., veśantar k. w. [— Bhes banānā^h, bahurupi-yā-paṇ^h, sawāṅg^h.*

DIS-GUISE'ING, *n.* the act of giving a false appearance, theatrical mummery or masking
DIS-GŪST'ING, *n.* (L. *dis, gustus*) distaste, dislike, aversion ; *v.* to offend the taste, to excite aversion — *Bad-mazagi, bad-zāigagi, karāhat, nafrat, karāhiyat ; v. ji ko umthānā yā usthānā^h, man ko bhagānā uchātnā yā phernā^h, kuṛhānā yā chiphānā^h, bezār k., nā-khush k. — Aruchi, apriti, ghripā, ghin.*

DIS-GŪST'FUL, *a.* offensive to the taste — *Nā-guwar yā nā-gawār, bad-maza, bad-zāiga, nā-qabūl, karih, makrūh — Aruchir, vibhatajanak, ghripotpādak, kutsit, garhya.*

DIS-GŪST'ING, *p. a.* nauseous, offensive — *Bad-maza, nā-pasand, nā-qabūl, nā-gabūl, nā-gawār, zabūn, kurīh — Aruchir, apriya, ghripotpādak, bibhatajanak, garhya.*

DIS-GŪST'ING-I-Y, *ad.* in a manner to disgust — *Bezār karne yā uchātnē ke taur se, man umthāne ki rīt se^h, karāhat se — Man ko umthāne bhagane wā pherne ki rīti se, kuṛhāne ki rīti se, aruchi se.*

DISH, *n.* (S. *disc*) a vessel for serving up food, food ; *v.* to serve or put in a dish — *Rikābi, thālī^h, khānā^h, bhojan^h ; v. parosnā^h, parasnā^h, thālī meñ nikālā^h yā*

DISH'cLOTH, *n.* a cloth to wipe dishes — *Thālī poichhne kā kaprā^h. [kāphnā^h.*

DISH'wASH-TER, *n.* water for washing dishes — *Thālī dhone kā pāni^h.*

DIS-HA-BILLE', *n.* (Fr. *des, habiller*) undress, loose dress — *Dhilā kaprā^h, dhile kapre^h.*

DIS-HAB'IT, *v.* (L. *dis, habitus*) to drive from a habitation — *Be-maskan k., ghar se nikālā^h, ujārnā^h — Vāsasthān se nikāl d.*

DIS-HEART'EN, *dis-hart'n, v.* (L. *dis, S. heorte*) to discourage, to deject — *Shikasta-dil k., himnat toṛnā, dil-gir k., gam-giā k. — Man toṛnā, ji chhotā k., mau mārñā, udās k.*

DIS-HEIR', *dis-ār', v.* (L. *dis, heres*) to debar from inheriting — *Irs se khārij k., be-irs k. — Añsāhin k., paitrikadhan se rahit k., paitrikadhanahin k., paitrikarikthahin k.*

DIS-HĒR't-SON, *n.* the act of disheiring — *Irs se ikhrāj — Paitrikadhikāralop, paitrikarik-thalop, dāyānadhikārikaran.*

DIS-HĒR'IT, *v.* to cut off from inheriting — *Irs se khārij k., mirās se nikālā^h, be-vāris k. — Añsāhin k., paitrikadhan se alag wā rahit k., paitrikadhanahin k., paitrikarik-thahin k. [yatā, paitrikadhikārahāni.*

DIS-HĒR'T TANCE, *n.* the state of being disherited — *Mirās se ikhrāj — Paitrikarikthāsūn-DIS-HĒV'EL, v.* (Fr. *de, cheveu*) to spread the hair in disorder, to spread in disorder — *Bāl bakhernā yā kholnā^h, khule latakñā yā phailnā^h.*

DIS-HON'EST, *dis-on'est, a.* (L. *dis, honor*) void of honesty, faithless, fraudulent — *Bad-diyānat, nā-rāst, be-imān, farebi, dogā-bāz — Adharmī, adharmik, ghaṭiyā, pravañchak, chhālī, kapaṭī. [nat se — Anyāyapurvak, ghaṭiyai se, adharm se.*

DIS-HON'EST-I-Y, *ad.* without honesty — *Be-imāni se, bad-diyānatī se, nā-rāsti se, khiyā-*

DIS-HON'EST-Y, *n.* want of honesty — *Be-imāni, bad-diyānatī, nā-rāsti, khiyānat — Adharm, ghaṭiyai.*

DIS-HON'OUR, *n.* reproach, disgrace, ignominy, shame ; *v.* to disgrace, to bring shame upon, to treat with indignity — *Be-ābrū, be-hurmatī, bad-nāmi, rū-siyāhi, ruswā, be-izzatī ; v. be-izzat k., be-ābrū k., be-hurmat k. — Tiraskār, apamān, anādar, apayās, apakṛti, apratishtā, amaryādā ; v. apamān k., amaryādā k., pāni lenā wā utārnā, avājñā k., anādar k.*

DIS-HON'OUR-A-BLE, *a.* shameful, reproachful — *Ma'yūb, be-ābrū, be-hurmat, zabūn, nā-shāsta, nā-sāz, ruswā-sāz, zalīl — Apamānajanak, akṛtikar, apayāsaskar, lajjākar.*

DIS-HON'OUR-A-BLY, *ad.* ignominiously — *Ma'yūbi se, ruswā se, zillat se, fuzhat se — Amaryādapūrvak, apamān se, apayās se.*

DIS-HON'OUR ER, *n.* one who dishonours — *Be-izzat k. w., be-ābrū k. w., ruswā k. w. — Apamānakāri, pāni utārne w., anādarakartā.*

DIS-HU'MOUR, *dis-tū-mor, n.* (L. *dis, humor*) ill humour, peevishness — *Bad-mizāji, chīrchīrāhat^h — Prakritikaṭṭwa, prakritikarkasatwa, kuṣīlatā. [k. — Aur burā k.*

DIS-IM-PROVE', *v.* (L. *dis, in, probō*) to reduce to a worse state — *Ab-tar yā bad-tar*

DIS-IM-PROVEMENT, *n.* reduction to a worse state — *Ab-tari, bad-tari — Aur burāi.*

DIS-IN-CARCER-ATE, *v.* (L. *dis, in, carcer*) to free from prison — *Quid-khāne se riḥā k. — Bāndhuai se chhor d., karāgar se mukt k.*

DIS-IN-CLINE', *v.* (L. *dis, in, clino*) to produce dislike, to make disaffected — *Muta-nafrī k., dīl phernā — Vimukh k., man phernā, virakt k., nihsprih k., apravritta k., nirabhīlāsh k.*

DIS-IN-OL-I-NĀ'TION, *n.* dislike, aversion — *Karāhat, gurez, nafrat, nā-pasandī, 'adam-i-mayalān, be-khūdhāshī, i'rāz — Aruchi, anichchhā, apriyatwa, virakti, ghin, vimukhatā.*

- DIS-IN-CÔR'PO-RATE**, *v.* (L. *dis, in, corpus*) to deprive of corporate powers — *Panchâyat se nikálná yá alag k^h*. [*yat se nikál yá algaw^h*].
- DIS-IN-CÔR'PO-RĀ'TION**, *n.* deprivation of the privileges of a corporate body — *Panchâ-*
- DIS-IN-ĠEN'U-OUS**, *a.* (L. *dis, ingenium*) unfair, meanly artful — *Nâ-râst, makkâr, riya-kâr* — *Khotâ, kapañj, kuñiswabhhâv*. [chhal.
- DIS-IN-ĠEN'U-TY**, *n.* meanness of artifice — *Makr, riya-kârî, hila-bâzi* — *Khotâi, kapañj,*
- DIS-IN-ĠEN'U-OUS-LY**, *ad.* unfairly — *Nâ-râsti se, riya-kârî se, makr se, ñrat se, hila-bâzi se* — *Kuñilatâ se, kapañj se*. [kapañj, dhurtatâ.
- DIS-IN-ĠEN'U-OUS-NESS**, *n.* mean subtlety — *Hila-bâzi, riya-kârî, makr* — *Khalatâ, kuñilatâ,*
- DIS-IN-HĀBIT**. See **DISHABIT**.
- DIS-IN-HĒR'IT**, *v.* (L. *dis, in, hæres*) to cut off from an inheritance — *Be-wâris k., mirâs ke istihqâq se khârij k., irs se khârij k., mahjûbu-l-irs k., mahrumu-l-irs k.* — *Paitrikâdhikar se rahit k., aûsalûn k., anañsi k., paitrikadhan se rahit wâ alag k., paitrikarikthahin k.*
- DIS-IN-HĒR'ISON**, *n.* the act of disinheriting, the state of being disinherited — *Mirâs se ikhraj* — *Dâyânâdhikarikaran, pitridhanâvibhâgikaran, paitrikarikthalop, paitrikâdhikarahani.*
- DIS-IN-TĒR'**, *v.* (L. *dis, in, terra*) to take out of the grave, to unbury — *Qabr se murde ko khod-nikálnâ, garî hui chis ko khod-kar nikálnâ* — *Samâdhisthan se khodkar nikálnâ, garî hui vastu ko khod nikálnâ.*
- DIS-IN-TĒR'MENT**, *n.* the act of unburying — *Khod-kar nikálnâ^h*.
- DIS-IN'TER-EST**, *n.* (L. *dis, inter, esse*) disadvantage, indifference to profit; *v.* to disengage from private interest — *Nugsân, ziyân, fâide ki turaf be-parwâi; v. be-garaz k.* — *Hâni, kshati, lâbh kî or nihsprihata wâ udâsinatâ; v. nihswârthî k., aswârtharhî k.*
- DIS-IN'TER-EST-ED**, *a.* free from self-interest — *Be-garaz* — *Nihswârthî, aswârtharhî.*
- DIS-IN'TER-EST-ED-LY**, *ad.* in a disinterested manner — *Be garazi se* — *Nihswârthî wâ aswârtharhî bhâv se*. [swârtharhîtwâ, nirmamatwâ, nishkâmatwâ, nirliatâ.
- DIS-IN'TER-EST-ED-NESS**, *n.* freedom from self-interest — *Be garazi* — *Nihswârthîtwâ, a-*
- DIS-IN'TER-EST-ING**, *a.* wanting interest — *Quir-dil-chasp* — *Amianorâñjak.*
- DIS-IN-ÛRE'**, *v.* (L. *dis, in, utor* ?) to deprive of practice or habit — *Dastûr se khârij k., rawâq se mauqûf k.* — *Vy avalâr se rahit k.*
- DIS-IN-VITE'**, *v.* (L. *dis, invito*) to retract an invitation — *Nertâ lantâr yâ pher lenâ^h*.
- DIS-IN-VOLVE'**, *v.* (L. *dis, in, volvo*) to uncover, to disentangle — *Kholnâ^h, parat kholnâ^h, suljhânâ^h*. [— *Alag k. wâ h., prithak k. wâ h., nyârâ k. wâ h.*
- DIS-JOIN'**, *v.* (L. *dis, jungo*) to separate, to disunite — *Judâ k. yâ h., 'alâhida k. yâ h.*
- DIS-JOINT**, *v.* to put out of joint, to separate a joint, to break in pieces; *u.* separated — *Jor se alag k^h, jor alag k^h, tukre-tukre k. yâ k^h; a. alag kiya gayâ^h*.
- DIS-JOINT'LY**, *ad.* in a divided state — *'Alâhidagi se, judâi se* — *Prithak rūp se, vibhakt wâ niyâri riti se.*
- DIS-JUNCT'**, *a.* disjoined, separated — *Judâ, 'alâhida* — *Alag, nyârâ, prithak.*
- DIS-JUNCT'ION**, *n.* disunion, separation — *Judâi, 'alâhidagi* — *Algâw, viyog, asañyog.*
- DIS-JUNCT'IVE**, *a.* separating, disjoining; *n.* a word that disjoins — *Judâ k. w., 'alâhida k. w., a. harf-i tardid* — *Algâw w., prithak k. w., prithakkârî, viyogî, vibhedakar; n. vibhedakarasabd, prithakkârî'abd.* [visañyog se, visañyukt, prithak.
- DIS-JUNCT'IVE-LY**, *ad.* distinctly, separately — *Judâi se, 'alâhidagi se* — *Viyog se,*
- DISK**, *n.* (Gr. *diskos*) the face of the sun or a planet, a quoit — *Qurs, girda, tabaq, chamber* — *Vimba, mañdal, chakra.*
- DIS-KIND'NESS**, *n.* (L. *dis, S. cyn*) want of kindness, injury — *Nâ-mihr-bûni, zarar, nugsân* — *Akripâ, apriti, apakâr, hâni.*
- DIS-LIKE'**, *n.* (L. *dis, S. lie*) disinclination, aversion; *v.* to disapprove, to regard with aversion — *Nâ-guvarî yâ nâ-guvarî, karâhat, gurez, 'adam-i-mayalan, nâ-pasandi, nafrat, 'irâs; v. nâ-pasand k., nafrat k., 'irâs rakhnâ* — *Aruchi, apriti, anichehâ, vimukhatâ, ghripâ, ghin; v. apriti k., na châhnâ, dwesh k., ghripâ k., ghin k.*
- DIS-LIK'EN**, *v.* to make unlike — *Nâ-muwâñiq k., nâ-mushâbîh k.* — *Asanân k., asadris k.*
- DIS-LIK'E'NESS**, *n.* want of resemblance — *'Khilâf, nâ-mushâbahat* — *Asâdriya, asadrisatâ.*
- DIS-LIK'ER**, *n.* one who dislikes — *Nâ-pasand k. w., nafrat k. w.* — *Aprikârak, dwesh k. w., ghin wâ ghripâ k. w.* [nâ^h, jor yâ gâñh se ukhârnâ yâ tâlnâ^h.
- DIS'LO-CATE**, *v.* (L. *dis, locus*) to displace, to put out of joint — *Sarkânâ^h, haddî tâl-*
- DIS-LO-CĀ'TION**, *n.* the act of displacing or putting out of joint, luxation, a joint displaced — *Haddî kâ sarkânâ^h, jor yâ gâñh kâ ukhar-jânâ^h, jor se haddî kâ sarak-jânâ^h, sarkâ huâ jor^h*. [bâkar k^h.
- DIS-LÔDGE'**, *v.* (L. *dis, S. logian*) to remove from a place — *Kisî jagah se nikâl d^h,*
- DIS-LÔY'AL**, *a.* (L. *dis, lex*) not true to allegiance, faithless — *Bâgi, sar-kash, namak-harâm, be-wafâ, be-imân, bad-diyânât* — *Râjavairî, râjadrohi, viśwasaghâtî, adharmî.*
- DIS-LÔY'AL-LY**, *ad.* faithlessly, treacherously — *Be-wafâi se, bagâwat se, namak-harâmî se, dagâ-bâzi se* — *Râjadroh se, viśwasaghât se, adharm se, kapañj chhal wâ ghatiyâi se.*

- DIS-LŌY'AL-TY, *n.* want of fidelity — *Be-wafāi, namak-harāmī, bagawat, dagā-bāzi* — Rājadroh, viśwasāghāt, adharm, kapat.
- DIS'MAL, *a.* (L. *dis, malus* ?) sorrowful, gloomy, dire, dark — *Gam-gīn, ranjida, dil-gīr, laq-o-daq, sunā^h, haul-nāk, huibat-nāk, tarīk* — Udās, khedit, sunsān, nirānand, bhayānak, bhayanjanak, darauna, ghor, dārun, andherā.
- DIS'MAL-LY, *ad.* sorrowfully, horribly — *Ranjidagi se, gam-gīnī se, haibat-nāki se, haibat se* — Udāsī se, šok se, bhayapūrvak, dāruī wā ghor rūp se.
- DIS'MAL-NESS, *v.* gloominess, horror — *Sunsānī^h, tarīkī, haul-nāki, afsurdagi, haibat, khauf* — Udāsī, andherā, bi-ayānakatwa, ghoratwa, dārunatā.
- DIS-MAN'TLE, *v.* (L. *dis, S. mentel*) to strip, to divest, to break down, to deprive of outworks or forts — *Nangā k^h, utār-lenā^h, tor-dālnā^h, shahr-panāh tornā* — Nagar kī chārōn or kī bhītāin aur durg tornā. [Kapatāves utārā, kritrimamukh utārā.
- DIS-MASK', *v.* (L. *dis, Fr. masque*) to divest of a mask — *Be-parda k., burqa' utārā* —
- DIS-MAST', *v.* (L. *dis, S. mast*) to deprive of masts — *Be-mastūl k., mastūl tor-dālnā* — Kūpak tornā, gunavīkshakahin k.
- DIS-MAY', *v.* (L. *dis, S. magan* ?) to terrify, to discourage; 'n. terror — *Khauf-zada k., dahshat dikhānā, be-dil k., himmat tornā; n. khauf, dahshat* — Darānā, bhay dikhānā, mau tornā, jī tornā; *n. trās, bhay.*
- DISME, *dēm, n.* (Fr.) a tenth, tithe — *Daswān-hissa* — Daśāns, dasaun, daswān bhāg.
- DIS-MEM'BER, *v.* (L. *dis, membrum*) to divide, to separate to mutilate — *Taqsim k., judā k., 'uzw 'izu yā 'uzū kāmā, band-band judā k.* — Bāṇṇā, vibhakt k., alag wā prithak k., aṅgabhaṅg k., aṅg kāmā. [algāw, prithakkarān.
- DIS-MEM'BER-MENT, *n.* division, separation — *Taqsim, judāī, 'alāhidagi* — Bāntwārā, bhāg.
- DIS-MISS', *v.* (L. *dis, missum*) to send away, to discard, to despatch — *Rukhsat k. yā d., jarāb d., bar-taraf k., na'zūl k., kṛūrī k., ramāna k.* — Bidā k., dūr k., nikāl d., chhurā d., chhurānā, bhej d., paṭhwā d.
- DIS MIS'SAL, *n.* a sending away, discharge — *Rukhsatī, rukhsat, bar-khāst, bar-tarfi, ta-giri, na'zūl* — Vidīy, bidāī, prerān, adhikār se nirākarān, padachyuti.
- DIS MIS'SION, *n.* the act of sending away — *Rukhsatī, rukhsat* — Bidāī, prerān.
- DIS-MIS'SIVE, *a.* giving leave to depart — *Rukhsat k. w. yā d. w.* — Bidā k. w., jāne ke nimitta chhuti d. w. [khalās k., girāu chhurānā — Gahan chhurānā.
- DIS-MORT'GAGE, *v.* (L. *dis, mors, Fr. gage*) to redeem from mortgage — *Bundhak*
- DIS-MOUNT', *v.* (L. *dis, mons*) to throw or alight from a horse — *Ghore par se girānā utārā yā utārā^h.* [hubbat se khālī — Snehaṇ, vātsalyarahit.
- DIS NĀ'TURED, *a.* (L. *dis, natum*) devoid of natural affection — *Karakht, zātī mu-*
- DIS-O-BEY', *v.* (L. *dis, obedio*) to neglect or refuse to obey — *Nā-farmānī k., 'udul hukmī k., sar-kashī k.* — Nā mānā, kaṇā nā mānā, ājnābhaṅg k.
- DIS-O-BE'DI-ENCE, *n.* neglect or refusal to obey — *Nā-farmānī, 'udul hukmī, nā farmān-bardārī, sar-kashī* — Ājnābhaṅg, ājnālaṅghan, haṭhī.
- *DIS-O-BE'DI-ENT, *a.* refusing to obey — *Nā-farmān-bardār, nā farmān, sar-kash, mutamar-rid* — Ājnālaṅghi, ājnābhaṅgi, anādesakar, nā māne w., haṭhī.
- DIS-O-BLIGE', *v.* (L. *dis, ob, ligo*) to offend, to displease, to release from obligation — *Be-zar k., ranjida k., ihsān na k., farz se khalās k.* — Ruṭhānā, kuṭhānā, āprasanna k., rusht k., khijhānā, nihorā nā k., avāyaktartavyatā se mukt k.
- DIS-OB-LI-GĀ'TION, *n.* offence, cause of disgust — *Ranjidagi, nā-khushī, nā-khushī yā nā-rāzī kā bū'is* — Aparādh, apakār, anupakār, rushtatā kā kārān.
- DIS-OB-LI-GA-TO-RY, *a.* releasing obligation — *Ihsān yā farz chhurāne w.* — Nihorā wā avāyaktartavyatā chhurāne w. [Nihorā nā k. w., ruṭhāne w., rusht k. w.
- DIS-O-BLIG'ED, *n.* one who disobliges — *Ihsān na k. w., nā-khush k. w., ranjida k. w.*
- DIS-O-BLIG'ING, *p. a.* offensive, uncivil — *Nā-khush yā nā-rāz k. w., be-murawwat, bad-khulq, durusht* — Apriyakar, asantoshakar, duṣhīl, kuṣīl, asabhya, rūkhā, anupakāri, anupakāraṣīl.
- DIS-O-BLIG'ING-LY, *ad.* offensively, uncivilly — *Nā-rāz yā nā-khush karne ke taur se, be-murawwatī se, bad-khulqī se* — Asantoshakar wā apriyakar rīti se, duṣhīlatā se, kuṣīlatā se. [— Apri kakshā wā maṇḍal ke bāhar kiya gayā.
- DIS-ORBED', *a.* (L. *dis, orbis*) thrown out of its orbit — *Apne dāire ke bāhar kiya gayā*
- DIS-OR'DER, *n.* (L. *dis, ordo*) want of order, confusion, irregularity, tumult, sickness; *v.* to throw into confusion, to disturb, to discompose, to make sick — *Be-tar-tībī, darhamī, istirāb, be-intizāmī, hangāma, bimārī; v. darham-barham k., mustarīb k., abtar k., pareshān k., ranjida k., bimār k.* — Agarbagar, ulaṭpulaṭ, vyatikram, avyavasthā, khalbālī, kolāhal, rog, vyādhi; *v. garbar k., ulaṭpulaṭ k., ākul k., vyākul k., asthir k., aswasth k., rogī k., vyādhi-grast k.*
- DIS-OR'DERED, *a.* irregular, deranged, indisposed — *Abtar, be-tar-tībī, darham-barham kiya huā, pareshān, mustarīb, mariz, bimār* — Avyavasthit, ulaṭpulaṭ, agarbagar, kramahin, astavyast, aswasth, rogagrast, rogī.
- DIS-OR'DER-LY, *a.* confused, tumultuous, lawless; *ad.* without order, without law —

Abtar, darham, darkam-barham, be-tartib, áwára, be-qá'ida, bezabt; ad. *abtar, ab-tari se, darham-barham, be-qá'ida*—Ultápultá, garbar, anavasthit, avyavasthit, avas, dharmarodhí, adharma; ad. *kram biná, biná kram, agarbagar, garbar, niyamaviruddh*. [chári.

DIS-OR-DI-NATE, a. living irregularly—*Bad-waz', áwára*—Duráchári, niráchár, vyabhi-DIS-OR-DI-NATE-LY, ad. irregularly, viciously—*Bad-waz'i se, bad-atpári se*—Duráchár se, vyabhihár se.

DIS-OR-GA-NIZE, v. (L. *dis*, Gr. *organon*) to destroy order or system—*Abtar k., darham-barham k., be-tartib k.*—Ultápultá k., avyavasthit k., garbar k.

DIS-OR-GAN-I-ZATION, n. subversion of order—*Abtari, be-tartibi, darhami*—Ultápultá, garbar, sañsthānabhañg, kramabhañg. [pherá huá—Thik diśá se phera huá.

DIS-O'RIENT-ED, a. (L. *dis*, orior) turned from the right direction—*Rast samt se*

DIS-OWN', v. (L. *dis*, S. *agan*) to deny, to renounce, not to allow—*Inkár k., munkir h., tark k., qabúl na k.*—Aswikár k., natná, chhó'ná, aúgikár na k., na mánná, na-hiú k. [alag k.

DIS-PÁIR', v. (L. *dis*, *par*) to separate a pair or couple—*Jore ko judá k.*—Yug ko DÍ'S-PA-RATK, a. separate, dissimilar—*Judá, mukhtalíf ná-muwáfiq*—Alag, prithak, bhinna, asadris.

DÍ'S-PA-RATES, n. pl. things unlike—*Ná-muwáfiq chizeñ*—Asadris vastu.

DÍ'S-PÁR-I-TY, n. inequality, difference—*Ná-kamwári, ná-barábari, tafáwut, farq*—Asa-manatá, asamatá, atulyatwa, bhed, prabhed, antar.

DÍ'S-PÁR'AGE, v. (L. *dis*, *par*) to injure by comparison, to undervalue, to vilify—*Muqábale se ziyán k., kam-qadr k., khafif k., harf láná*—Tulaná se hani k., halká k., laghu k., jitná ho us se nyún jánná, apamán k., guñ ki nindá k.

DÍ'S-PÁR'AGE-MENT, n. injurious comparison, reproach, disgrace, indignity—*Muzirr muqábala, aísá muqábala jis se zarar pahunché, ná-munásib muqábala, malámat, ihánat, be-qadri, zillat, fuzihat*—Kujor, ayogyatulaná, tiraskár, avajná, guñápavád, paradoshavád, kalañkakarāñ, nindá, apamán, anádar, amaryádá.

DÍ'S-PÁR'AGE-R, n. one who disparages—*Muqábale se ziyán k. w., kam-qadr k. w., khafif k. w., harf láné w.*—Tulaná se hani k. w., ayogyatulaná k. w., halká k. w., apamán k. w., guñaghatí, nindak.

DÍ'S-PÁR'AGE-ING-LY, ad. so as to disparage—*Muqábale se nuqsán karne ke taur se, kam-qadr yá khafif karne ke taur se*—Tulaná se hani karne kí riti se, halká karne kí bhánti se, apamán karne wá guñ kí nindá karne kí riti se.

DÍ'S-PÁRK', v. (L. *dis*, S. *parroc*) to throw open, to set at large—*Khol d^h, chhór d^h, riká k., makhlesi d.*—Niravarodh k., sab ke nimitta samánya k., mukt k.

DÍ'S-PÁRT', v. (L. *dis*, *pars*) to divide, to separate, to break, to burst—*Do-túk k. yá h^h, alag k. yá h^h, torná^h, phorná^h.*

DÍ'S-PÁSSION, n. (L. *dis*, *passum*) freedom from passion, apathy—*Hawá-o-hawas se ázádí, salimu-t-tab'i, be-parwái, murda-dili*—Sánti, nirudveg, audásya, virág, vairág.

DÍ'S-PÁSSION-ATE, a. cool, calm, impartial—*Salimu-t-tab'i, halim, be-zahra, be-hawá-o-hawas, rást-báz, ádil, be-taraf-dár*—Sánt, samachitta, thañdhá, udásin, rághin, virakt, apakshapáti. [Sántatá se, samachittatá se, nirudveg se, sánti se.

DÍ'S-PÁSSION-ATE-LY, ad. coolly, calmly—*Salimu-t-tab'i se, taammul se, him se*—DÍ'S-PÁSSIONED, a. free from passion—*Be-hawá-o-hawas, be-zahra, halim, salimu-t-tab'*—DÍ'S-PATCH'. See DESPATCH. [Nirudvegí, samachittá, sánt, virakt, rághin.

DÍ'S-PÁUPER, v. (L. *dis*, *pauper*) to deprive of the claim of a pauper—*Muftis ko kisi kháss haqq se mahrum k.*—Daridrí ko kisi víshesh adhikár se báhar k.

DÍ'S-PÉL', v. (L. *dis*, *pello*) to drive away, to scatter, to dissipate—*Dúr k^h, daf' k., bhagáná^h, uráná^h, raf k., mitáná^h.*

DÍ'S-PÉND', v. (L. *dis*, *pendo*) to lay out—*Kharch k., kharij k., lagáná^h*—Vyay k.

DÍ'S-PÉNGE, n. cost, charge, profusion—*Kharch, kharij, fuzúl-kharchi*—Vyay, bahuvyay.

DÍ'S-PÉNSE', v. (L. *dis*, *pensum*) to deal out, to distribute, to administer, to excuse, to free from obligation—*Taqsim k., bántná^h, 'adl k., insáf k., mu'áf k., furz se bari k., kisi furz se riká k.*—Bánt d., bhág k., dená, niti se anúsar nyáy k., kshamá k., kisi avasýakaryatá wá kartavyatá se mukt k.

DÍ'S-PÉNSA-BLE, a. that may be dispensed with—*Dúr kiye jáne ke qábíl, tark kiye jáne ke láiq, chhore jáne ke láiq*—Chhore jáne ke yogya, tyáge jáne ke yogya.

DÍ'S-PÉNSA-BLE-NESS, n. the capability of being dispensable—*Dúr kiye jáne kí qábiliyat, tark kiye jáne kí láiyáqat*—Chhore jáne kí yogyatá, tyáge jáne kí yogyatá.

DÍ'S-PÉNSA-RY, n. a place where medicines are dispensed to the poor—*Garibon aur muhtájon ke liye dawá-khána, aisi jagah jahan garibon aur muhtájon ko must meñ dawá dí játi hai*—Daridriyon ke nimitta aushadágár, aísá sthán jahan daridriyon ko aushadk sent dí játi hai.

DÍ'S-PÉNSA-TION, n. distribution, method of providence, an exemption from some law—*Taqsim, ádmiiyon ke haqq meñ Iláhi marzi, ráhat yá taklif jo KHUDÁ insán ko detá*

hai, kisi áin se mu'áfi yá rihái—Bánt, manushyón ke prati ísawar kí gati vyavahár wá pravritti, ísawarakarttrikasukhaduhkhaniyog, vidhimukti, niyamamukti, kisi vidhi wá niyam se mukti.

DIS-PEN'SA TIVE, *a.* granting dispensation—*Kisi áin se mu'áfi yá rihái bakhshne w.*—Kisi vidhi wá niyam se muktakarak, vidhimuktidáyak.

DIS-PEN'SA-TIVE-ly, *ad.* by dispensation—*Taqsim se, kisi áin se mu'áfi yá rihái ke taur par*—Bánt se, vidhimukti se, niyamamukti se.

DIS-PEN-SÁ-TOR, *n.* one who dispenses—*Taqsim k. w., bántne w^h, 'adl k. w., insáf k. w., mu'áf k. w., farz se bari k. w.*—Bánt d. w., vibhágakalpak, niti ke anusár nyáy k. w., kshamá k. w., kisi kartavyatá se mukt k. w.

DIS-PEN'SA-TO-ry, *a.* granting dispensation; *n.* a directory for making medicines—*Kisi áin se mu'áfi yá rihái bakhshne w.; n. kitáb-i-nushkaját, alfázu-l-adwiyá*—Vidhimuktidáyak, niyamamuktidáyak; *n.* aushadhasanskáravishayakagranth, aushadh bauáne ká granth.

DIS-PEN'SER, *n.* one who dispenses—*Taqsim k. w., 'adl k. w., insáf k. w., mu'áf k. w., farz se bari k. w.*—Bántne w., vibhág k. w., vibhágakalpak, niti ke anusár nyáy k. w., kisi kartavyatá se mukt k. w.

DIS-PEO'PLE, *v.* (*L. dis, populus*) to empty of people, to depopulate—*Wirán k., tákht-o-taráj k.*—Ujár k., ujárná, nirjan k., naráśúnya k.

DIS-PEO'PLER, *n.* a depopulator, a waster—*Wirán k. w., tákht-o-taráj k. w.*—Ujár k. w., ujárne w., nirjan k. w.

DIS-PERSE', *v.* (*L. dis, sparsum*) to scatter, to dissipate, to distribute—*Phailáná^h, chhitráná^h, chhitráná^h, chhitráná^h, bithráná^h, bakherná^h, uráná^h, bántná^h.*

DIS-PERS'ED-ly, *ad.* in a dispersed manner—*Muntashar taur se, 'aláhídagí se*—Chhitráw se, prithak rūp se. [*sháni*—Vibhinatá, vikshiptatá, vigalitatwa.

DIS-PERS'ED-NESS, *n.* state of being dispersed—*Intishár, parágandagí, tafriq, pare-*

DIS-PERS'ER, *n.* a scatterer, a spreader—*Chhitráne w^h, chhitrne w^h, phailáne w^h, bakherne w^h, bithráne w^h.* [parágandagí.

DIS-PER'SION, *n.* the act of dispersing—*Chhitráw^h, chhitrkáv^h, phailáw^h, intishár,*

DIS-PERS'IVE, *a.* having power to disperse—*Chhitráw^h, phailáw^h, parágandagí k. w^h.*

DIS-PÍR'IT, *v.* (*L. dis, spiro*) to discourage, to dishearten, to deject—*Shikasta-díl*

k., be-díl k., díl torná, ázurda k., afsurda k.—Man torná, sáhas torná, utsáhabháug k., udás k., mlán k., muhí latká d.

DIS-PÍR'IT-ED-NESS, *n.* want of spirit—*Be-díli, be-himmatí, ázurdagí, shikasta-díli*—Sáhasahinatá, sáhasasúnyatá, vishapatá, khinnatá.

DIS-PLÁCE', *v.* (*L. dis, Fr. place*) to put out of place, to remove—*Be-já rakhná, be-mauqá' rakhná, ulat-pulat k^h, tagir k., mauqúf k., ma'zúl k., dúr k^h.*—Kuthaur dharná, kutháw rakhná, sarkáná, báhar k., chhuráná.

DIS-PLÁ'CEN-CY, *n.* (*L. dis, placeo*) incivility, dislike—*Durushtí, be-muramcati, bad-akhilágí, ná-khushí, nafrat, karáhat, Ásishtatá, kúśilatá, duháśilatá,*

ghirná, ghin, avajná, tiraskár, apríti, vimukhatá.

DIS-PLÁNT', *v.* (*L. dis, planta*) to remove a plant, to strip of inhabitants—*Per-ukhár dálná, per sarkáná^h, níkal-d^h, ujár-d^h.*

DIS-PLAN-TATION, *n.* the act of displanting—*Darakht hatáná, báshandoñ ko níkal-ná*—Per ukhár dálná wá hatá d., vásasthán se logón ko nisárná.

DIS-PLÁT', *v.* (*L. dis, W. plecth*) to untwist, to uncurl—*Aiñhan kholná^h, udherná^h.*

DIS-PLÁY', *v.* (*L. dis, plico*) to spread wide, to exhibit, to set out ostentatiously; *n.* an exhibition, a show—*Phailáná^h, pasárná^h, kholná^h, dikháná^h, dikhláná^h;*

n. phailáw^h, pasará^h, dikháw^h, dikhláwá^h, izhár, namíul, numáish.

DIS-PLÁY'ER, *n.* one that displays—*Phailáne w^h, pasárne w^h, kholne w^h, dikháne w^h, dikhláne w^h.*

DIS-PLEASE', *v.* (*L. dis, placeo*) to offend, to make angry, to disgust—*Ná-khush k., kurháná^h, bezár k., khaq k., mutanashir k.*—Aprasanna k., asantush k., krudha k., khijháná, rutháná. [Aushtikar, asukhad, kutsit, ghrinotpadak, apriya, aruchir.

DIS-PLEÁ'SANT, *a.* offensive, unpleasant—*Zisht, karíh, zabín, ná-guwar yá ná-gawár*—DIS-PLEÁ'SANT-ly, *ad.* in an displeasing manner—*Ná-guwar yá ná-gawár tariq se,*

ná-gawári se—Apriyabháw se, aruchir rūp se. [—Aprasannatá, asantushatá.

DIS-PLEÁ'S-ED-NESS, *n.* the state of being displeased—*Ná-khushí, kashida-khútiri, ná-rázi*

DIS-PLEÁ'S-ING-NESS, *n.* offensiveness—*Ná-guwarí*—Apriyatá.

DIS-PLEÁ'S-URE, *n.* offence, anger, uneasiness, pain, state of disgrace—*Ranjish ká sabab, khafagí, ázurdagí, taklíf, zillat, khiffat*—Aparádh, kop, krodh, rosh, atushtí, udveg, dukh, asukh, apamán, anádar.

DIS-PLÓDE', *v.* (*L. dis, plaudo*) to disperse with a loud noise—*Chhopná^h, tarjáná^h, chaikáná^h, phorná^h, phútná^h, phatná^h, chaqakná^h, tarakná^h.* [dharáká^h.

DIS-PLÓ'YON, *n.* the act of disploding—*Phútan^h, chaqak^h, tarak^h, karáká^h, karak^h.*

DIS-PLÚME', *v.* (*L. dis, pluma*) to strip of feathers—*Par noch lená^h, par ukhár lená^h.*

- DIS-SPONGE', v.** (L. *di, spongia*) to discharge as from a sponge—*Goyá isfanj se nichor-ná*—Māon jālašoshak samudri vastu se nichor-nā.
- DIS-PORT', n.** (L. *di, Ger. spott*?) play, pastime; *v.* to play, divert—*Khel^h, tamāshā, tafarruf, dil-bahlāw*; *v. khelnā^h, dil bahlānā*—*Kriřā, vihar, vilās*; *v. kriřā k., vihar wā vilās k., man phernā, man bahlānā*.
- DIS-POSE', v.** (L. *dis, positum*) to place, to arrange, to regulate, to adapt, to incline, to employ, to bestow, to sell—*Rukhnā^h, durust k., murattab k., āristā k., muvāfiq k., lāiq k., rāgib k., māl k., masrūf k., mashgūl k., hawāla k., dāre ke ikhtiyār k., buī k., farokht k.*—*Dharnā, sañwarnā, rachnā, sudhārnā, kram se rakhnā, thik k., yogya k., pravritta k., lagānā, denā, bechnā*.
- DIS-POS'ABLE, a.** free to be used or employed—*Masrūf hone ke qābil, mashgūl hone ke lāiq*—*Lagāye jāne ke yogya, kām āne ke yogya*.
- DIS-POS'AL, n.** control, regulation, management—*Ikhtiyār, qabza, qibā, intizām, bund-o-bast*—*Adhinatā, vās, vāsātā, adhikār, vidhān, nirvāh, vyavaharitwa*.
- DIS-POS'ER, n.** one who disposes, a director—*Rakhne w.^h, murattib, muvāfiq k. w., rāgib k. w., masrūf k. w., mashgūl k. w., hawāla k. w., farokht k. w., bakhshne w., bakhshanda, muntazim, nāzim*,—*Dharnē w., sañwarnē w., rachne w., sudhārnē w.*, *kram se rakhne w., vyavasthāpak, thik wā yogya k. w., pravarttak, lagāne w., dātā, dene w., bechne w., vidhātā, viniyantā, adhishthātā*.
- DIS-POS'ITION, n.** order, distribution, fitness, tendency, temper, inclination—*Taqtib, bund-o-bast, ārastāgi, intizām, taqsim, bakhshish, liqāqat, ragbat, mizāj, talī, sirat, kho, manish, mailān yā mayālān*—*Vinyās, vyavasthāpan, vidhān, vyūhan, bañtāi, bañt, vibhāg, parikalpan, yogyatā, upayuktatā, pravinatā, pravāh, pravanya, swabhāw, śilatā, prakriti, pravritti*. [vahartritwa, adhikār, adhishthāritwa.
- DIS-POS'URE, n.** management, direction—*Intizām, ikhtiyār, sar-bārāhi, ihtimam*—*Vya-*
- DIS-POS'SESS', v.** (L. *dis, possessum*) to put out of possession, to deprive—*Be-dakhl k., khārij k., mahram k., be-qubza k.*—*Adhikār wā swattwa se nikāl d., adhikār wā swattwa har lenā*. [tā, swattwaharan.
- DIS-POS'SES'SION, n.** a putting out of possession—*Be-dakhlī, ikhrāj*—*Adhikārabhrashtā-*
- DIS-PRaise', n.** (L. *dis, pretium*) blaine, censure; *v.* to blaine, to censure—*Bad-nāmī, malāmat*; *v. bad-nām k., malāmat k.*—*Aprasānsā, ayaś, apavād, nindā, tiraskār*; *v. aprasānsā k., ayaś k., nindā k., tiraskār k.* [apavādī, nindak, tiraskār k. w.
- DIS-PRais'ER, n.** one who dispraises—*Bad-nām k. w., malāmat k. w.*—*Aprasānsāk,*
- DIS-PRais'ING-LY, ad.** with blaine—*Bad-nāmī se, malāmat se*—*Aprasānsāpūrvak, nindā se, tiraskār se*. [rānā yā chhitarnā^h, pasārnā yā pasarnā^h.
- DIS-PRéAD', v.** (L. *di, S. sprædan*) to spread around, to extend—*Phailānā^h, chhit-*
- DIS-PRéAD'ER, n.** a publisher, a divulger—*Muntashur k. w., fāsh yū āshkārā k. w.*—*Prakat wā pragat k. w., prakās k. w., prakāśak*.
- DIS-PRIZe', v.** (L. *dis, pretium*) to undervalue—*Kam-gimat yā kam-qadr k., haqir jānnā*.—*Jitnā ho us se nyūn jānnā, chhotā wā halkā jānnā*. [rat—*Hāni, kshati*.
- DIS-PROF'IT, n.** (L. *dis, pro, factum*) loss, damage, detriment—*Nuqsān, ziyān, khasā-*
- DIS-PROOF'. See under DISPROVE.**
- DIS-PRO-POR'TION, n.** (L. *dis, pro, portio*) unsuitableness of one thing to another, want of symmetry, disparity; *v.* to join things unsuitable in quantity or form—*Ek dāre se nā-muvāfaqat, tafāwut, be-daulī, bad-andāmī, nā-ham-wāri, nā-barābarī, be-andāzagi*; *v. jo chizēn sirat yā sirat meñ nā-muvāfiq hon unko milānā, be-andāzu k., bad-usūb k.*—*Ek dāre se anmol, ayogyatā, kudāuli, asamatā, atulyatā, asamānatā, ehhotāi barāi*; *v. jo vastu gun wā rūp meñ asadrīs wā asamān hon unko milānā, ayogyā sambandhan k., ayuktasambandh k.* [asamān, asam, atulya.
- DIS-PRO-POR'TION-ABLE, a.** unsuitable—*Nā-muvāfiq, nā-barābar, be-andāz*—*Ayogyā,*
- DIS-PRO-POR'TION-ABLE-NESS, n.** unsuitableness—*Nā-muvāfaqat, nā-ham-wāri, be-andāzagi*—*Asamatā, ayogyatā, atulyatā*. [se, be-andāz—*Asamatā ayogyatā wā atulyatā se*.
- DIS-PRO-POR'TION-ALY, ad.** unsuitably—*Nā-muvāfaqat se, nā-ham-wāri se, be-andāzagi*
- DIS-PRO-POR'TION-AL, a.** without proportion—*Be-andāz yā be-andāz*—*Asam, ayogyā, visham*. [wāri—*Vishamatā, asamatā, ayogyatā*.
- DIS-PRO-POR-TION-AL-ITY, n.** want of proportion—*Be-andāzagi, nā-muvāfaqat, nā-ham-*
- DIS-PRO-POR-TION-AL-LY, ad.** unsuitably—*Nā-muvāfaqat se, nā-barābarī se, be-andāz*—*Asamatā se, atulyatāpūrvak, ayogyatā se*.
- DIS-PRO-POR-TION-ATE, a.** unsuitable—*Be-andāz, nā-muvāfiq, nā-ham-wāri, gair-mu'tadil*—*Ayukt, ayogyā, asamān, vishamaparimānak, nyūnādhik, atulya, visham*.
- DIS-PRO-POR-TION-ATE-LY, ad.** unsuitably—*Be-andāzagi se, nā-muvāfaqat se kam-o-lesh, be-andāz, ehhotāi-barā^h se^h*—*Ayukt rūp se, ayogyā wā asamān bhāv se, vishamapari mānak rūp se, nyūnādhik bhāv se, asamatā se, vishamatā se*.
- DIS-PRO-POR-TION-ATE-NESS, n.** unsuitableness—*Be-andāzagi, nā-ham-wāri, nā-muvāfaqat, ehhotāi-barā^h*—*Asamatā, ayogyatā, vishamaparimānakatā, nyūnādhikatwa*.
- DIS-PROVE', v.** (L. *dis, probe*) to prove false or erroneous, to confute—*Jhūhā sābit*

- k., jhuthálná^h, galat thahráná, bátil k., radl k.*—Jhúthá wá asuddh thahráná, khandan k., kátá wá kát d.
- DIS-PROVER, *n.* one who disproves—*Jhúthá sábit k. w., jhuthálne w^h, galat thahráne w., bátil k. w., radl k. w.*—Jhúthá wá asuddh thahráne w., khandan k. w., kát d. w.
- DIS-PROOF, *n.* confutation, refutation—*Itál, butlán, rudd*—Khandan, vákyakhandan, pakshághát, pratyákhyán, asattwasthápán. [tálná^h]
- DIS-PUNGE, *v.* (*L. dis, punge*) to blot out, to erase—*Mitá-d^h, khál-dálná^h, níkal-*
- DIS-PUNISH-ABLE, *a.* (*L. dis, punio*) that may not be punished—*Ná-qábil-i-sazá, jo sáz páne ke láiq na ho*—Adanlyá, asásuniy.
- DIS-PÖTE, *v.* (*L. dis, puto*) to argue, to debate, to contend; *n.* argument, controversy, contest—*Bahasná, bahs k., mubáhasa k., hujjat k., takrár k.*; *n. hujjat, bahs, mubáhasa, takrár, mujádala, munázara*—Vádánuvád k., vād k., vákkalah k., kalah k., jhaganiá; *n.* hetu, vād, vādánuvád, vivád, vagyuddh, vákkalah, kalah, jhagrá.
- DIS-PUTABLE, *a.* that may be disputed—*Jiske báb mein bahs hujjat yá takrár ho sake, munakinn-bahs, munakinn-l-takrár*—Vivadaníy, vitakya, pratyakhyey, jiske vishay mein vivád wá vákkalah ho sakai.
- DIS-PUTABLE-TY, *n.* proneness to dispute—*Mubáhasa ki taraf ragbat yá mayalán*—Vi-vádasílatá, vákkalahsílatá. [vivádi, vádi, vādaprativád k. w.]
- DIS-PUTANT, *n.* an arguer, a controvertist—*Bakhás, takrári, mujádil, hujjati*—Tarki, Dis-PUTATION, *n.* the act of disputing—*Bahs, mubáhasa, hujjat, takrár*—Vivád, vādánuvád, vādaprativád, vákkalah, kalah. [vádasíl, vitarkapriy, vitandápar, vivádi.]
- DIS-PUTIOUS, *a.* inclined to dispute—*Takrári, hujjati, bahs ki taraf máil*—Vádánu-
- DIS-PUTATIVE, *a.* disposed to debate—*Takrári, hujjati, mubáhasa ki taraf máil*—Vádánuvádasíl, tarkapriy. [tarki, hetuvádi, vivádakári, vitandákári.]
- DIS-PUTER, *n.* one who disputes—*Hujjati, bakhás, takrári, mujádil*—Vádi, vivádi,
- DIS-QUALIFY, *v.* (*L. dis, qualis*) to make unfit, to disable, to deprive of a right—*Ná-láiq k., ná-qábil k., ná-sháista k., be-maqdúr k., kisi haqq se khárij yá mahrum k.*—Ayogya k., apitra k., anupayukt k., kisi adhikár se dur k. wá rakhná.
- DIS-QUALIFICATION, *n.* that which disqualifies—*Ná-láiqi, ná-liyáqati, be-maqdúri, ná-sazá-qári*—Ayogyakaran, apátrikaran, ayogyatwa, asamarthya.
- DIS-QUIET, *n.* (*L. dis, quies*) uneasiness, restlessness, anxiety; *a.* uneasy, restless; *v.* to make uneasy, to disturb—*Be-kali, be-chaini, be-qarári, tashwísh, fikr, taraddud*; *a. be-qarar, mustarib, be-kal*; *v. be-kal k., be-chain k., mustarib k.*—Udveg, chittodveg, chittavadaná, mánasivyathá, vyastatá, asthiratá, chintá; *a. asthir, vyakul, udvigna, vyast*; *v. udvigna k., asánt k., chintit k., asthir k., vyast k., vyakul k.*
- DIS-QUIETER, *n.* one who disquiets—*Be kal yá be-chain k. w., mustarib k. w.*—Asthir k. w., udvigna k. w., asánt wá asthir k. w., chintit wá vyakul k. w.
- DIS-QUIETFUL, *a.* producing uneasiness—*Be-kal yá be-chain k. w., mustarib k. w.*—Udvegakári, chittodvegakári, asthiratájanak, chintájanak.
- DIS-QUIETLY, *ad.* without rest, anxiously—*Be-árám, be-qarár, tashwísh se, fikr se, ba-taraddud*—Asánti se, udveg se, chintá se.
- DIS-QUIETNESS, *n.* uneasiness, restlessness—*Be-kali, be-chaini, be-qarári*—Udveg, chittodveg, mánasivyathá, vyastatá, asthiratá, asánti.
- DIS-QUIETUDE, *n.* uneasiness, anxiety—*Be-chaini, be-kali, tashwísh, taraddud, fikr*—Mánasivyathá, chittodveg, manastáp, asthiratá, vyastatá, chintá.
- DIS-QUISTION, *n.* (*L. dis, quasitum*) a discussion, examination—*Mubáhasa, tajwiz, munázara, tafshih, tafakhus*—Vitark, vādaprativád, parikshá, vivechaná.
- DIS-REGARD, *n.* (*L. dis, re, Fr. gurdre*) slight notice, neglect, contempt; *v.* to slight, to neglect, to contemn—*Be-iltifáti, be-tamizi, bad-liházi, adam-i-khátiri, kam-nigáhi, gáflat, be-parwá, haqárat, khiffat*; *v. be-iltifáti k., be-tamizi k., gáflat k., tarah d., nafrat k., haqárat k.*—Anádar, amanoyog, avajná, avamán, ghin wá ghriná; *v. anádar k., amanoyog k., tuchchh jámná, avajná k., ghriná wá ghin k.*
- DIS-REGARDER, *n.* one who slights or contemns—*Be-iltifáti k. w., be-liházi k. w., bad-tamizi k. w., gáflat k. w., manafirr, haqárat k. w., nafrat k. w.*—Anádar k. w., avajná-kári, ghriná wá ghin k. w.
- DIS-REGARDFUL, *a.* negligent, contemptuous—*Be-iltifát, bad-liházi, gáfl, mutanaffir, magfir, mutakabbir*—Amanoyogi, nirapeksh, avamáni, ghriná-kári, ghamasáhi.
- DIS-RELISH, *n.* (*L. dis, re, Fr. lécher*) distaste, dislike, nauseousness; *v.* to dislike, to make nauseous—*Ná-gawári, nafrat, karáhat, qurez, karáhiyat*; *v. nafrat k., be-zauq málim k., bad-maza k., be-zauq k.*—Kuswád, aruchi, apríti, ghriná, ghin; *v. ghriná wá ghin k., aruchi k., apriti k., na cháhná, kuswád k., apriy k.*
- DIS-REPUTE, *n.* (*L. dis, re, puto*) discredit, dishonour; *v.* to bring into discredit or dishonour, to disregard—*Ruswá, bad-námi, fuzihat, be-izzati*; *v. ruswá yá bad-nám k., fuzihat k., be-izzat k., be-qadr k., be-tamizi k., be-liházi k., haqárat k.*—Akhyáti, apayás, ayás, ak rti, apakirti, amaryádá, apratishthá, apaman; *v. akhyáti k., apayás k., apakirti k., apaman k., amaryádá k., avajná k., ghriná wá ghin k.*

- DIS-RĒP'U-TA-BLE, *a.* not creditable, mean—*Ruswā, ma'yāb, kamina, dūn*—Akirtikar, apakirtikar, apayāsaskar, aprasāsaniy, adhām, nich. [amaryādā, maryādābāni.]
- DIS-RĒP-U-TĀ'TION, *n.* disgrace, dishonour—*Zillat, khifāt, be'izati*—Apakirti, apamān,
- DIS-RE-SPĒCT, *n.* (L. *dis, re, spectrum*) want of respect, incivility—*Be-iltifāti, be-adabi, be-imtiyāzi, gustākhi, shokhi, tark-i-adab, bud-akhlāqi*—Anjlar, amariyādā, asammān, asammān, apamān, tiraskār, asabhyatā, kuśilātā, dūthāi.
- DIS-RE-SPĒCT'FUL, *a.* uncivil, irreverent—*Be-lihāz, bad-lihāz, be-adab, be-murawwat, be-tamiz, be-imtiyāz*—Āsisht, asabhya, anādarakāri, ayan āni.
- DIS-RE-SPĒCT'FUL-LY, *ad.* uncivilly, irreverently—*Be-lihāz k., be-adabi se, be-murawwati se, be-tamizi se, be-imtiyāzi se, be-muhābā*—Asabhyatā se, āsishtatā se, dūhāilātā wā kuśilātā se, anādar se, avajñā se, tiraskārapūrvak. [khol-d^h, nangā k^h.]
- DIS-RŌBE', *v.* (L. *dis, Fr. robe*) to undress, to uncover, to strip—*Kappe utār lenā^b*,
- DIS-RŌB'ER, *n.* one who disrobes—*Kappe utār-lene w^h, khol-d. w^h, nangā k. w^h*.
- DIS-RŪPTION, *n.* (L. *dis, ruptum*) the act of breaking asunder—*Darīdagi, phūṭan^b, phūṭ^b, tūtan^b, tūṭ^h*—Bhang, vidāran.
- DIS-SĀT'IS-FY, *v.* (L. *dis, satis, facio*) to make discontented, to displease—*Nā-khush k., nā-rāz k., bezār k.*—Asantusht k., atript k., apasanna k., ruthānā, kurbānā.
- DIS-SĀT-IS-FĀCT'ION, *n.* discontent, uneasiness—*Nā-khushi, nā-rāzi, bezāri, be-chaini, be-istiqlālī, be-kālī*—Atushtī, atripti, asantosh, atriptatā, āsānti, vyastatā, chittodveg, mānasivyathā, manastāp. [tir-pasand—Atushtikar, asantoshajanak, atriptikar.]
- DIS-SĀT-IS-FĀCT'IO-NY, *a.* unable to give content—*Nā-khush-āyand, gair-matbū^a, na-khā-*
- DIS-SĀT-IS-FĀCT'IO-NI-NESS, *n.* inability to give content—*Nā-khush-āyandi, nā-khātir-pasandī*—Atushtikaratwa, asantoshajanakatā, atriptikaratā.
- DIS-SĒAT', *v.* (L. *dis, sedes*) to put out of a seat—*Kisi jugah se hatānā yā dūr k^h*.
- DIS-SĒCT', *v.* (L. *dis, sectum*) to cut in pieces, to divide and examine—*Purze-purze k., tashrih k., kāt-kar imtihān k.*—Ṭukre ṭukre k., kātkar jānehnā, khaṇḍ khaṇḍ kar-ke parikshā k.
- DIS-SĒCT'IBLE, *a.* that may be dissected—*Purze-purze hone ke lāig, tashrih kiye jāne ke qābil, jisko kāt-kar imtihān kar-sukeh, mumkinu-t-tashrih*—Khaṇḍaniy, ṭukre ṭukre hone ke yogya, jisko ṭukre ṭukre karke jānech sakāih.
- DIS-SĒCT'ION, *n.* the act of dissecting—*Tashrih, kāt-kar imtihān*—Aṅgachhed, kaṭāw, sūksmaparikshā, mūlatattwasōdhanārthapriṭhakaran.
- DIS-SĒCT'OR, *n.* one who dissects—*Purze-purze k. w., tashrih-kunanda, kāt-kar imtihān k. w.*—Ṭukre ṭukre k. w., aṅgachhedak, sūksmaparikshak.
- DIS-SĒIZE', *v.* (L. *dis, Fr. saisir*) to dispossess wrongfully, to deprive—*Zabar-dasti se be-dakhl k., milk-o-māl chhīn lenā*—Adhikārachyut k., anadhikār k., kisi kā adhikār wā dhan har lenā.
- DIS-SĒIZ'IN, *n.* unlawful dispossession—*Zabar-dasti se dūstre ki milkiyat-o-māl chhīn lenā, be-dakhlī-i-nā-jāiz, be-dakhlī-i-bi-l-jabr*—Parādhikārahāran.
- DIS-SĒIZ'OR, *n.* one who dispossesses another—*Wah shukhs jo nā-haqq kisi ko uski milk se be-dakhl kartā hai, ha-zabar-dasti dūstre ki milkiyat dakhl k. w.*—Parādhikārahārak, anyāy se apaharamakāri.
- DIS-SĒM'BLE, *v.* (L. *dis, similis*) to disguise, to play the hypocrite—*Poshida k., bhes badalnā, bhes banānā^b, māk k., riyā k.*—Chhipānā, rūp banānā, kapāt k., chhadnā k.
- DIS-SĒM'BLANCE, *n.* want of resemblance—*Gair-mushābahat, nā-muwāfūqat*—Asādrisatā, asādrisiyā. [dhoṅgi, kapātī, dāmbhik, kapāṭaveśī, chhadmaveśī.]
- DIS-SĒM'BLER, *n.* one who dissembles—*Makkār, riyā-kār, murāi, zamāna-sāz*—Dimbhī,
- DIS-SĒM'BLING, *n.* fallacious appearance—*Banauā yā jhūthā bhes^b*—Kapāṭaveś, chhad-maveś, kritrimaveś, bhagal wā bhaggal.
- DIS-SĒM'BLING-LY, *ad.* with dissimulation—*Riyā-kāri se, māk se, zamāna sāzi se*—Dimbh se, dhoṅg se, chhadm se, kapāt se, kritrimatā se, dāmbh se.
- DIS-SĒM'T-NATE, *v.* (L. *dis, semen*) to scatter as seed, to sow, to spread—*Chhitranā^b, chhitnā^b, bonā^b, phailānā^b, pasurnā^b*. [pasār^b.]
- DIS-SĒM'T-NĀ'TION, *n.* act of disseminating—*Chhitranā^b, chhitnā^b, bonā^b, phailānā^b*,
- DIS-SĒM'T-NĀ-TOR, *n.* one who disseminates—*Chhitranē w^h, chhitnē w^h, bonē w^h, phailānē w^h, pasārne w^h*.
- DIS-SĒNT', *v.* (L. *dis, sentio*) to disagree in opinion, to differ; *n.* disagreement, difference of opinion—*Mukhtalif-rāe h., ikhtilāf rakhnā, nā-muwāfiq h.; n. ikhtilāf, nā-muwāfūqat, ikhtilāf-i-rāe*—Asammātī k., bhinnamat h., matāntar h., viparīt h.; *n.* viparitatā, asammātī, vimatī, bhinnamatadbāran.
- DIS-SĒN'SION, *n.* disagreement, strife, discord—*Nā-ittifāqi, ikhtilāf, mukhālafut, nifāq, qaziya, nissā, fitna, fe-ād*—Asammātī, vimatī, virodh, kalah, jhagrā, ṭāṭā, bakherā.
- DIS-SĒN'SIOUS, *a.* quarrelsome, contentious—*Jhagrālā^b, bakheriyā^b*.
- DIS-SĒN-TĀ'NE'OUS, *a.* disagreeable, contrary—*Nā-guwār yā nā-gawār, khilāf-tāb^b, bar-khilāf*—Apriyā, viruddh, viparīt.
- DIS-SĒN'TER, *n.* one who dissents, one who does not conform to the established church

—*Mukhālif, mukhtalif-rāe kā shakhs, munkir, dīn-i-rāj kā munkir, mazhab-i-muqarrar kā mukhālif*—Bhinnamatadhārī, matāntarāvalambī, sādharanadharmavirodhī, upadharmaśeṣī.

DIS-SÉNTIENT, dis-sén'sheut, *a.* disagreeing; *n.* one who disagrees—*Nā-muṣāfiq, mukhālif*; *n.* *munkir, mukhālif*—Asammat, vimat; *n.* *asammat, matāntarāvalambī*.

DIS-SÉRT', *v.* (*L. dis, sero*) to discourse, to dispute—*Bayān k., bahasā, bahs k.*—*Vyākhyā k., vīvan k., vād k.* [vād, lekḥ, granth.

DIS-SER TĀ'TION, *n.* a discourse, a treatise—*Bayān, taqrīr, risāla*—*Vyākhyā, vīvaran,*

DIS-SER TĀ-TOU, *n.* one who discourses or debates—*Bayān k. w., taqrīr k. w., bahhās*—*Vyākhyātā, vīvaranakartā, tarkī, vādī, vād k. w.*

DIS-SÉRVE', *v.* (*L. dis, servio*) to injure—*Zarar k., nuqsān pahuuchānā*—*Hāni k., apakār k.*

DIS-SÉR'VICE, *n.* injury, mischief—*Nuqsān, zarar, ziyān*—*Apakār, hāni, kshati.*

DIS-SÉR'VICE-A-BLE, *a.* injurious, hurtful—*Muzīr, nuqsān-rasān, ziyān-kār*—*Apakārak, hānikārak, apakārī, kshatijanak.*

DIS-SÉR'VICE-A-BLY, *ad.* so as to injure—*Jismēn zarar yā nuqsān'pahuuchē, zarar pahuuchē ke taur se*—*Jismōn apakār wā hāni howe, hāni karne ki rīti se.*

DIS-SÉR'VICE-A-BLE-NESS, *n.* injury, hurt—*Nuqsān, ziyān, zarar*—*Apakār, hāni, kshati.*

DIS-SÉV'ER, *v.* (*L. dis Fr. servir*) to part in two, to divide—*Do hissē k., do-pāra k., julā k.*—*Do tūk k., dwibhāg k., alag k., bhinna wā prithak k.*

DIS-SÉV'ER ING, *n.* separation—*Judāi*—*Algāw, bilgāw.*

DIS-SI-IDENT, *a.* (*L. dis, sideo*) not agreeing; *n.* a dissenter—*Nā-muṣāfiq*; *n.* *munkir, mukhālif, muqarrar dīn kā mukhālif*—*Viparīt, viruddh*; *n.* *Bhinnamatadhārī, sādharanadharmavirodhī.*

DIS-SI-LĪ'TION, *n.* (*L. dis, sadio*) the act of bursting open—*Phatnā^h, phūṭnā^h.*

DIS-SI-MĪ'LAR, *a.* (*L. dis, similis*) unlike—*Nā muṣāfiq, mukhtalif*—*Asadris, bhinna, visham.*

DIS-SI-MĪ-LĀR-I-TY, *n.* unlikeness—*Nā-muṣāfiqat, ikhtilāf, nā-barābari*—*Asadrisātā, Dis-si-mī'l-tude, ā.* want of resemblance—*Nā-muṣāfiqat, ikhtilāf, nā-barābari*—*Vai-shamya, asādrisya, bhinnatā, asadrisātā.*

DIS-SI-M-U-LĀ'TION, *n.* the act of dissembling, hypocrisy, false pretension—*Polādagi, rigī, rigā kārī, ignā, mudarā, rūp ki tabdil, makt*—*Chhipāw, gopan, dambh, dūmbh, kupaṭavēś, kṛtīmavēś, hanaū rūp, bhagal wā bhagāl.*

DIS-SI-PATE, *v.* (*L. dissipio*) to scatter, to disperse, to squander—*Phailānā yā phail-nā^h, urā d^h, ur-jānā^h, sarf k., bīr bīd k.*—*Chhituānā, chhitārā jānā, chhitkānā, chhitnā, urānā, kshay k., vrithā vyay k.*

DIS-SI-PA-BLE, *a.* liable to be dissipated—*Phailāye jāne ke qābil, urāye jāne ke jāig, sarf yā bar-bīd hone ke qābil*—*Chhitāye jāne ke yogya, chhitārā jāne ke yogya, kshay hone ke yogya, vrithā vyay hone ke yogya.*

DIS-SI-PĀ'TION, *n.* dispersion, dissolute living, prodigality—*Phailāw^h, intishār, aubāshī, āwārāgi, isārāf*—*Chhitārāw, urāw, dushtāchār, strisambhoganiryagatādisēvan, vesanītā, dhanavyay.* [*k., chhorānā^h*—*Alagānā, alag k., prithak k., asanlagna k.*

DIS-SO'CĪ-ATE, *v.* (*L. dis, socius*) to separate, to disunite, to part—*Judā k., alāhida*

DIS-SO'CĪ-A-BLE, *a.* not well associated—*Achchhi bhānt se milā nahēn^h, an-milā^h.*

DIS-SO'CĪ-AL, *a.* disinclined to society, not social—*Gair-majlis-dost, an-milā^h*—*Anālāpī.*

DIS-SO'CĪ-AL-IZE, *v.* to make unsocial, to disunite—*An-milā k^h, alag k^h.* [pitī.

DIS-SO'CĪ-A-BIL-I-TY, *n.* want of sociability—*Gair-miln-sāri, nā-āshnā-parastī*—*Anālā-*

DIS-SO'CĪ-ATION, *n.* separation, division—*Judāi, alāhūlagi*—*Algāw, prithak bhāv, asan-lagnatā.* [*ghalnā^h, pighlānā^h, algānā^h, alag k. yā k^h.*

DIS-SÖLVE', *v.* (*L. dis, solvo*) to melt, to disunite, to separate—*Galnā^h, galānā^h, pi-*

DIS-SO-LU-BLE, *a.* that may be dissolved—*Galne-jog^h, pighalne-jog^h, gudāz hone ke qābil, alag hone ke jāig*—*Galne wā pighalne ke yogya, galānī, drāvya, alag hone ke yogya.*

DIS-SO-LU-BIL-I-TY, *n.* hability to be dissolved—*Gudāz hone ki qābilyat, gal-jāne ki li-yāqat, alag hone ki li-yāqat*—*Galanīyatā, gal jāne ki yogyatā, alag wā prithak hone ki yogyatā.*

DIS-SO-LŪTE, *a.* loose, debauched, vicious—*Bad-vaz, rindānā, bad-kār, aubāsh, āwārā*—*Bhrashtāchārī, durāchār, lampat, kāmāsakt, bhogāsakt, kāmuk, vyasanī, vishayī, dusht.*

DIS-SO-LŪTE-LY, *ad.* loosely, in debauchery—*Bad-vazī se, bad-kārī se, āwārāgi se, aubāshī se*—*Bhrashtāchār se, durāchār se, lampatatā se, kāmāsakti se, bhogāsakti se.*

DIS-SO-LŪTE-NESS, *n.* looseness, debauchery—*Bad-vazī, āwārāgi, bad-kārī, aubāshī*—*Bhrashtāchār, durvrittātā, durāchār, vishayāsakti, kāmāsakti, lampatatā, vyasanītā.*

DIS-SO-LŪ'TION, *n.* the act of dissolving, destruction, death, dissipation, the act of breaking up an assembly—*Gudākhṭagi, gudāz, zarwāl, bar-bādī, halākī, nestī, maut, nā-būdī, aubāshī, bad-vazī, bar-khāst, bar-khāstagi*—*Pighlānat, galāw, drāv, nās, vi-*

- nās, kshay, dhwaṇs, pralāy, mṛityu, mich, bhrashtāchār, kāmāsakti, lampātātā, sabhābhāṅg, sabhānivṛitti. [tāhlil-pazīr—Galanīy, drāvya.]
- DIS-SŌLV'ABLE, *a.* that may be dissolved—*Galan-kār^h, galne-jog^h, mumkinu-l-tāhlil*.
- DIS-SŌLV'ENT, *a.* having power to dissolve; *n.* that which has power to dissolve—*Galāne w^h, gudāzān^h; n. galāne-wālī shai^h—Drāvakar, vidrāvak, pighlāne w.; n. drāvakar vastu, pighlānēwālī vastu.*
- DIS-SŌLV'ER, *n.* one that dissolves—*Pighlāne w^h, galāne w^h, pighlān^h, galān^h.*
- DIS'SO-NANT, *a.* (*L. dis, sonā*) harsh, unharmonious, discordant—*Sakkt, bad-āwāz, nī-sāz, be-mel, nā-muwāfāq, be-tāl^h—Karkash, amel, viswar, parasparaviruddh, visaṅgat.*
- DIS'SO-NANCE, *n.* discord, disagreement—*Sur lē nā-muwāfāqat, nā-sāz-yārī, nā-khush-āwāzī, nā-muwāfāqat, ikhtilāf, be-tālī—Viswaratā, aparav, swar kā amel, anaikya, vai-paritya, visaivād.*
- DIS-SUADE', *v.* (*L. dis, suadeo*) to advise or exhort against—*Bāz rakhnā, man' k., dil phernā—Man phernā, roknā, viparīt parāmarā d., nīvarānopadeś k., samjhā bujhākar kisi viśesh karm se nivrīta k.*
- DIS-SUAD'ER, *n.* one who dissuades—*Bāz rakhne w., man' k. w., dil pherne w., mānī, muśākim—Man pherne w., viparīt parāmarā d. w., viparītamāntrapadātā, samjhā bujhākar kisi kām se rokne w., nīvarānopadesak.*
- DIS-SUAS'ION, *n.* advice against—*Mamārā't, imtinā', kisi bāt ke bar-khilāf salāh—Viparītamāntrap, udyamabhaṅg ke nimitta prabodh, nishedhārthaparāmarā, nīvarānopadeś.*
- DIS-SUAS'IVE, *a.* tending to dissuade; *n.* a reason or argument that diverts from any purpose—*Mānū', kisi kām yā bāt ke khilāf salāh d. w., bāz rakhne w.; n. koi bā'is yā taqrīr jo kisi kām se dil pher dwee—Viparītamāntrapakārī, rokne w., samjhā bujhākar kisi kām se rokne w.; n. hetu jo kisi viśesh kārya wā manorath se man pher dwee.* [kī lafz—Dwyaksharasabd, dwiśwarasabd.]
- DIS-SYLL'ABLE, *n.* (*Gr. dis, sullabē*) a word of two syllables—*Do rukn hije yā hisse*
- DIS-SYLL'IC, *a.* consisting of two syllables—*Do rukn hije yā hisse ke lafz ke muta'alīq—Dwyaksharasabdasambandhī, dwiśwarasabdasambandhī.*
- DIS-STAFF, *n.* (*S. distex*) the staff from which flax is drawn in spinning—*Wah dandā jīmeh san yā patāī lupet dete hūn aur kātne meṁ us se sūt nikaltā hai^h—Tarkut, sūtratarkutī.* [bad-rang k.—Dhabbā dālnā, bhar dālnā, mailā k.]
- DIS-STAIN', *v.* (*L. dis, tingo*) to stain, to blot, to sully—*Dagilā k., dhappā dālnā^h.*
- DISTANCE, *n.* (*L. di, sto*) space between two objects, remoteness of place, space of time, respect, reserve; *v.* to place remote, to leave behind in a race—*Tafāwut, mu-fāsala, mufāraqat, farg, maddat, adab, kashī lagī, mahjūbī; v. tafāwut par rakhnā, daur meṁ piche chhōrnā^h—Antar, vyavadhān, dūrī, durātā, tappā, pallā, kālāvdhī, kālāntar, sanmān, māryādā, rukāw, rukāwat, khīnch; v. dūr dharnā, dūr k., piche dālnā, daur meṁ piche dālnā wā āge nikal jānā.*
- DISTANT, *a.* remote in place or time, not allied, reserved, slight, faint, not obvious—*Ba'id, jagah gē zamāne meṁ ba'id, 'alāhida, judā, kushida, nā-āshnā-mizāj, mahjūb, halkā^h, kisi qadr, za'if, muza'ab, sāf-sāf nahīn—Dūr, sthān wā kīl meṁ dūr, ālag, nyārā, anālāpī, anmilā, khīnchī, kuchh kuchh, laghu, thōrā thōrā, āpasht, khulā khulā nahīn.* [—Dūri par, antar par, tappo wā pallē par.]
- DISTANTLY, *ad.* at a distance, remotely—*Tafāwut par, mufāsale par, mufāraqat par*
- DIST TASTE', *n.* (*L. dis, Fr. tater*) disrelish, aversion, dislike, disgust; *v.* to dislike, to loathe—*Bad-mazagī, bad-zāiqā, nafrat, karāhiyat, karāhut, gurez, istikrāh, tanāffur, haqarut; v. karāhut k., haqarat k., nafrut k., karāhiyat k.—Kuswād, aruchi, dwesh, viraktī, apritī, anichchhā, ghriṇā, ghin; v. ghin k., ghriṇā k., avajñā k., apritī k.*
- DIS-TASTE'FUL, *a.* nauseous, offensive—*Nā-guwar yā nā-gawār, bad-maza, mustakrih, zabūn—Apriya, aruchir, aswādū, ghinaunā, asukhad, araniya.*
- DIS-TASTE'FUL-NESS, *n.* disagreeableness—*Bad-mazagī, nā-guwarī yā nā-gawārī, nā-pasandīdagī—Apriyatā, aruchiratā.*
- DIS-TASTIVE, *n.* that which causes distaste—*Bad-mazagī paidā karne-wālī shai—Apriyatā wā aruchiratā utpanna karnēhārī vastu, kuswādotpādak, aruchijanak.*
- DISTEMPER, *n.* (*L. dis, tempero*) a disease, a malady, ill humour; *v.* to disease, to disorder, to disturb—*Āzār, bimārī, maraz, bad-mizājī, bad-nihādī; v. bimār k., alīl k., mustarīb k.—Rog, vyādhi, chīrchīrāhat, dushprakritī; v. rogī k., vyādhi-grast k., pīrīt k., vyākul k., udvigna k.* [mātrīkt, rogī.]
- DIS-TEMPER-ATE, *a.* immoderate, diseased—*Qair-mu'tadīl, marīz—Āsanyamī, niya-*
- DIS-TEMPER-ATURE, *n.* bad temperature, perturbation, confusion indisposition—*Surdī yā garṁ kī shiddat, iztirāb, be-qarārī, pareshānī, be-tartībī, darhamī, barhamī, kasal-mandī, kasāla, vāki bimārī—Ākāśavallakhehanya, āit wā ushnātā kī adhikāī, vyākulatā, udvignatā, chittodveg, ghabrāhat, garbarāhat, aswāsthya, aswaasthatā, śārīraswāsthya, thōrī śārīrik pīrā.* [śārnā^h, phailānā^h, phulānā^h.]
- DIS-TEND', *v.* (*L. dis, tendo*) to stretch out, to spread apart—*Tānū^h, bārhanā^h, pa-*
- DIS-TENT', *a.* stretched out, spread apart—*Tanā huā^h, bārkhāyā huā^h, phailāyā huā^h,*

pasára huá^h, phuláya huá^h.

DIS-TENDING, *n.* the act of distending—*Phailáw^h, barháw^h, phuláw^h, pará^h.*

DIS-TÉR', *v.* (L. *dis, terra*) to banish from a country, to exile—*Kisi malk se khárij k., jilá-watan k.*—*Kisi dís se nikál d.*

DISTICH, *n.* (Gr. *dis, stichos*) two poetic lines, a couplet—*Brit—Dohá, soráthá.*

DIS-TIL', *v.* (L. *d., stilla*) to drop, to flow gently, to extract spirit—*Chúná^h, tapakná^h, rasná^h, chhánná^h, chuáná^h, tapkáná^h, chuláná^h, khinchnú^h.*

DIS-TIL'LA-BLE, *a.* that may be distilled—*Jisko chuá chulá tapká yá khinch sake^h.*

DIS-TIL-LÁ'TION, *n.* the act of distilling—*'Araq-kashí, áb kári, chuáw^h, chuláw^h—Sandhán, khincháw, tapkáu, chulái.*

DIS-TIL'LA-TO-RY, *a.* belonging to distillation—*Muta'allig-i-'araq-kashí, áb-kári ke muta'allig, chuáw yá chuláw se nisbat-dár—Sandhánasambandhi, khincháw ká sambandhi, tapkáu ká vishayak.* [surákár, súndí, kalawár, súnri.]

DIS-TIL'LER, *n.* one who distils—*'Araq-kash, áb-kár—Madirá chuáne w., sandhik,*

DIS-TIL'LER-Y, *n.* a place for distilling—*Kalawariyá^h, madirá chuáne ki jagah^h, 'araq khinchne ki jagah—Sandhání, madyasandhánázálá.*

DIS-TIL'MENT, *n.* that which is distilled—*Jo chuláya yá khinchá jáy^h.*

DIS-TINCT', *a.* (L. *di, stinguo*) different, separate, clear, specified—*Mutafarriq, judá, 'aláhida, mufassal, sáf, zakhir, wáizik, muqarrar, mashakkhas, mutaiyan—Bhinna, prithak, nyáú, alag, khulá, spashí, nidishí, vishesht.*

DIS-TINCTION, *n.* difference, separation, notation of difference, preference, discernment, eminence, honourable estimation—*Farq, tafáwut, tafriqa, qismat, judá, farq ki nishán, tashkhis, fauqiyat, tafsil, imtiyáz, tamiz, sar-farazi, munzalát, shán, 'izzat—Antar, bhed, bhinnatá, vibhinnatá, algáu, visheshalakshan, adhikaruchi, adhikánurág, vivek, vivechan, samummati, shreshthát, visheshtatá, sambhram, ádar, maryádá, sammán, sammán.*

DIS-TINCTIVE, *a.* that marks distinction—*Fáriq, munaiyiz, judá k. w.—Vishesha, visheshak, prithakkari, nyáú k. w., algáu w.*

DIS-TINCTIVE-LY, *ad.* particularly, plainly—*Mufassalan, mashráhan, tafsilan, tafsil-wár, zahiran, sáf-sáf—Prithak rup se, visheshatápurvak, spashí, pratyaksh, khulá khulá.* [tafsil-wár, judá-judá—Spashí rup se, khulá khulá, prithak prithak.]

DIS-TINCT-LY, *ad.* clearly, not confusedly—*Sáf-sáf, bá-imtiyáz, mufassalan, tafsilan,*

DIS-TINCT'NESS, *n.* the state of being different, clearness, precision—*Tafáwut, farq, safái, imtiyáz, durustí—Bhinnatá, párthakya, spashitá, súddhatá.*

DIS-TIN'GUISH, *v.* to note the difference, to make distinction, to separate, to discern, to constitute difference, to make eminent—*Farq k. yá jánú, tamiz yá imtiyáz k., judá k., tajwíz k., tafáwut k., sar-faráz k., namád k., nám-war k., mashkúr k., mumtáz k.—Bhed k., antar k., nyára k., prithak k., algáná, vivechaná k., visheshalakshan k., prasiddh k., námi k., utkrishí k.*

DIS-TIN'GUISH-A-BLE, *a.* that may be known—*Pahicháne jáne ke qábíl, judá kiye jáne ke láig, munkin-ul-imtiyáz, munkin-ul-farq—Pahicháne jáne ke yogya, prithak wá nyára kiye jáne ke yogya, visheshaníy, bhedaníy.*

DIS-TIN'GUISHED, *p. a.* eminent, celebrated—*Muntáz, sar faráz, nám-war, mashkúr—Utkrishí, vishesht, khyát, námi, prasiddh.*

DIS-TIN'GUISH-ER, *n.* a judicious observer—*Khub tamiz k. w., bárik-bin, 'aql-mand qaur karne w.—Buddhiman viveki.* [se, visheshtatá se.]

DIS-TIN'GUISH-ING-LY, *ad.* with distinction—*Tamiz se, 'izzat se—Visheshatá se, sambhram*

DIS-TIN'GUISH-MENT, *n.* act of distinguishing—*Tamiz, imtiyáz, farq k.—Antar k., bhed k.*

DIS-TIT'LE, *v.* (L. *dis, titulus*) to deprive of right—*Be-haqq k., kisi ká haqq le-lená, haqq se khárij k.—Adhikár se dúr k.*

DIS-TORT', *v.* (L. *dis, tortum*) to twist, to deform, to wrest—*Marorná^h, marorná^h, ku-daul k^h, ku-rúp k., machorná^h, umethná^h, aithná^h.*

DIS-TOR'TION, *n.* act of distorting, perversion—*Maror^h, maror^h, pech yá pechish, khiláf-sázi, inqiláb—Ainíthau, ainíth, machor, marorá, marorá, virupatá, ultá k., ulá-pulat.*

DIS-TRACT', *v.* (L. *dis, tractum*) to draw apart, to separate, to perplex, to make mad; *a. mad—Ek taraf khinchná, judá k., 'aláhida k., mustarib k., 'ájiz k., pareshan k., hairán k., diwána k.; a. diwána—Ek alag wá or khinch lená, alag k., prithak k., udvigna k., vyákul k., vyaat k., unmatta k., págál k., baurahí k.; a. baurahá, págál, unmatta.*

DIS-TRACT'EN-LY, *ad.* madly, frantically—*Divánagi se, diwána-wár, saudái-pan se, maj-nán sá—Ummattatápurvak, págálpan se, vikshiptatá se, báwá sá, sir se.*

DIS-TRACT'EN-NESS, *n.* state of being distracted—*Divánagi, saudái-pan—Ummattatá, vikshiptatá, sir, baurahát, baurahápan.*

DIS-TRACT'ER, *n.* one that distracts—*Ek taraf khinchne w., mustarib k. w., pareshan k.*

w., *divāna yā majnān k. v.*—Ek or khīneche w., vyākul k. w., udvigna k. w., unmatta vikshipt wā pāgal k. w.

DIS-TRAC'TION, *n.* separation, confusion, perplexity, disorder, madness—*Judāi*, 'alāhidagi, *iztirāb*, *parashāni*, *hairāni*, *abtarī*, *darhami*, *barhami*, *divānari*, *āshuftagi*—Algāw, vibhed, vidāran, ghabrūhat, vyākulatā, vyastatā, ghālmel, agpāhagar, niyamābhāv, unmattatā, vikshiptatā, sir, baurahāpan, baurāpan.

DIS-TRAC'TIVE, *a.* causing perplexity—*Hairān k. w.*, *parashān k. w.*, *mustarib k. w.*—Vyākul k. w., vyast k. w., udvigna k. w.

DIS-TRĀIN', *v.* (*L. dī, stringo*) to seize for debt, to make seizure—*Qarz ke adī ke liye qurq k.*, *qurq k.*—Rin ke kāray kisi kī dhan wā sāmagri atkāni wā roknā, roknā wā atkānā. [dhan wā sāmagri atkāye wā roke jīne ke yogya.]

DIS-TRĀIN'-ABLE, *a.* that may be distrained—*Qurq hone ke qābil*—Rin ke kāray kisi kī sāmagri rokne wā atkāne w. [gri ko atkānā wā roknā.]

DIS-TRĀINT', *n.* seizure for debt—*Qurq*, *qarz ke liye qurqī*—Rin ke kāray kisi kī sāmagri rokne wā atkāne w.

DIS-TRĒSS', *n.* (*Fr. détresse*) misery, misfortune, affliction, seizure; *v.* to afflict, to harass, to make miserable—*Musibat*, *taklif*, *kam-bakhti*, *izā*, *tasdi*, *tugai*, *parashāni*, *qurqī*; *v. tasdi d.*, *taklif d.*, *parashān k.*, *hairān k.*, *kam-bakht yā bad-bakht k.*—Kleś, dukkhi, āpad, vipad, vipatti, daurgatya, duravasthā, kashī, sañkat, rin ke hetu kisi ke dhan ko roknā wā atkānā; *v. kleś wā dukkhi d.*, *vyākul k.*, *vyast k.*, *udvigna k.*, *dukkhit wā pīṭ k.*

DIS-TRĒSS'-FUL, *a.* full of trouble, miserable—*Taklif-āwar*, *pur-dard*, *pur-taklif*, *taklif-dih*, *shikasta hāl*, *parashān-hāl*—Kleśad, pīṭakar, dukkhamay, pīṭ, atidukkhī, atidukkhāt.

DIS-TRĒSS'-FUL-LY, *ad.* in a miserable manner—*Shikasta-hālī se*, *parashān-hālī se*, *taklif se*, *musibat se*—Atidukkhī bhāv se, atidukkhāt rūp se, durdāsī se, pīṭ se, kleś se.

DIS-TRĒSS'ING, *a.* afflicting, painful—*Taklif-dih*, *pur-dard*, *pur-taklif*—Kleśad, dukkha-kar, pīṭakar, dukkhamay.

DIS-TRĒB'UTE, *v.* (*L. dis, tributum*) to divide, to deal out, to dispense—*Hissa k.*, *qism-ha-qism k.*, *taqsim k.*, *hissa kar-ke d.*, *bakhsnā*—Bāntnā, bhāg k., prithak prithak k., bhāg karke d.

DIS-TRĒB'UTER, *n.* one who distributes—*Taqsim-kunanda*, *taqsim k. w.*, *qāsim*, *bakhshe* w.—Bāntne w., bāntwaiyā, vibhāgakartā, dātā, dene w.

DIS-TRĒB'UTION, *n.* the act of distributing—*Taqsim*, *bakhsish*—Bāntī, bānt, vibhāg, vibhāgakaran, dān d.

DIS-TRĒB'UTIVE, *a.* that distributes—*Taqsim-kunanda*, *taqsim k. w.*, *qāsim*, *bakhshe* w.—Bāntne w., vibhāgakarī, anākarī, dene w. [bānt se, vibhāg se.]

DIS-TRĒB'UTIVE-LY, *ad.* by distribution—*Be-taqsim*, *taqsim se*—Bāntwāre se, bāntī se.

DIS-TRĒB'UTIVE-NESS, *n.* desire of distributing—*Taqsim-karne yā bakhshe ki khūāshish*—Bāntne wā dene kī ichchhā, vibhāg karne kī ākūāshī.

DISTRICT', *n.* (*L. dī, strichum*) a province, a territory, a circuit—*Pargana*, *zīl*, *maḥāl*, *talūq*, *amal*—Chuklī, pradeś, mandal.

DIS-TRUST', *v.* (*L. dis, tryesian*) not to trust, to doubt, to suspect; *n.* doubt, suspicion, discredit—*Bāwar na k.*, *ī-tiqād na rakhnā*, *ī-timād na k.*, *shubha k.*, *shakk k.*; *n. shubha*, *shakk*, *be-ī-tiqādi*, *be-ī-timādi*, *be-ī-tibārī*—Vishwās na k., na mānā, pratyay na k., sānkā k., sandeh k.; *n. sānkā*, *sandeh*, *avishwās*, *apratyay*, *apratiti*.

DIS-TRUST'-FUL, *a.* apt to distrust, diffident—*Shakkī*, *bad-gumān*, *raasū āī*, *mutavahlīm*—*Apratyayī*, *sandehī*, *sānkāśīl*, *sāsānk*, *sāsānk*. [—*Apratiti se*, *avishwās se*.]

DIS-TRUST'-FUL-LY, *ad.* in a distrustful manner—*Shakkī taur se*, *bad-gumān se*, *shakk se*

DIS-TRUST'-FUL-NESS, *n.* the state of being distrustful—*Bad-gumānī*, *shakkī-pan*—Sānkāśīlatā, sāsānkātva. [sānkā wā sandeh na k. w.]

DIS-TRUST'LESS, *a.* without suspicion—*Bāwar k. w.*, *shakk yā shubha na k. w.*—Pratyayī.

DIS-TURB', *v.* (*L. dis, turba*) to perplex, to disquiet, to interrupt—*Mustarib k.*, *be-kal k.*, *diqq k.*, *harj k.*, *khalal dālnā*, *harakat k.*, *roknā*—Vyākul k., khijhānā, udvigna k., asānt k., vyagra k., vyast k., bādhā dālā, chhernā, bhāṅg k., vighna k.

DIS-TUR'BANCE, *n.* confusion, tumult—*Itirāb*, *hairāni*, *harakat*, *harj marj*, *hangāma*, *shor-o-fasad*, *kharkhsho*—Vyastatā, kshobb, vyagratā, vyākulatā, bhāṅg, vichched, hullar, tañtā, daṅgā, bakherā.

DIS-TUR'BER, *n.* one who disturbs—*Mustarib k. w.*, *hairān yā parashān k. w.*, *ranj-āwar*, *mukhīl*, *harj*, *stna-anger*, *dange-bāz*—Vyākul k. w., khijhāne w., asānt k., vyagra k. w., kshobhakar, vichchedakārī, vighnakar.

DIS-UNITE', *v.* (*L. dī, unns*) to separate, to divide, to part—*Alag k. yā h.*, *judā k. yā h.*, *alāhida k. yā h.*—Nyārā k. wā h., prithak k. wā h., algānā, bilgānā, bhinna k. wā h., biparnā, bilagnā.

DIS-UN'ION, *n.* separation, disjunction—*Judāi*, 'alāhidagi, *nā-ittifāqī*, *be-itthād*, *mu-fāraqat*—Algāw, bilgāw, phor tor, bhinnatā, viyeg, vichched, asanyog.

- DIS-Ū'NI-TY, *n.* a state of separation—*Judái, musáragat*—*Bhinnatá, púrthakya.*
- DIS-ŪSE', *v.* (L. *dis, usum*) to cease to use—*Matrúk k., istí mál chhormá, turk-i'amal k., be-istí'mál k., be-raváij k.*—Vyavahár na *k., uphá d., urá d., chhor d., abhyás chhormá.* [vyavaháranivritti, abhyásavichched, ácharatyág.
- DIS-ŪSE', *n.* cessation of use—*Be-istí málí, be-rabí, be-ravái, be-mashqí*—Ayyavahár, DIS-Ū'GAPE, *n.* cessation of custom—*Be-istí málí, be-mashqí, be-rabí*—Anabhyás, vyavaháranivritti, ácharatyág, abhyásavichched.
- DIS-VÁL'UE, *n.* (L. *dis, val'eo*) to set a low price upon, to disesteem; *n.* disesteem, disregard—*Kam qímat k., 'e-yadr k.; n. be-qulrí, be-waqrí*—Thorá mol lagáná, halka wá laghu jánná, anádar *k.; n. anádar, apratishthá.*
- DIS-VÁL-U-Á'TION, *n.* disesteem, disgrace—*Be-qadrí, be-waqrí, zillat, fazíhat, rusúá*—Anádar, apratishthá, amaryádá, apamán.
- DIS-VÓÜCH', *v.* (L. *dis, voco*) to destroy the credit of, to contradict—*Be-s'tibár k., bad-nám k., be-fímád k., radá k., khiláf kuhná*—Sákh bigárná, kátná, khandan *k., viruddh kahná.*
- DIS-WONT', *v.* (L. *dis, S. wanian*) to deprive of wonted usage—*Raváij-i-má'múlí se khárij k., hamesha ke dastúr se mahríim k.*—Sarvadá ke vyavahár se alag wá ruhít *k.*
- DIS-WORSHIP, *n.* (L. *dis, S. weorthscipe*) cause of disgrace—*Zíllat yá juzíhat ká sabab*—Apamán ká káray. [nálaⁿ; *v. khái yá nála banánáⁿ.*
- DITCH', *n.* (S. *dic*) a trench cut in the ground, a moat; *v.* to make a ditch—*Khái, DITCH'ER, n.* one who digs ditches—*Khái khodne wⁿ, loniyáⁿ, noniyáⁿ, dhányarⁿ.*
- DITHE-ISM, *n.* (Gr. *dis, theos*) the doctrine of two Gods—*Do Khudá máne ká mat*—*Do Ís'war máne ká mat, dwís'waravád.* [ne *w., dwís'waravádi.*
- DITHE-IST, *n.* one who believes in two Gods—*Do Khudá máne w., Do Ís'war máne.*
- DITHE-IST'IC, DITHE-IST'IC-AL, *a.* pertaining to ditheism—*Do Khudá máne ke mat ke mutá'alliq*—*Do Ís'war máne ke mat ká sambandhí, dwís'waravádavishayak.*
- DITHY-RÁMB, DITHY-RÁMB'IC, *n.* (Gr. *dithurambos*) a hymn in honour of Bacchus—*Bákus nám devatá ká bhujanⁿ.* [unmatta, unmádavan, utsav, vyagra.
- DITHY-RÁMB'IC, *a.* wild, enthusiastic—*Be-qulí, be-rabí, mutwíláⁿ, sar-garm*—Prachandí,
- DITTA-NY, *n.* (Gr. *diktamos*) a plant—*Ek bháint ká paudhⁿ.*
- DITTO, *ad.* (L. *dictum*) as said, the same—*Mashúr, ázan*—Púrvokt, tathá, wahi.
- DITTY', *n.* (L. *dictum*?) a poem; a song—*Gáne ke qábil mukhtasar sh'ir yá gazal, gíth, árood*—*Gáne ke yogya kávyabandh, gán.* [bajáne ke yogya.
- DITTIED, *a.* sung, adapted to music—*Gáyá gayáⁿ, gáye jáne ke qábil, báje ke láiq*—*Gáne*
- DI-U-RÉTIC, *a.* (Gr. *dia, ouron*) promoting urine; *n.* a medicine that promotes urine—*Mudírr, idrár-áwar, mutááⁿ; n. mutáá-dawá, mudírr dawá, idrár-áwar dawá*—Mútravardhak, mútrópádak; *n. mútravardhak aushadh.*
- DI-URNAL, *a.* (L. *die*) relating to the day; *n.* a day book, a journal—*Yáumí, rozína; n. roz-námcha, roz-náma*—Áhnik, dáivasik, prátayahik, dín ká; *n. ghatánádi ke likhne ki bahí, pratidin ká samácharapatra, ek ek dín ke krayavikray ki bahí.*
- DI-URNAL-IST, *n.* one who writes a journal—*Roz-námcha-navis, roz-náma-navis*—Daini-kapustakakartá, prati dín ká samácharapatra likhne *w.* [dín dín.
- DI-URNAL-ITY, *ad.* daily, every day—*Roz-roz, har roz*—Pratidin, pratyah, pratidivas,
- DI-U-TURNAL, *a.* lasting, of long continuance—*Páe-dár, der-pá*—Chirasthayí, chira-kálík, bahukálásthayi.
- DI-U-TURN-ITY, *n.* length of duration—*Páe-dári, der-pái*—Chirasthayitwa, chira-kálíkatá.
- DI-VÁN', *n.* (Ar.) the grand council of Turkey, a hall—*Diván, diván-khána, diván-i-'ámm*—Turk des *ki rájasabha, mahásabha.*
- DI-VÁR'I-CATE, *v.* (L. *di, varico*) to divide into two, to open, to stride—*Do-shúkha k. yá h., do hise k. yá h., do shúkha ke taur par phárná yá phatná*—Dwísákhárup *k. wá h., do tuk k. wá h., do khand k., dwísákhárup phárná wá phatná, bilgáná wá bilagná.*
- DI-VÁR'I-CATION, *n.* partition, division—*Do hise k., taqsim, judái*—Dwidhakaran, dwikhandikaran, vibhinnatá, bhág.
- DIVE, *v.* (S. *duftán*) to sink under water, to go deep, to penetrate—*Gota lagáná yá márná, garq h., dúbná*—Dubki márná, búrná, burki márná, magna *h., dhasná wá dhasná, paithná.* [wá burki márne *w.*
- DIVER, *n.* one who dives—*Gota-zan, gota márne w., gota-khor*—Burá, dúbíyá, dubki
- DI-VÉL', *v.* (L. *di, vello*) to pull asunder—*Khíinch lenáⁿ, khíinch-kar alag kⁿ.*
- DI-VÚL'SION, *n.* the act of pulling asunder—*Khíincháwⁿ.*
- DI-VÚL'SIVE, *a.* having power to pull asunder—*Khíinch lené wⁿ.*
- DI-VÉRGE', *v.* (L. *di, vergo*) to tend various ways from one point—*Ek nok se níkal-kar muntashar h., paráganda h.*—*Ek vindu se nikalkar chhítarná phailná pasarná wá phútná.*
- DI-VÉR'GENCE, DI-YÉR'GEN-CY, *n.* tendency to various parts from one point—*Ek nok se níkal-kar phailáo yá intishár*—*Ek kendra wá vindu se nikalkar chhitraw wá phailáw.*
- DIVÉR'GENT, *a.* tending to various parts from one point—*Ek nok se níkal-kar phailne*

yá muntashar hone w.—Ek kendra wá vindu se nikalkar chhitarne wá phailne w.
DI-VERT¹, *v.* (L. *dē, verto*) to turn aside, to amuse, to entertain, to exhilarate—*Mun-*
harif k., pherná^h, khush k., bahláná^b, mahzúz k.—Mor d., phiráná, tushť k., rijháná,
ramaná, anandit k.

DI-VERS, *a.* several, sundry, more than one—*Kaí^h, koi koi^h, kai c^h.*

DI-VERSE, *a.* different, unlike, various—*Mutafarriq, mukhtalif, rang-ba-rang, gún-á-gún,*
anvā^á—Bhinna, vibhinna, nyára, asadris, asan, asmán, atulya, n' nárúp, nánáprakár,
nánávidh.

DI-VÉR-SI-FY, *v.* to make different, to vary—*Tafriq k., tarāh-ba-tarah k., gún-á-gún k.,*
rang-á-rang k., tabdil k.—Vibhinna k., prakárantar k., bhinnarúp k., nánarúp k.,
chitravichitra k., nánávidh k., rūpabháv ádi ká parivartan k.

DI-VÉR-SI-FI-CÁ-TION, *n.* variation, change—*Tagaiyar, tabaddul, tabdil*—Vibhinnatá,
vaichitrya, nánáprakáarakarān, nánarūpakarān, parivartan.

DI-VÉR-SION, *n.* a turning aside, sport, play—*Inhiráf, ek taraf se dúsrí taraf ko phiráv,*
tafarriq, dil-lagi, tamashá, bikhá^h, khel^h—Kisi márg se muáw wá phiráv, vinod^á vi-
har, vilás, kautuk, lilá, kriprá.

DI-VÉR-SI-TY *n.* difference, variety—*Tafácut, farq, ikhtiláf, gún-á-gúní, rang-ba-rangí,*
anvā^á tarah, nau¹—Bhed, bhinnatí, vichitratá, vaichitrya, bhedábbhed.

DI-VERSE-LY, *ad.* in different ways, variously—*Julá-gána, farq se, mutafarriq taur se,*
anvā^á tarah se, rang-ba-rangí se—Nánáprakár se, bhinnaprakár se, nánarúp se.

DI-VÉR-TER, *n.* one that diverts—*Munharif k. w., pherne w.^b, bahláne w.^b, khush k. w.*—
Morne w., kisi márg se mor d. w., rijháne w., ramáne w. [k., anandit k.

DI-VÉR-TISE, *v.* to please, to exhilarate—*Khush k., bahláná^h, mahzúz k.*—Rijháná, tushť

DI-VÉR-TISE-MENT, *n.* pleasure, delight—*Hazz, khushi*—Ánand, vinod, vilás.

DI-VÉR-TIVE, *a.* amusing, exhilarating—*Dil-chasp, khush k. w.*—Manorahák, ramaník,

DI-VÉST¹, *v.* (L. *dē, vestis*) to strip—*Utárná^b, nangá k.^b* [Ánandakári, praharshak.

DI-VÉST-URE, *n.* the act of putting off or stripping—*Utárná^b, nangá k.^b*

DI-VÍDE¹, *v.* (L. *divido*) to part, to separate, to sunder, to deal out—*Hissa k., 'alá-*
hida k. yá h., phatná^b, do hisse k., taqsim k., hisse lagáná—Bhág k., anś k., algána,
alag k. wá h., prithak k. wá h., bilgána, do tük h., do khand k. wá h., phútná, bántná.

DI-VÍD'A-BLE, *a.* that may be divided—*Munqasim hone ke qábil*—Vibhájya, vibhedyá,
bánte jáne ke yogya. [alag.

DI-VÍD'ED-LY, *ad.* separately—*Julá-gána, 'aláhidána, 'aláhidagi se*—Prithak rūp se, alag

DI-VÍ-DEND, *n.* a share, a part allotted in a division, a number to be divided—*Hissa,*
bakhrá, maqsum—Bhág, anś, bhájya. [jak.

DI-VÍD'ER, *n.* one that divides—*Qásim, maqsum*—*alai-hi*—Vibhágakalpak, bhedak, bhá-

DI-VÍD'ING, *n.* separation—*Judái*—Algáw. [krit, vibhakt, bántá gayá.

DI-VÍD'U-AL, *a.* shared, participated—*Munqasim, taqsim yá hissá kiya gayá*—Anśi-

DI-VÍ'S-I-BLE, *a.* that may be divided—*Munqasim hone ke qábil, qábil-i-taqsim, taqsim-*
pazir—Bhájya, vibhájya, anśaniy.

DI-VÍ'S-I-BÍL'I-TY, *n.* the state or quality of being divisible—*Qábiliyat-i-taqsim, munqasim*
hone ki qábiliyat, taqsim paziri—Vibhájyati, anśaniyatwa, sávyavatwa.

DI-VÍ'S-I-BLE-NESS, *n.* quality of being divisible—*Taqsim-paziri*—Anśaniyatá, vibhájyatá.

DI-VÍ'SION, *n.* the act of dividing, that which divides, the part separated, disunion—
Taqsim, qismat, parda, hissá, bakhrá, farq, ikhtiláf, bigá^h, an-danáv^b, be-mel—
Vichchhed, khandan, prithakkarān, bhájan, vibhág, ot, bhág, khand, anś, viyog,
visañyog, anmel.

DI-VÍ-SIVE, *a.* creating division or discord—*Ikhtiláf yá fasád bar-pá k. w.*—Viyogot-
pádak, vichchhedak, anmel anbanáv wá tañtí utpanna k. w.

DI-VÍ-GOR, *n.* a number that divides—*Maqsum-alai-hi, qásim*—Viyojak, hárak, auka-
hárak, har, hár, bhájak.

DI-VÍNE¹, *a.* (L. *divus*) pertaining to God. godlike, heavenly; *n.* a minister of the
gospel, a clergyman, a theologian; *v.* to foretell, to presage, to conjecture—*Rabbáni,*
Iláhi, Rahmáni, bihišti; *n.* *Injil ká sikháne w., Injil-i-dán, murshid, pádri, ahl-i-*
'ilm-i-iláhi, ahl-i-fiqh, ahl-i-'ilm-i-marífat; *v.* *pesh-goí k., fál kahná, fál-bandí k.,*
qáb-dáni k., sochná^b, qiyás k.—Íswariy, Íswaratulya, Íswaramúrti, devarúpi, swar-
gíy; *n.* Ísáidharmopadesák, dharmádhyápak, purohit, śrotriya, śrutádhyayanásamp-
anna; *v.* bhavishyat kahná, ágam kahná wá bhákhná, pahle se kahná wá súchaná k.,
atkal k., anumán k., tárná.

DI-VÍ-NÁ-TION, *n.* the act of divining—*Fál-goí, pesh-goí, raml, kihínat, 'ilm-i-gaib*—
Bhavishyat kathan, bhavishyadanuman, śubhásubhakathan, púrvalakshanaparíkshá,
bhavishyatsúchan, saf' inaparíksan.

DI-VÍ-NÁ-TOA, *n.* one who professes divination—*Fál-go, pesh-go, gáib-dán, rammál,*
shugúniyá—Bhavishyadvaktá, bhávikathak, ágam kahne w., sakunaparíksak.

DI-VÍN'A-TO-RY, *a.* professing divination—*Fál-goí k. w., pesh-goí k. w.*—Bhavidarsák,
bhavishyatsúchak.

- DI-VINE'LY, *ad.* by the agency or influence of God, in a divine manner, excellently—*Ilāhi tāsir yā qudrat se, Rabbāni tāriq se, nihāyat khūbi se*—Īswari prabhāv wā śakti se, Īswari prakār se, ati uttam rūp se.
- DI-VINE'NESS, *n.* participation of the divine nature, supreme excellence—*Khudāi, ilāhiyat, nihāyat khūbi*—Īswaratwa, bhagavattwa, ati uttamātā.
- DI-VIN'ER, *n.* one who professes divination—*Fāl go, pesh-go, kāhin, rammāl*—Bhavishyatsūchak, bhavishyadvaktā, śakunaparikshak, āgamblākhī, anumān k. w., atkal k. w.
- DI-VIN'ITY, *n.* the state of being divine, the nature or essence of God, the Deity, a false god, a celestial being, the science of divine things, theology—*Ilāhiyat, khudāi, khudāi, devatā, bhikshī jo khudā se ghat-kar magur insān se bayh-kar hotā hai, 'ilm-i-ilāhi, 'ilm-i-ma'rifat, 'ilm-i-tasawwuf, jīgh*—Īswaratwa, bhagavattwa, Īswar, bhagawān, devatā, dev, devi, swargiy vyakti jo Īswar se ghatkar purāntu manushya se barhkar hotā hai, paramārthavidyā, Īswaravishayakavidyā, śrutividyā, pāramārthikavidyā.
- DI-VORCE, (*L. di, verto*) to dissolve the marriage contract, to separate; *n.* the legal separation of husband and wife—*Katkhudāi ke 'aqd se āzād k., talāq d., judā yā 'alāhida k.; n. āin ke rū se jurū o khasam ki-judāi, āin ke rū se katkhudāi ke 'aqd se khalāsi yā āzādī, talāq*—Dharmānusār vivāhasambandh toṛnā, vivāhabandhan se mukṭ k., dharmānusār apni strī ko tyāg d. wā apne pati ko chhor d., alag k., prithak k.; *n.* dharmānusār vivāhasambandhamukti, vivāhasambandhamochan, dāmpatyamukti.
- DI-VORCEMENT, *n.* dissolution of marriage—*Katkhudāi ke 'aqd se āzādagi yā khalāsi, byāh ke 'aqd kī tūtnā, jurū o khasam ki-judāi, talāq*—Dāmpatyamukti, vivāhasambandhamochan, dharmānusār strī purush kā viyog.
- DI-VOR'CER, *n.* one that divorces—*Katkhudāi ke 'aqd se āzād k. w., āin ke rū se jurū o khasam ko judā k. w.*—Vivāhasambandhabhedak, strī purush kā vichchhed wā viyog karāne w., dharmānusār strī purush ko prithak k. w.
- DI-VOR'CIVE, *a.* having power to divorce—*Katkhudāi ke 'aqd se khalāsi k. w., āin ke rū se jurū o khasam ko judā k. w.*—Dharmānusār strī purush ko prithak karne ko samāthi.
- DI-VULGE', *v.* (*L. di, vulgus*) to make public, to make known, to proclaim—*'Ayān k., fāsh k., 'alāniya k., barmulā k., ifshā k., zāhir k.*—Vidit k., prakāś k., prakāt wā pragāt k., prachār k., sab se kah d.
- DI-VUL'GATE, *v.* to publish; *a.* published—*Zāhir k., 'alāniya k., 'ayān k.; a. 'alāniya, 'ayān, mushṭahar, āshkārā kīyā gayā, manshūr, fāsh*—Vidit k., prakāt k., prachār k.; *a.* prakāt, prakāśit. [praktikāran.]
- DI-VUL-GATION, *n.* the act of publishing—*Izhār, ishtihār, 'ilān, intishār*—Prakāśan.
- DI-VUL'GER, *n.* one who divulges—*Mushṭahar, zāhir k. w., 'alāniya yā 'ayān k. w.*—Prakāśak, prakāt k. w.
- DI-VUL'SION. See under DIVUL.
- DIZ'EN, *di'zn, v.* to dress, to deck—*Arāsta k., zeb-o-zinat d.*—Banāw k., singār k.
- DIZ'ZY, *a.* (*S. dīsi*) giddy, thoughtless, whirling; *v.* to make giddy—*Sar-gardān, madhosh, be-khabar, gardān, ghumtā*; *v. sar-gardān k.*—Bhramari, ghūrṇarogī, bhramī, sir ghumtā, chakelaundhā, ghūrṇayamān, pramādi; *v.* sir ghumanā.
- DIZ'ZARD, DIZ'ARD, *n.* a blockhead—*Ahnag, ullū*.—Mūrḥ, jar.
- DIZ'ZINESS, *n.* giddiness, vertigo—*Daurān-i-sar, sudā, doār yā dauwār*—Ghumrī, ghumtā, tāwandh, ghūrṇī, bhramar, bhramār.
- DÓ, *v.* (*S. don*) to practise, to perform, to execute, to exert to transact, to finish, to answer the purpose; *p. t.* DID, *p. p.* DÖNE—*'Amal meñ lānā, ba-jā lānā, adā k., ko-shish k., zor mārṇā, anjām k., tamām k., ākhir k., kufī h., kifāyat k.*—Karnā, banānā, rachānā, cheshṭā k., sādhanā, sampanna k., siddh k., purā h., honā, banā, yatshesht h.
- DÓER, *n.* one who does, an agent—*Fā'il, kunandu, 'amil*—Karne w., kartā, karanhār, kārak. [Kām, kartūt, kriyā, vyāpār.]
- DÓINGS, *n. pl.* things done, transactions—*Af'āl, harakāt, kindār, kār, mu'āmalāt*—DÓAT. See DOTE. [śikshanīy.]
- DÓC'ILE, *a.* (*L. docere*) teachable—*Tarbiyat-pazīr, islāh-pazīr*—Śikhanhār, śikshāśīl.
- DÓC'IBLE, *a.* easily taught, tractable—*Tarbiyat-pazīr, āsān se sikhāye jāne ke qābil, sadhne ke lāiq*—Anāyas se sikhāye jāne ke yogya, śikshanīy, śiksha, vaśag, vaśya, vaśyātṇā, vaś meñ āne ke yogya.
- DÓC'IBLE-NESS, *n.* readiness to learn—*Tarbiyat-pazīrī, sikhne kī tez-zihni*—Śikshāśīl-twa, sikhne kī chapal buddhi. [pīyatwa.]
- DO-CTIL'ITY, *n.* aptness to be taught—*Islāh-pazīrī, tarbiyat-pazīrī, sadhāwā*.—Śiksha.
- DÓCK, *n.* (*S. docce*) a plant—*Ek bhāht kā paudhā yā peṛ*.
- DÓCK, *n.* (*G. dok*) a place for building or laying up ships—*Jahāzōn ke banāne yā marumat karne kī jagah*—Guddī, naukāvasthān, naukādhār, naukāgār, naukā banāne wā sudhārne kā sthān.
- DÓCK'YARD, *n.* a place where ships are built and naval stores reposit—*Jahāz ke ba-*

nāne aur bahri jins rakhe ki jagah—Naukānirmāpasthān, nāvika bhāṇḍāgār.

DÖCK, *v.* (W. *toclaw*) to cut off, to cut short; *n.* the stump of a tail—*Kāmā^h, chhoṭā k^h, lundā k^h; n. kati pūnch^h, bāhri pūnch^h.*

DÖCK'ET, *n.* a label or direction on goods, a list of cases in court; *v.* to mark with titles, to mark the contents of a paper on the back—*Nishān o pātē kā ruq'ū jo asbāh par bāndh dete haiṅ, 'adālat meṅ muqaddamōṅ ki fihrist; v. chitṭi: ki pushṭ par kḥu^h lāsa likhnā, aṣṭ aṣṭ bāteṅ pushṭ par likh d.*—Sāmāgrī ke upar kā aṅkāpatra, kachahri meṅ vivādōṅ kā nūnāvālipatra; *v.* kisi patra ke āśay kā saṅgrah uski pīṭh par likhnā, mukhya mukhya bātāiṅ pīṭh par likh d.

DÖCTOR, *n.* (L. *doctum*) a title in divinity physic law &c., a physician, a learned man—*Piṅh tibb āṅ waḡairā kū ek khitāb, tabīb, hakim, faqih, mauḷavī, mu'allim, 'allāma*—Paramārthavidyā vaidyakaśāstra dharmasāstra ādī kī ek padāvī, vaidya, chikitsak, paṇḍit, āchārya.

DÖCTOR-AL, *a.* relating to the degree of doctor—*Piṅh tibb āṅ waḡairā ke mu'allim ke khitāb ke muta'alliq, mu'allim yā 'allāma ke khitāb se nisbat-dār*—Āchāryapada sambandhī, vaidyapada viśayak.

DÖCTOR-AL-LY, *ad.* in the manner of a doctor—*Mu'allim ke taur par, faqih tabīb 'ālim yā 'allāma ke tariq par*—Āchārya kī riti se, paṇḍit kī riti se, āchāryavat, paṇḍitavat, vaidyavat.

DÖCTOR-ATE, *n.* the degree of a doctor; *v.* to confer the degree of doctor—*Mu'allim tabīb hakim faqih yā 'allāma kā khitāb; v. mu'allim tabīb faqih yā 'allāma kā khitāb d.*—Āchārya paṇḍit wā vaidya kī padāvī; *v.* āchārya paṇḍit wā vaidya kī padāvī d.

DÖCTOR-ESS, *n.* a female physician—*Baidin^h.* [paṇḍit ke sadriś, paṇḍitavat.

DÖCTOR-LY, *a.* like a learned man—*'Ālim ke mānind, fāzil sā*—Āchārya ke sadriś,

DÖCTOR-SHIP, *n.* the rank of a doctor—*Mu'allim, mauḷaviyāt, mullāi, hakimi, tabībī*—Āchāryatā, āchāryapad, paṇḍitapad, vaidyapad.

DÖCTRINE, *n.* what is taught, a principle of belief, a truth of the gospel, instruction—*Jo sikhlayā jātā hai^h, 'ilm, mazhab kī aṣṭ bāt, maslak, mazhab, Injil kī bāt, ta'lim*—Jo sikhāyā jātā hai, vidyā, mat, tattwa, Isāi dharm kā tattwa, śikshā, upadeś.

DÖCTRINAL, *a.* containing doctrine, pertaining to the act of teaching; *n.* something that is part of doctrine—*Muslak-mansūb, ta'lim āmez, ta'limi; n. koi chiz jo mazhab kī aṣṭ bāt kā hissa ho, maslak yā ta'lim kā hissa*—Tattwopadeśak, tattwopadeśī, tattwaśikshak, śikshāviśayak; *n.* dharmopadeś kā avayav, matkā avayav, śikshāvayav.

DÖCTRINAL-LY, *ad.* in the form of doctrine—*Muslak yā ta'lim ke taur par*—Dharmopadeś ke rūp se, tattwopadeś ke rūp se śikshārūp.

DÖCTUMENT, *n.* precept, instruction, a written evidence; *v.* to instruct, to direct, to furnish with documents—*Nasihāt, paṇḍ, hudiyyāt, nariṣhta dalil, sanad, dast-āwez; v. ta'lim k., sikhānā k., hidāyat k., sanad yā dast-āwez d.*—Upadeś, śikshā, ādesālīpī, lekhyapramāṇ; *v.* śikshā k. wā d., upadeś d., lekhyapramāṇ d.

DÖCTUMENTAL, *a.* belonging to instruction—*Hidāyat nasihāt ta'lim yā dast-āwez ke muta'alliq, ta'limi, dast-āwezi*—Āde-avisishṭ, upadesasambandhī, lekhyapramāṇaviśayak.

DÖCTUMENTARY, *a.* pertaining to documents—*Dast-āwezi, sanadī*—Lekhyapramāṇapada.

DÖD'DER, *n.* (Ger. *dotter*) a plant—*Bel kī ek qism, akās-bel^h*—Latāvriksha viśesh.

DÖD'DERED, *a.* overgrown with dodder—*Ek qism kī bel se bharrā huā, akās-bel se bharrā huā^h*—Viśesh latāvriksha se bharrā huā.

DÖD'ECA-GON, *n.* (Gr. *dodeka, gonía*) a figure of twelve equal sides—*Ek shakl jiske bārah barābar zill hoṅ, shakt-i-dwāzdah azlū*—Dwādaśāstra, dwādaśakon.

DÖDGE, *v.* (*dog*) to use craft, to shift place, to play fast and loose—*Fereb k., kaniyā-nā^h, jagah tabdil k., dagā d.*—Thaḡnā, pravañchanī k., dhokhā d., katrinā, sthān ko hatāt ohloṅkar anyatra jānā, bharrā wā jhānsā d.

DÖD'GER, *n.* one who dodges—*Fereb k. w., kaniyāne w^h, jagah tabdil k. w., dagā d. w., jhānsē-bāz*—Thaḡ, pravañchak, katīāne w, jhānsā d. w., bharrā d. w., kapātī.

DÖD'GER-Y, *n.* trick—*Fereb, jhānsā^h*—Chhal, dhokhā.

DÖD'KIN, *n.* (D. *duit*) a little doit—*Ek chhotā sikka*—Ek chhotā mudrā.

DÖD'MAN, *n.* a crustaceous fish—*Ek bhānt kī machhli jiske kachkarā hotā hai^h.*

DÖD'DO, *n.* a large bird—*Ek bhānt kī bari chiriyā^h.*

DÖE, *n.* (S. *da*) the female of a buck—*Harni^h, mrigi^h.*

DÖFF, *v.* (*do, off*) to put off, to strip—*Tāl rakhnā^h, uṭhā-rakhnā^h, ber k^h, dūr k^h, utār-d^h, utār-lenā^h, nangū k^h.*

DÖG, *n.* (Ger. *dogge*) a domestic animal; *v.* to follow as a dog—*Kuttā^h, kūkar^h; v. kutte sā pichehe lagnā^h, kūkar kī nāṅ pichehe-pichehe jānā^h.*

DÖG'GED, *a.* sullen, sour, morose—*Sag-sirat, sag-īnat, turah-rū, bād-kho, durusht, karakht*—Karkasabhāv, kitkīṭiyā, chirchirā, chirchirahā, machlā, magrā, rūkha.

DÖG'GED-LY, *ad.* sullenly, sourly, morosely—*Tursh-rū se, karakhtigi se, durushti se—*

Karkasatápúrvak, kiṭkiṭiyápan se, chirchiráhat se, rukhá se.

DÖG'GEO-NESS, *n.* sullēness, moroseness — *Tursh-rú, karakh-tagi, bad-khoi, bad-mizúji, durushtí* — Karkasatá, karkasáya, kiṭkiṭiyápan, rukhá, chirchiráhat, chirchirápan, machilá, magrái.

DÖG'GER-ET, *a.* loose, irregular, vile, mean; *n.* a loose irregular kind of verse — *Be-qaid, be-qá'ida, púch, jagír*; *n.* *zaṭal-qáfiya, kharúb o be-wazn bahr ki ek qism, shikasta-bahr* — *Sithil, niyamarahit, aniyam, kutsit, adham*; *n.* *kukavita, mandakavita, nicha-kavita*. [chirchirá, aṣil, kuṣil, paṣuvat.

DÖG'GISH, *a.* churlish, brutal — *Durusht, karakht, bad-kho, baháim-khaslat* — Karkas, DÖG'BRI-ER, *n.* the brier that bears the hip — *Jawá-phúl, sadá-guláb* — Javápushp, kantakagulma.

DÖG'GHEAP, *a.* cheap as dogs' meat — *Kutte ke gosht ki mánind sastá, niháyat sastá, milti ke mol* — Kúkar ke máns ke tulya sastá, bahut sastá.

DÖG'DAYS, *n. pl.* the days in which the dogstar rises and sets with the sun — *We din jinmeñ suhai yá shi'ra-l'abur ástáb ke sáth tulí yá gurúr hotá hai* — We din jinmeñ kukkurasañjñatárá súrya ke sáth udit wá ast hotá hai, kukurasañjñá din.

DÖG'FIGHT, *n.* a battle between dogs — *Kuttoñ ki laráí*.

DÖG'KEEP-ER, *n.* one who takes care of dogs — *Kuttoñ ká rakhwál*. [hángar.

DÖG'FISH, *n.* a species of shark — *Ek qism ká nahang yá nihang* — Ek prakár ká gráh wá

DÖG'FLY, *n.* a voracious biting fly — *Ek bari makkhá jo kútti hai*.

DÖG'HEART-ED, *a.* cruel, pitiless, malicious — *Sag-dil, sang-dil, be-rahm, be-dard, kina-war, bad-khwáh* — Kukkuraḥriday, káthor, nirdayí, karuṇáralit, karuṇásūnya, drohi, atidweshí.

DÖG'HOLE, *n.* a mean habitation — *Kuttoñ ke rahne ke qábil jagah, niháyat burá makán* — Kukkurgartta, śwavivar, atikutsit vāsasthán, adhamasthán.

DÖG'KEN-NEL, *n.* a house for dogs — *Kuttoñ ke rakhne ke liye ghar yá jhoprá*, *lazi-khá-na* — Kukkuraláy, kukkuragrih.

DÖG'LEECH, *n.* a dog-doctor — *Tabib jo kuttoñ ká mu'álaja kartá hai* — Kukkura vaidya, vaidya jo kuttoñ ká chikitsá kartá hai.

DÖG'MAD, *a.* mad as a dog — *Kutte sá págal*, *kutte sarikhá págal*.

DÖG'ROSE, *n.* the flower of the hip — *Sadá guláb* — Javápushp, jawáphúl.

DÖG'SEARS, *n. pl.* the corners of leaves of books folded down — *Kitábón ke waraqón ke kone jo muṛe hoñ* — Pustakapatroñ ke kone jo muṛe hoñ.

DÖG'SICK, *a.* sick as a dog — *Kutte ke mánind lámár* — Kúkar ke sadris rogí.

DÖG'SKIN, *a.* made of the skin of a dog — *Kutte ki khál ká baná huá*.

DÖG'SLEEP, *n.* pretended sleep — *Sag-khwábi* — Kúkarinid, kukurnid.

DÖG'SMEAT, *n.* refuse, offal, vile stuff — *Jíháb, fuzla, ákhor, kharúb chhutá huá kháná* — Uchchhishtánna, bhojan se chhutá anna, kukkuramáns, kukkuráhar, kutsitabhojan.

DÖG'STAR, *n.* the star Sirius — *Shi'ra-l'abur, shi'ra-l-yamáni, suhai* — Kukkuratárá.

DÖG'TROT, *n.* agentle trot like that of a dog — *Kutte ká chál*, *kúkar-chál*.

DÖG'TEETH, *n.* the teeth next the grinders — *Dárhoñ yá dárhoñ ke nazdik ke dánt* — Dárhoñ wá dárhoñ ke níkaṭ ke dánt. [rúchár, kuvyavahár.

DÖG'TRICK, *n.* an ill turn, surly treatment — *Buri harakat, bad-sulúki* — Kucheshṭá, dú-

DÖG'WEAR-Y, *n.* excessively weary — *Bahut hí thaká huá*.

DÖGE, *n.* (It.) formerly the title of the chief magistrate of Venice and Genoa — *Sábib meñ Venis aur Jenó shahroñ ke bare hákim ká laqab* — Púrvakál meñ Venis aur Jenó nagroñ ke pādhanádhyaṭṭh ki padavi.

DÖG'MA, *n.* (Gr.) an established principle, a settled opinion, a doctrinal notion — *Qá'ida, qánún, math, tulím* — Múlatattwa, tattwavákyá, tattwa, niyam, vyavasthá, nirdes, ádes.

DÖG'MATIC, DÖG-MAT'ICAL, *a.* authoritative, positive, magisterial, arrogant — *Bar-wajh-i-hákim, bá-hukumat, sanadí, khud-hukmí, khud-ráe, yaqini, hákimána, hákimí, muta-kábir* — Śāsanānūrūp, prāmāṇik, ádesak, nirdesak, swamatābhimānī, swamatāvalambī, niṣchayārthī, driṭh, prabhuwat, ahaṅkāri, garvit.

DÖG-MAT'ICAL-LY, *ad.* positively, arrogantly — *Yaqinan, yaqini taur se, gurúr se, takabbur se* — Ádesak prakár se, driṭh niṣchay se, driṭhokti se, matābhimán se, ahaṅkár se, garv se.

DÖG-MAT'ICAL-NESS, *n.* the quality of being dogmatical — *Khud-numái, khud-rái, yaqini súrat* — Ádesakata, swamatābhimānitwa, swamatāvalambitwa, niṣchayārthatwa.

DÖG-MATISM, *n.* positiveness in opinion — *Khud-rái, apní ráe par tayaggun* — Swamatāvalamban, swamatābhimán, driṭhokti.

DÖG-MATIST, *n.* a positive asserter — *Khud-ráe, apní ráe istihkám se sikháne v., wah shakhs jo apne mat ke sikháne par mustahkam ho* — Swamatāwādi, swamatābhimānī.

DÖG-MATIZE, *v.* to assert positively — *Yaqinan bayán k., hákimána taur se kahná, apní ráe istihkám aur takabbur se sikhána* — Swamatavád k., driṭhokti se apná mat sāns-thāpan k.

DÖG-MATIZER, *n.* one who dogmatizes — *Khud-ráe, apní ráe istihkám aur takabbur se*

- sikkāne* *w.* — Swamatavādī, swamatābhimānī, apnā mat drīṭhokti se saṁsthāpan k. w.
DŌĪLY, *n.* a species of woollen stuff — *Ek qism kā pashmī kapṭā* — Ek prakār kā ūnī kapṭā. [chhotā mudrā.]
- DŌĪT**, *n.* (D. *duīt*) a small piece of money — *Ek qism kā chhotā sikkā* — Ek prakār kā
- DŌLE**, *v.* (S. *dolan*) to deal to distribute; *n.* the act of dealing, any thing dealt out, a portion, charity — *Taqsim k. hissa k.*; *n.* *taqsim*, jo chiz taqsim karke di jāy, *hissa*, *baḥkrā*, *ḥairāt* — Bāṭṭnā, bhāg karke d.; *n.* baṭṭai, vibhāg, aṁś, bhāg, dān, dāna-dharm.
- DŌLE**, *n.* (L. *doleo*) grief, sorrow — *Afsos, ranj* — Śok, dukh.
- DŌLE'FUL**, *a.* sorrowful, dismal — *Ranjida, afsurda, malūl, dil-gir, gam-nāk, gam-angez, haul-nāk* — Śokāt, śoki, udās, dukhī, śokajanak, dārun, khedajanak.
- DŌLE'FUL-LY**, *ad.* sorrowfully, dismally — *Ranj se, afsos se, afsurdaḡi se, gam nāki se, mātām-angez se, haul-nāki se* — Śok se, dukh se, udāsi se, dārunatā se, khedajanakā-twapirvak. [dukhī, udāsi, dārunatā.]
- DŌLE'FUL-NESS**, *n.* sorrow, melancholy, dismalness — *Ranj, afsos, gam, haul nāki* — Śok,
- DŌLE'SOME**, *a.* melancholy, gloomy — *Afsurda, gam-gin, ranjida, gam-nāk, mātām-angez, haul-nāk, dhumlā*; *v.* — Śokāt, dukhī, udās, ghor, dārun.
- DŌLE'SOME-NESS**, *n.* gloom, melancholy — *Dhumlāi^h, tārīkī, ranj, afsos* — Dhundh, dhuṇ-dhlāi, śok, udāsi, dukh. [dukhī.]
- DŌ'LOUR**, *n.* grief, lamentation, pain — *Gam, andoh, afsos, malūl* — Śok, vilāp, udāsi,
- DŌL-O-RIF'ER-OUS**, *a.* producing pain — *Taklif rasān, gam-rasān, afsos-angez, ranj-āvar* — Vyathākar, dukhajanak. [taklif aih — Śokajanak, pīrkar vyathākar.]
- DŌL-O-RIF'IC**, *a.* causing grief or pain — *Gam-rasān, gam-angez, ranj-āvar, taklif-rasān*,
- DŌL'O-ROUS**, *a.* sorrowful, dismal, painful — *Gam-rasān, ranj-āvar, mātām-angez, haul-nāk, dard-angez, pur-dard* — Śokānwit, śokāt, śokamay, dārun, ghor, dukhāmāy, pīrāmāy. [Śok se, pīrā se, dukh se, khed se.]
- DŌL'O ROUS-LY**, *ad.* sorrowfully, mournfully — *Afsurdaḡi se, malāl se, ranj se, afsos se* —
- DŌLL**, *n.* (*idol*?) a child's puppet or baby — *Gurīgā^h, putlī^h*. [mudrā.]
- DŌL'TAR**, *n.* (Ger *thaler*) a silver coin — *Ek qism kā simi sikkā* — Ek prakār kā rūpya-
- DŌL'PHIN**, *n.* (Gr. *delphin*) a fish — *Ek qism kī samundarī machhli* — Ek prakār kī samudrī machhli.
- DŌLT**, *n.* (S. *ḍol*) a heavy stupid fellow — *Ahmaq, kaudan, qārdī^h* — Mūrḥ, jar, mūrkh.
- DŌLT'ISH**, *a.* stupid dull — *Kānd, ahmaq, kaudan, kund-zih* — Mūrḥ, jarabuddhī, maan-damati. [rhatā.]
- DŌLT'ISH-NESS**, *n.* stupidity — *Kund-zihnī, hamāqat, be-wuqūfī* — Jaratā, mūrkhata, mū-
- DO-MĀIN'**, *n.* (L. *dominus*) dominion, estate, land about a mansion-house — *Pāṭshāhat, mamūkāt, saltanat, milk, omlāk, kisi amir ke makān ke nazdik kī zamīn* — Rājya, deś, bhūmī, kisi kulīnapadasth ke ghar ke nikāt kī bhūmī.
- DOME**, *n.* (L. *domus*) a building, a house, an arched roof, a cupola — *'Imārat, makān, havelī, qubba, gumbāz* — Griha, ghar, arddhagolākātaprīśādaśrīṅg, harmyāsīkhar.
- DŌ'MAL**, *a.* pertaining to a house — *Ghar ke muta'alliq* — Grihasambandhī.
- DO-MĒS'TIC**, *a.* belonging to the house, private, tame, not foreign; *n.* one kept in the family, a servant — *Khāngī, khāss, poshida, kh-na-parwardā, dust āmoz, palā huā^h, desi^h, gair-mulk kā nakīn*; *n.* *khāna-zīd, wā-basta, lhid-mat-gār* — Gharāi, gharailā, grihasambandhī. nij kā, chhipā, aprakāśya, palna, hila, swadeśī; *n.* grihavasi, gharailā jan bhṛitya, sevak, parichear, dās.
- DO MĒS TI-CAL**, *a.* belonging to the house — *Khāngī* — Gharulā, gharāi [bhāntī se.]
- DO-MĒS'TI CAL-TY**, *ad.* in a domestic manner — *Khāngī tur se* — Gharulī riti se, gharāi
- DO-MĒS'TI-CATE**, *v.* to make domestic, to tame — *Khāna-parwarda k. khāngī k., wā-basta k., rachānā^h, ranīnā^h* — Gharulā k., gharāi banānā, pālūā k.
- DŌM'T-CILE**, *n.* a house, a residence — *Makān, ghar^h, rahne kī jagah^h* — Griha; vāsasthān.
- DŌM'T-CILED**, *a.* having an abode — *Makān-dār* — Kritavās, kritālay, ghar w.
- DŌM'I-ČIL'IA-RY**, *a.* pertaining to an abode, intruding into private house — *Makān se nisbat-dār, khāngī makānoin meṁ ba-gair ijāzat ghusne w.* — Grihasambandhī, gharāi, lo-gon ke nij ke gharoṁ meṁ binā aumati ghusne w.
- DŌM'I-ČIL'IA-ATE**, *v.* to render domestic — *Gharāi yā gharailā k^h*.
- DŌM'I-NATE**, *v.* (L. *dominus*) to rule, to govern, to prevail over — *Hukūmat k., 'amal k., farmān rawāi k., qalīb h., sar-dārī k.* — Śāsan k., kartritwa k., ādhipatyā k., daman k., dabā d.
- DŌM'I-NANT**, *a.* ruling, governing, prevailing — *Hukūmat k. w., 'amal k. w., farmān-rawā, qalīb h. w.* — Śāsanakārī, prabhutā k. w., ādhipatyā k. w., daman k. w., dabāne w., prabhūt, pradhān, prabāl.
- DŌM'I-NĀ'TION**, *n.* power, dominion, tyranny — *Tāqat, sar-dārī, hukūmat, zabar-dasti, zulm* — Prabalatā, prabhutā, śāsan, ādhipatyā, atyāchār kā śāsan, upadray, daurātmya.
- DŌM'I-NA-TIVE**, *a.* governing, imperious — *Hukūmatī, hukūmat k. w., mutakabbir, zālīm* — Śāsanakārī, prabhutā k. w., ādhipatyakārī, pragalbḥ, bhartsanakārī.

DÖM'I-NĀ-TOR, *n.* a ruler, an absolute governor—*Hākīm, zālīm, kull-mukhtār hākīm*—*Ādhipati, prabhu, śāsanakartā, swayamprabhu, swādhinārāj.*

DÖM-I-NĒER', *n.* to rule with insolence—*Zor-o zulm se nukūmat k., sar-hangi k., takabbur se sāhibi k., zabar-dustī k.*—*Ātyāchār se śāsan k., uddhātī wā avinay se ādhipatyā k.*

DO-MĪN'ION, *n.* sovereign authority, power, government, territory, region, district—*Pādshāhat, salānat, ikhtiyār, takakkum, hākīmī, 'amal dār, hukūmat, mamlukat qalam-rau, mulk, diyār*—*Ādhipatyā adhikār, rājyatwa, prabhutwa, śāsan, rājya, des, prades.*

DO-MIN'I-CAL, *a.* (*L. dominus*) noting the Lord's day or the Lord's prayer—*Khudā ke din yā namāz ke mutā'alliq, itwār kā^b, itwār ki namāz kā*—*Prabhudivasavishayak, śāwarađivasavishayak, ravivā-asumbandhī, prabhubbhajanavishayak, bhagavadbhajanavishayak.* [*des ke kulīn ki upādhi.*]

DÖN, *n.* (*L. dominus*) a Spanish title—*Spen ke mulk ke ashraf kā lyaqab*—*Spen*

DÖN'SHIP, *n.* the rank of a gentleman or knight—*Sharif yā mumtāz sauār kā darja*—*Kulīn wā pratishthit ghureharhe kā pāt.*

DÖN', *v.* (*do, on*) to put on—*Pahīnā^b.*

DO-NĀ'TION, *n.* (*L. donum*) the act of giving, a grant, a gift—*Bakhshish, dihash, dād-dihish, 'atā, nisār, nazarāna*—*Dān, pradān, datta, sampadān.*

DÖN-ARY, *n.* a thing given to sacred uses—*Wah shai jo dinī kāmoh ke liye di jāti hai*—*Dharmārthadatta, Śāwara ke nimitta datta vastu.*

DÖN-A-TIVE, *n.* a gift, a present, a largess—*Dād-dihish, bakhshish, nazar, 'atā, nisār*—*Dān, pradān, datta, pārtoshuk.* [*jāti hai*].—*Dānagrāhī, dānagrāhitā.*

DO-NĒE', *n.* one to whom any thing is given—*Bakhshish pane w., jisko bakhshish di*

DÖNOR, *n.* one who gives any thing—*Bakhshanda, wāhib, dihanda, देने w^b.*—*Dātā, dāyak, dānakartī.* [*pūrvakālikakriyā.*]

DÖNE, *p. p.* of *do*—*Do kā mazi-matīf'alai hi yā fī'l-i-matīf*—*Do kā pūrvakriyā wā*

DÖN'JON, *n.* (*Fr.*) a strong tower—*Ek mazhūt burj yā qal'*—*Porhā kothā wā kot.*

DÖÖM, *v.* (*S. dom*) to judge, to condemn, to destine; *n.* judicial sentence, condemnation, destruction—*Tajiz k., fatwā d., sazi kā hukm d., muqarrar k., muqalḍar k.; n. futrā, sazi kā hukm, bar-bādi, pae-mālī, halākī*—*Vichār k., dandājñā d., tahrānī, vichār k., nirnay k.; n. nirnay, vichār, dand, dandājñā, kshay, nās.*

DÖÖM'FUL, *a.* full of destruction—*Bar-bādi halākī yā tabāhi se bhārā huā*—*Nāśamay, dhiwāsamay.* [*vichāradīn, jagat ke śesh mein mahāvichāradivas.*]

DÖÖM'PAY, *n.* the day of final judgment—*Roz-i-qiyāmat, roz-i-'āqibat, mulshar*—*Mahā-*

DÖÖM'PĀV-BÖÖK, *n.* a book made by order of William the Conqueror in which the estates of England were registered—*Inglistān ki sab zamīn-dāriyon ke likhne ke liye William di Kānkarar nām pātshāh ke hukm se jo ek kitāb banī thi*—*Ingland ke sab kheton aur bhūmī ke likhne ke nimitta William di Kānkarar rājā ki ājñā se jo ek pustak banī thi.* [*dar, rah, ghar*].—*Dwār, praves, path, marg.*

DÖÖR, *n.* (*S. dura*) the entrance into a house or apartment, a passage—*Darwāza, Döör'CASE, n.* the frame of a door—*Darwāze kā chau-kathā*—*Dwār kā chaukathā*

DÖÖR'KEEP-ER, *n.* one who keeps a door—*Darbān yā darwān, derghī-bān, derghī-dār*—*Dwār-pāl, dwārarakshak.*

DÖÖR'POST, *n.* the post of a door—*Darwāze ki thūnī*—*Dwārastambh, dwār ki thūnī.*

DÖÖR'STEAD, *n.* entrance of a door—*Darwāze ki jagah*—*Dwār ki jagah.*

DÖQUET. See DOCKET.

DÖRI-AN, *a.* pertaining to Doris—*Mulk-i-Doris ke mutā'alliq*—*Dorisdesāsambandhī.*

DÖR'IC, *a.* pertaining to Doris, denoting one of the orders of architecture—*Mulk-i-Doris ke mutā'alliq, mī-mārī ki ek waz' yā taur se mansūb*—*Dorisdesāsambandhī, grihanirman ke ek vishesh mārg wā riti kā sambandhī.*

DÖR'I-QISM, *n.* a phrase of the Doric dialect—*Mulk-i-Doris ki zabān ki istilāh yā sukhān*—*Dorisdes ki bhāshā kā vākya.*

DÖR'MANT, *a.* (*L. dormio*) sleeping, at rest, not used, concealed, leaning—*Khwābida, khufta, kāhil, sust, gair-musta'mal, mu'attal, poshida, mukhfi, jhukā^b*—*Sotī, sūpt, dhīlā, nirudyogi, chhipā huā, gupt, uthāngā huā.*

DÖR'MANT, DÖR'MAR, *n.* a large beam, a sleeper—*Shaktir, khwābida*—*Karī, dharan, sone w., sūtne w., sowāyā.* [*shudh.*]

DÖR'ME-TIVE, *n.* a soporific medicine—*Nīnd lāne-wālī dawā*—*Nīnd lānewālī au-*

DÖR'MI-TO-WY, *n.* a place to sleep in, a burial place—*Khwāb-gāh, gor-istān*—*Sāyanā-gār, nidrāsālā, sone wā sūtne kā ghar, samādhisthān.*

DÖR'MÖUSE, *n.* a small animal—*Ek qism kā chhotā jām-war jo jāre bhar sotā rahtā hai*—*Ek prakār kā chhotā jantu jo jāre bhar sotā rahtā hai.*

DÖRP, *n.* (*D*) a small village—*Ek chhotā gāuw^b.*

DÖRR, *n.* a kind of flying insect—*Ek bhānt kā urne-wālā kirā^b.*

DÖR'SĀL, *a.* (*L. dorsum*) relating to the back—*Pusht ke mutā'alliq*—*Prishthasambandhī, pīth kā sambandhī.*

- DÔR'SEL, DÔR'SER, *n.* a panner, a basket—*Tokri^h, khānchā^h, jhaucā^h, dālā^h, dāvrā^h.*
- DÔSE, *n.* (Gr. *dosis*) the quantity of medicine taken at one time; *v.* to give in doses—*Dawā ki mu'tād, mu'tād, khurak, jitrī dawā ek bār meñ pme yā khāne meñ āre, miqdār; v. mu'tād meñ d.*—Aushadhamātrā; *v.* mātrā karke d.
- DÔT, *n.* (S. *dytton*?) a small point or stop; *v.* to mark with dots, to make dots—*Nuqta, bindī^h; v. nuqton se nishān k., nuqte d., nuqte banānā—Śūnya, vindu; v. vinduon se ankit k., vindu banānā.*
- DÔ'TAL, *a.* (Gr. *dos*) relating to the marriage portion of a woman—*Jahezi, jahez-mansūb—Strīdhanavishayak, yantukasambandhi.*
- DO-TĀ'TION, *n.* the act of endowing, endowment—*Jahez-dihī, jācdād-bakhshī, khairāt ke liye jācdād-bakhshī, waqf—Strīdhanadāu, devaswadān, devaswa.*
- DÔTE, *v.* (D. *doten*) to have the mind impaired by age or passion, to be silly, to love extremely, to decay—*Burhāpe yā 'ishq se havās-bākhṭa h., nihāyat pyār k., muhabbat meñ garq h., zawāl h., tanazzul h., ablah h., farefta h., shefta h.—Vriddhāpī wā prem ke kāraṇ se mandmatī wā hatabuddhi h. sathiyānā, abudh h., mūrḥ h., atyant prem k., atyantānuriakt h., sneh meñ dūb jānā, jirn h., kshay ko prāpt h.*
- DÔ'TAGE, *n.* imbecility of mind, silly fondness—*Burhāpe ke sabab se 'aql ki muqsāni yā za'ifi, sathiyāhut^h, fareftagi, sheftagi—Vriddhāpī ke kāraṇ se buddhi kā nās, buddhimās, hatabuddhitwa, buddhikshinatā, baqā dūlirpyār, atyantaprem, atyantānurīg.*
- DÔ'TARD, *n.* one whose mind is impaired by age—*Zāilu-l-'aql, kkarīf, wah shakhs jiskī 'aql kharāb gāi ho, pīr-i-ablah—Kshīpabuddhi, hatabuddhi, burhāpe se hatabuddhi.*
- DÔ'TARD-LY, *ad.* like a dotard, stupid, weak—*Zāilu-l-'aql ke māmīnd, jis shakhs ki 'aql kharāb gāi ho uske māmīnd, pīr-i-ablah ke māmīnd, kund, be-wuqūf—Vriddhāpī se hatabuddhi ke sadriś, mūrḥ, jarabuddhi, mandamati.*
- DÔ'TER, *n.* one who dots, one weakly fond—*Burhāpe yā 'ishq se havās-bākhṭa, kharīf, be-wuqūf shakhs 'ishq meñ shefta yā garq shakhs, farefta shakhs—Vriddhāpī wā prem ke kāraṇ se mandamati wā hatabuddhi, sneh meñ dūbne w., atyantānurāgi, atyant prem k. w.*
- DÔ'TING-LY, *ad.* by excessive fondness—*Nihāyat muhabbat se, fareftagi se, sheftagi se—Atyantānurīg se, atyant prem se.*
- DÔTTARI, *n.* (doddered?) a tree kept low by cutting—*Per jise chhānt-kar bayne*
- DÔTTRE-EL, *n.* (dote) a bird—*Ek bhūnt ki chiriyā^h.*
- DOU-A-NIÉR, *n.* (Fr.) an officer of customs—*Rusūm kā 'uhda-dār, maksūl kā 'uhda-dār—Kur ki adhyaksh, karādhyaksh*
- DOUB'LE, *a.* (L. *duplex*) two of a sort, twice as much, twofold, deceitful; *ad.* twice over; *v.* to add as much more, to increase to twice the quantity, to repeat, to fold, to pass round; *n.* twice the quantity or number, a trick, a shift—*Dūnā^h, dugnā^h, dūnādūn^h, do-chand yā du-chand, muzā'af, dohrā^h, chhalī^h, kapṭī^h; ad. dūgnā^h, dūnā^h; v. dūnā k. yā h., dūgnā^h, dūgnā h. yā h., dohrānā^h dohrā k. h., murnā yā mornā^h, glām kar jānā yā le jānā^h; n. dūnā^h, dugnā^h, dūnādūn^h, musannā, al-muzā'af, muzā'af, dhokhā^h, chhalī^h.*
- DOUB'LE-NESS, *n.* the state or quality of being double, duplicity—*Tu'if, dohrānē^h, riya, du-raigā, riya-kārī—Dohrapan, dwaigunya, ubhayatwa, dwivyavahāritwa, chhal, kapṭ.* [w^h, ghām-kar jāne w^h.
- DOUB'LER, *n.* one that doubles—*Dūgnāne w^h, dohrāne w^h, dūnā k. w^h, morne*
- DOUB'LET, *n.* a waistcoat, two, a pair—*Āngarkhā^h, do^h, gorā^h.*
- DOUB'LING, *n.* the act of making double, a fold, an artifice, a shift—*Dohrāw^h, parat^h, dhokhā^h, chhalī^h, tūl-matol^h. [se, dagī bāzi se—Dūnā, dwigun, chhal wā kapṭ se.*
- DOUB'LY, *ad.* in twice the quantity, deceitfully—*Dūgnā, do-chand yā du-chand, fareb*
- DOUB-LÖÖN, *n.* a Spanish coin—*Spen ke mulk kī ek sikkā—Spen deś kī ek mudrā*
- DOUB'LE-BIT-ING, *a.* cutting on either side—*Har do taraf kātne w.—Donon or kātne w.*
- DOUB'LE-DEAL-ER, *n.* a deceitful person—*Du-raigā, do-raigā, farebī, makkār—Dwivyā-pārī, dwiyavahārī, kapṭī, chhalī. [khā, kapṭ, chhal, dwivyavahāritwa, dwivyāpār.*
- DOUB'LE-DEAL-ING, *n.* artifice, duplicity—*Fareb, riya, makr, du-raigī, do raigī—Dho-*
- DOUB'LE-DYE, *v.* to dye twice over—*Dohrā-kar raignā^h. [patīkār, kapatarūp.*
- DOUB'LE-EYED, *a.* with a deceitful aspect—*Farebī rukh kī, dagā-bāzi ke rukh kī—Kā-*
- DOUB'LE-FACED, *a.* deceitful, hypocritical—*Farebī, dagā-bāz, riya-kār, makkār, do-rukhā, do-rū—Chhalī, dwimukh, ubhayatomukh, kapṭī, dāmbhik. [do ākār kī.*
- DOUB'LE-FORMED, *a.* having a mixed form—*Do-rukhā, do-rukh kī—Dwirup, dwākār.*
- DOUB'LE-FÖUNT-ED, *a.* having two sources—*Do asl kī, do asl rakhe w.—Do mūl kī, do mūlwālā, dwimūlak. [rang se sonahlī k.*
- DOUB'LE-GILD, *v.* to gild with double colouring—*Dohre rang se tilā-kārī k.—Dohre*
- DOUB'LE-HÄND-ED, *a.* having two hands—*Do-dast—Do-hathā, dwihast.*

DOUB'LE-HEART-ED, *a.* having a false heart—*Dogá-báz, mákkár, fareb*—*Kapaṭi, chhali*.
DOUB'LE-LOCK, *v.* to fasten with double security—*Dohri mazbúti k., do-chand mazbúti se band k.*—*Dohri porháí k., dohri porháí se mūndná.*

DOUB'LE MIND-ED, *a.* unsettled, wavering—*Re-qarár, do-dilá, pas-o-pesh k. w.*—*Asthir, duchitá, dwimanask, ágápechhá k. w. ágápechh k. w.*

DOUB'LE-MOUTHE'D, *a.* having two mouths—*Do-mūhú^h b.*

DOUB'LE-NATURED, *a.* having a two fold nature—*Do-zirát-dár, do-khásiyat-dár*—*Dwi-dharmavishisht, dwigunayukt, dwabháv, dwidhátu.*

DOUB'LE-SHIDE, *v.* to double natural darkness—*Tab'i yá zátí táriki ko do-chand k.*—*Swábhávik andhakár ko dwigun k.* [gun prabhá se chamaktá huá.]

DOUB'LE-SHIN-ING, *a.* shining with double lustre—*Do-chand áh-dári se ranshan*—*Dwi-*

DOUB'LE-TONGUED, *a.* deceitful—*Dogá báz, du-zabán, fareb, riyá-kár*—*Chhali, kapaṭi.*

DOUBT, *dóut, v.* (*L. dubito*) to waver, to hesitate, to suspect, to question; *n.* uncertainty of mind, hesitation, suspense, suspicion, difficulty—*Pas-o-pesh k., hais-bais k., shash-o-panj k., shubha k., ishtibáh k., shakk k.; n. shubha, ishtibáh, pas-o-pesh, shash-o-panj, hais-bais, kha ká^h chintá^h, tazabzab, shakk, gumán, waswás, uzr, i'tiráz, ishkál*—*Ágápechh k., ágápechhá k., sandeh k., sañsay k., sañká k.; n. ohittavikshep, chittavibhram, anirnay, ágápechhá, ágápechh, dubdhá, sandeh, sañsay, aviswás, sañká, búlhá kashṭ, baulh.* [ay ho sakai.]

DÖUB'T-A-BLE, *a.* that may be doubted—*Jis par shakk ho sakte*—*Jis par sandeh wá sañ-*

DÖUB'T-ER, *n.* one who doubts—*Shakkí, shash-o-panj k. w., hais-bais k. w., wahmá, was-wási*—*Sandeh k. w., sañsay k. w., sañká k. w., sandegdhá, sandehakartá, sañsayatma.*

DÖUB'T-FUL, *a.* not settled, ambiguous, obscure, uncertain, hazardous, suspicious, not confident—*Do-dilá, shakk. v. waswás, gair-mugarrar, muzabzab, mushaltá^h, mashkú^h, khatar-nák, andeshu-nak shubhe ká, par-shakk, wahm, khúf, andeshu-mund*—*Anavas-thit, asthir, duchitá, sandigdhá^h, aspashṭá^h, aspashṭ, gúh, sandigdh, an-chit, bhayahetuk, sañkaniy, sasank, sañkaniy, sañkaniw.*

DÖUB'T-FUL-LY, *ad.* in a doubtful manner—*Shubhe se, shakk se, mashkú^h taur se*—*Sandeh se, sañká se, sañsayapán vak.*

DÖUB'T-FUL-NESS, *n.* suspense, ambiguity—*Hais-bais, pas-o-pesh, shash-o-panj, ishtibáh, íbhám*—*Dubdhá, ágápechhá, ágápechh, sandigdhá^h, sañkaniyatwa, sandehá^h, aspashṭá^h* [sañsay, jhánjhat.]

DÖUB'T-ING, *n.* scruple, perplexity—*Shakk, shubha, pech-o-táb, hairúni*—*Sandeh, sañká,*

DÖUB'T-ING-LY, *ad.* in a doubting manner—*Shubhe meñ, shakk meñ, pas-o-pesh se*—*Sandeh meñ wá se, sasank, sañsay sahít.*

DÖUB'T-LESS, *a.* secure; *ad.* unquestionably—*Makhúz be khunf, ad. be-shakk, be-shubha, lá-raib*—*Surakshit, bulá bhay; ad. mhsandeh, sañsay biná, sumíchit*

DÖUB'T-LESS-LY, *ad.* unquestionably, certainly—*Be-shubha, be-shakk, yaqinan, lá-raib, alhatta*—*Nhsandeh, mhsañsay, sumíchit.*

DOÜ'CEUR, *n.* (*Fr.*) a bribe, a lure—*Rishwat, tu'ma*—*Ghús, akor, lobh.*

DOUGH, *dó, n.* (*S. dukh*) unbaked paste—*Gúndhá mánpá yá sáná huá útá^h.*

DÖUGH-Y, *a.* like dough, soft, unhardened—*Gúndhe hue áte sa^h, konat^h, karpá nahín^h, pilpilá^h* [midu.]

DÖUGH-BAKED, *a.* unfinished, soft—*Ná-lamám, muláim, pilpilá^h*—*Asamapt, komal,*

DÖUGH-KNEAD-ED, *a.* soft, like dough—*Muláim, gúndhe hue áte sa^h, pilpilá^h*—*Namra, komal, midu, gúndhe wá máñhe hue áte sa.*

DÖUGH-TY, *dóuty, a.* (*S. dohtiy*) brave, valiant, noble, eminent—*Diler, jawán-mard, mardána, shujá^h, sharif, 'áli-nasab, 'áli-shán, buzug*—*Sáhasi, vir, súr, kulín, utkisht, sheslth.*

DÖUGH-TI-NESS, *n.* valour, bravery—*Dileré, shujá^hat, gázi-mardí*—*Viratá, sūratá, sahas.*

DÖUSE, *v.* (*Gr. duo*?) to plunge into water, to fall suddenly into water—*Gota d., dubki marná^h, gota khúnat, yak-á-yak pani meñ girná*—*Chabho d., dubaná, dubná, akasmát pani meñ girná.*

DÖVE, *n.* (*S. duwa*) a pigeon—*Kabútar, fúkhá*—*Kapot, kapotiká* [gár.]

DÖVE-CÖT, DÖVE-NOÛSE, *n.* a place for doves—*Kabútar-khána, kábuk, kábúk*—*Kapotá-*

DÖVE-LIKE, *a.* resembling a dove—*Kabútar sá*—*Kapotavat, kapot sá, kapot sarikhá.*

DÖVE-SHIP, *n.* the quality of a dove—*Kabútar yá fúkhé kí khásiyat*—*Kapotagun, kapotadham* [sadrís, nirdoshi, niraparadhi, bholá.]

DÖV'ISH, *a.* like a dove, innocent—*Kabútar kí mánind, be-gunáh, be-jurm*—*Kapot ke*

DÖV'TAIL, *n.* a form of joining two bodies; *v.* to join by dovetail—*Qulfi; v. qulfná, qulfi d.*—*Ek prakár ka jo^h wá granthan, kapotabálákarakshthasandhi; v. ek vj-śesh ritise joiná.*

DÖW'ER, DÖW'ER-Y, DÖW'AR, *n.* (*Gr. dos*) the property which a wife brings to her husband, a widow's portion, endowment—*Dahez, jahez, mahr, bakhshish*—*Stridhan, yantuk, vidhavádhan, dān, pradān.*

DÖW-A-BLE, *a.* that may be dowered—*Jisko dahez yá jahez mil-sake, jise mahr mil sake*

— Jisko stridhan mil' sakai, jo yautukavati ho sakai.

DŌW' A-QER, *n.* a widow with a jointure, a lady who survives her husband—*Mahr-dār bewā, bādshāh yā amīrōn ki bewā*—Yaukukaviśiṣṭavidhāvā, stridhanayuktavidhāvā, vidhāvā rānī, kulīn kī rānīdā.

DŌW' ERED, *a.* furnished with a dower—*Jahez-yāfta, mahr-yāfta, mahr-dār*—Yautukaviśiṣṭ, yautukawati, yautukapraptā. [dhanarahit]

DŌW' ER-LESS, *a.* without a dower, unportioned—*Be jahez, be-mahr*—Yautikāhīn, strid-

DŌW' DY, *n.* (Gael. *dud*?) an awkward ill-dressed woman; *a.* awkward—*Jo 'aurat phūhar ho aur burī tarah se kapre pahīne ho*; *a. phūhar*—Phūhar durveśīm, jo strī phūhar ho aur burī bhāntī se kapre pahīne ho.

DŌW' LĀS, *n.* a kind of coarse linen—*Ek qism kā motā nazbūt kaprā, gazi, guzina, gūhā*—Ek prakār kā motā poṭhā kaprā.

DŌW' N, *n.* (Dan. *duun*) soft feathers or hair, any thing that soothes—*Narm par yā roen, taskin-bakhsh shai*—Komal paūkh wā rom. āśwasak vastu, mridupaksha, mridulom. [se bhavā huā, mridupaksh w mridulom se bhavā huā.

DŌW' NED, *a.* stuffed with down—*Narm par yā roen se bhavā huā*—Komal paūkh wā rom

DŌW' N'Y, *a.* covered with down, soft—*Roen-dār, pashm-dār, mulāim, narm*—Mridulomawān, mridupakshaviśiṣṭ, mridul, komal.

DŌW' N, *n.* (S. *dun*) a flat on the top of a hill, a large open plain—*Pahāri ke ūpar kā maidān, ek barā wāsi maidān*—Pahāri ke ūpar kī samabhūmi, bahut dūr tak samabhūmi, ek barā patpar.

DŌW' N, *prep.* (S. *adun*) along a descent, from a higher to a lower place, towards the mouth of a river; *ad.* to a lower place or state, on the ground; *a.* plain, dejected; *v.* to descend, to conquer—*Niche^h, tale^h, heth^h, kisi nadi ke muhāne kī or^h*; *ad. tal^h, niche^h, bhūm yā bhūmī par^h*; *a. sathā^h, thū^h, ulās^h*; *v. utarnā^h, jachhānā^h, nawānā^h, niche^h, k^h*. [—*Niche kī taraf, nashab meñ*—Niche kī or, utār meñ

DŌW' N'WARD, DŌW' N'WARDS, *ad.* from a higher to a lower place, in a descending course

DŌW' N'WARD, *a.* tending down, dejected—*Niche kī taraf jhukṭā, dhālū yī dhālwan^h, dil-shikast, uñṭāda, past*—Niche kī or jhukṭā, adhogamī, adhomukh, munh latakā hue, udās.

DŌW' N'CAST, *a.* bent down, dejected—*Jhukā^h, afsardā, sar-nigūn, sharm-gūn, mahjūb, dil gir*—Nihurā, udās, adhomukh, kajlī, munh latakā hue, dinamukh.

DŌW' N'FĀL, *n.* ruin, calamity, a sudden fall—*Tubāhī, khwārī, kharābī, inhidām, mis-mārī, musibat, āfat, nūgahān se gīrnā*—Dhwañs, nās, vipat, apat, haṭṭ giṇṭ wā patan. [niche guā huā, alihapatit.

DŌW' N'FĀLEN, *a.* ruined, fallen—*Bar-bād huā, tabāh, girā huā*—Nashṭ huā, dhwañsit, DŌW' N'FYED, *a.* hanging down loose—*Niche lutaktā huā^h*.

DŌW' N'HILL, *n.* declivity; *a.* sloping—*Utar^h, dhāl^h*; *a. dhālū^h, dhālwan^h*.

DŌW' N'LOOKED, *a.* gloomy, sullen, melancholy—*Dil-gir, dil-tang, nū-khush, tīra-zam-r, malūl*—Udās, udvigat, dinaman, kṣīma. [śayanakūl, nidrākāl.

DŌW' N'LY-ING, *n.* the time of repose—*Arām kā waqt, sone kā waqt*—Sone kā samay.

DŌW' N'RIGHT, *a.* plain, open, direct, unceremonious; *ad.* straight down, in plain terms, completely—*Sādū, rāsṭ, sāf, zāhir, mahz, sarīh, be takalluf*; *ad. sūkh niche^h, khat-i-amūd ke taur par, kharā^h, sarīhan, sāf-sāf, tamīm, kull, kullu-hum*—Thīk, saral, khulā, spasht, sīkhā, bina šīl saṅkoch kā; *ad.* lambai up se, sidhā, khulā khulā, thīk thīk, spashtarup se, saupūrnarup se sab.

DŌW' N'RIGHT-LY, *ad.* in plain terms, bluntly—*Sāf-sāf, sarīhan, be-īmṭiyāzi se, nā-shi-nāsāna, be-murawwātī se*—Khulā khulā, spashtarup se, bina šīl saṅkoch.

DŌW' N'RIGHT-NESS, *n.* plainness, bluntness—*Sādagi, be-sākhṭagi, safāi, rāstī, sūdhā^h be-takalluf, be-īmṭiyāzi, be-murawwātī, be-līhāzi*—Kharāi, spashtatā āsilatā, rukhāi, anārīpan asabhyatā.

DŌW' N'SIT-TING, *n.* the act of sitting, rest—*Baiṭhnā^h, arām*—Baithak, baithak, viśrām.

DŌX-ŌL'O-QY, *n.* (Gr. *doxa, logos*) a form of giving glory to God—*Āḥudā kī hamd karne kā ek taur*—Parameśwar kā mahātmyaprakāśakastutiviśeṣh.

DŌX-O-LŌQ'ICAL, *a.* giving praise to God—*Āḥudā kī hamd-amez, k'udā kī hamd k. w.*—Parameśwar kā mahātmyaprakāśak, Parameśwar kī stuti k. w.

DŌX'Y, *n.* a prostitute a sweetheart—*ĸasbī, yārni, mā'bhūga, mahbūba*—Paturiyā, veśyā, dhemni, urhārī.

DŌZE, *v.* (Dan. *doser*) to slumber, to sleep lightly, to stupify, to spend in idleness—*Jhapki lenā^h, ānkh lagānā^h, ānkhnā^h, alsānā^h, uñghānā^h, achet k^h*.

DŌZY, *a.* sleepy, drowsy, sluggish—*Nīndāsā^h, uñghāsā^h, āskati^h, dhilā^h*.

DŌZT-NESS, *n.* sleepiness, drowsiness—*Nīndās^h, uñghās^h, uñghāi^h*.

DŌZING, *n.* a slumbering, sluggishness—*Nīnd^h, solāi^h, āskati^h, dhilā-pan^h, ālās^h*.

DOZEN dŌZ'n, *a.* (Fr. *douzaine*) twelve; *n.* the number twelve—*Bārah*; *n. bārah kī gintī^h*. [phūhar^h; *v. paturiyōn kā sang k^h*.

DRAḬ, *n.* (S. *drabbe*) a slut, a strumpet; *v.* to associate with strumpets—*Paturiyā^h*.

DRAB'ING *n.* a keeping company with drabs—*Paturiyōñ yā phūhayan kā sang k^h.*

DRAB *n.* (Fr. *drap*) a kind of thick woollen cloth; *a.* of a dim colour like drab—*Ek bhānt ka gaphō ōñi kaprā^h, n. tāñbe ke rang kā^h, kālā^h.*

DRACHM, drām, *n.* (Gr. *drachmē*) a Greek coin, the eighth part of an ounce—*Yunāniyōñ kā ek qadam sikkā, ek qism kā wazn, dirham*—Yavānōñ kā ek rūpyamudrā viśesh ek parimāñ viśesh.

DRAFF *n.* (D. *drاف*) refuse, lees, dregs—*Sithi^h, khūd^h, phok^h khoi^h khali^h.*

DRAFFISH, DRAFFY, *a.* dreggy, worthless—*Sithi-dār, khūd-dār, gallā^h, nā-kāra, nā-bakā^h*—Sithinay, khūd pak khoi wā khali se bhārā huā, mā-lā, malin, malin, a-sār,

DRAFT. See DRAUGHT. [gunaralut, adham.]

DRAG *v.* (S. *dragan*) to pull along by force, to draw along, to trail on the ground, to proceed heavily; *n.* a kind of net, a hook, a ear, whatever is drawn—*Tānnā^h khūch le-jānā^h, ghasitnā^h, ghasit le-jānā^h, dhire dhire chabnā^h, kashitnā^h, kashit le-jānā^h; n. ek bhānt ka jā^h, ek kōñte āñkṛy āñkṛy yā āñkṛi^h, ek chhakṛy yā gōri^h, jo kuchh khūchā yā ghasit jā^h hai^h.*

DRAĞ'MAN, *n.* a fisherman who uses a dragnet—*Marbhā^h jo mahā-jāl dālā hai^h.*

DRAG'NET, *n.* a net which is drawn along the bottom of the water—*Mahā-jāl^h, jo jāl pāñi ke mēhe bichhā-kar khūchā jā^h hai^h.*

DRAĞ'O-MAN *n.* (Ch. *turpman*) an interpreter in Eastern countries—*Sharqi mul-kōñ kō mutarjīm*—Pūrvi dēśōñ kā dohbāhiyā.

DRAĞ'ON *n.* (Gr. *drakon*) a kind of winged serpent, a fierce violent person—*Ek qism kā par-dār sūp, azhahā^h, ek durst aur tand-m jāz shakhs*—Pakshayuktasarp, ek rukh aur prachand jan. [Ek chhotā pakshayukt sarp.]

DRAG'ON-ET, *n.* a little dragon—*Ek qism kā chhotā par-dār sūp, ek chhotā azhahā^h*—DRAG'ON ISH, *a.* in the form of a dragon—*Ek qism ke par-dār sūp ki sūrat kā, azhahā ki sūrat kā*—Pakshayukt sarp ke ākū kā, pakshayuktasarpapū.

DRAG'ON-LIKE, *a.* furious, fiery—*Gazab-nāk, tund, ātāshī*—Kopawāñ, atikrudh, ugraswabhāw, agniswabhāw.

DRAG'ON-FLY, *n.* a fierce stinging fly—*Ek bhayānak makkhi jo kāñti hai^h.*

DRAG'ON-SIBBON, *n.* a resin—*Kāl^h, dhina^h, dhūp^h.*

DRAG'ON, *n.* (Ch. *drakon*) a soldier who seizes either on horseback or on foot; *v.* to compel to submit—*Sandār yā piyā^h, v. ba-zor tābi^h k, tābi^h hone ko majbūr k.*—A-sārohi yoddhā wā padatikasainya, ghunchāyā yoddhā, padatikayoddhā; *v.* bal dwārā adhm k., bal dwārā vās mēñ lāñ [wāñ.]

DRAG'ON-ADI, *n.* a ravaging by soldiers—*Sipāhiyōñ se lutnā^h*—Yoddhāōñ se lut-

DRAIN, *v.* (S. *drainagan*) to draw off gradually to make dry; *n.* a channel for water, a water course, a sink—*Chānnā^h, nichnā^h, jāñ nikāl-dōñā^h, chūs-lenā^h, sukhānā^h, sukhānā^h; n. nāl^h, mukri^h, mōhri^h, pan-bāhā^h, panālā^h, panārā^h, panālā^h, panārā^h, panālā^h, panārā^h, panālā^h, panārā^h.*

DRAKE, *n.* the male of the duck—*Bat-nar*—Hāñs.

DRAM, *n.* (Ch. *drachmē*) the eighth part of an ounce in apothecaries' weight and the sixteenth in avoirdupois, a glass of spirituous liquor—*Ek paimāñsh, dirham, pyāla bhar sharāb, ek bār pāñ ke munāñj sharāb*—Ek parimāñ veshesh, ek katorā bhar madhā wā ek bār pāñ ke tulya madhā [play—*Naql, nābak^h, swarāñg^h.*]

DRA'MA, DRAMA, *n.* (Gr.) a poem accommodated to action, a tragedy, a comedy, a drama—*DRAMA-TIC* DRAMA-TIC, *a.* pertaining to the drama, represented by action—*Nā-*

DRAMA-TIC-AL, *ad.* by representation—*Nā-tak yā samāñg se^h.* [tak^h, samāñgi^h.]

DRAMA-TIST, *n.* a writer of plays—*Nā-tak jo unql kā musannif*—Nātakarichak, nātak-

DRAÑK, *p. t. of drink*—*Drink ka māz miltay*—Dhuk kā samāñgbbhit. [kartā.]

DRAPE, *v.* (Fr. *drap*) to make cloth—*Kapā bina^h.* [vastravikretā.]

DRA'PER, *n.* one who sells cloth—*Pārcha farosh, bazzāz yā bazāz*—Kapā bechne w.

DRA'PERY, *n.* the trade of making or selling cloth, cloth, the dress of figures in painting and sculpture—*Bazzāz, kappe binne yā bechne kā peshā, kaprā^h, taseer kā libās yā bandar*—Kappe kā vyavasāy, kappe binne wā bechne kā vyāpār, vastrādi-krayavikray, vastrakarim, vastra, chitra kā kapā, chitra ke ophāñe kā vastra, parich-chhad. [chhapal, phurtilā.]

DRASTIC, *a.* (Gr. *dras*) powerful, active—*Mazbūt, zor-āwar, chālāk*—Balawāñ, prabāl,

DRAUGHT, draught, *n.* (S. *dragan*) the act of drinking, the quantity drunk at once, the act of drawing, the quantity drawn, delineation, sketch, a detachment, the depth to which a vessel sinks in water, an order for money; *v.* to draw out—*Pinā^h, ghūñt^h, jitnā ek bār mēñ piyā jāy^h, kashish, khainch^h, kushida mīqdār, naqsh, misawada, fauj kā ek guroh, wah gahrāi jis tak ek nāv yā juhāz pāñi mēñ dōba rahtā hai, hund^h; v. misawada banānā*—Pāñ, ekapūñ, khinchāi, khinchāw, ākarshan karshit wā ākrisht parimāñ, ālekhyā, ālekhan, dhāuchā, kharrā, khākhā, chitra sāñya kī ek toli, jitne parimāñ tak nāv pāñi mēñ dūbi rahtā hai, rupaiye kī chitṭi; *v.* rachanā, banānā, dhāñchā banānā, kharrā banānā.

- DRAUGHTS**, *n. pl.* a game resembling chess—*Shatranj ke mánind ek khel, nard—Chaturang ke sadri ek khel.*
- DRAUGHT-HOUSE**, *n.* a house for refuse or filth—*Katwar-khāna—Malágár, kúna karkat*
- DRAUGHTSMAN**, *n.* one who draws writings or designs—*Munarrada banāne w., naysha khinchne w., naqqash—Lekhak, álekhyakar, chitraká, dhānehā wákharra banāne w.*
- DRAW**, *v.* (S. *dragjan*) to pull along, to pull out, to bring by force, to attract, to inhale, to extract, to extend, to derive, to deduce, to allure, to compose, to delineate, to move, to advance, to shrink or contract: *p. t. DREW, p. p. DRAWN—(ghasitná^h, báhar nikál lená yá khinch-lená^h zabar dastí se yá ba-zor láná, kashish k., jazb k., dam lená, istikhraj k. wasi k., bayhānā^h, hásil k., istimbāt k., hásil istikhraj k., lalchānā^h, phustānā^h, taswíf k., líkhnā^h, taswír khinchnā naysha banānā, naqqashi k., chalnā^h, áge bayhna, simatná^h—Ghisiyāná wá ghislāná, tanna, aínchna, níksāná, bal dwtā láná ákarshan k., áwās lená, khinchnā, tánnā, chaklāná, chamāná, phailāná, panā ngaman k., lubbhāná, mohná, ríjhāná, rachaná k., chitrakári k., chitra utārnā, saraknā, gaman k., áge ko chabná, níkat jūná wá áná, sakapná.*
- DRAW-A-BLE**, *a.* that may be drawn—*Khinchne jāne ke qabil, mumkinu-k-kashish—Khinchne jāne ke yogya, ákarshaníy.*
- DRAW-EE**, *n.* one on whom a bill is drawn—*Wak jis par hundí kotí hai yá kí jātí hai^h.*
- DRAWER**, *n.* one who draws, a sliding box in a case or table—*Khinchne w.^h, ghasitne w.^h, níkalne w.^h, hundí líkhne w.^h, ghar^h, petí^h.*
- DRAWERS**, *n. pl.* a close under garment—*Pār-jama—Jānghiyá, súthan.*
- DRAWING**, *n.* delineation, representation—*Naqqashí, naqsh-o-nigár, naqsh—Álekhyá, chitra, chitrakarm, chitravidyá [Samán, t. lya, samán lábl rakhne w.]*
- DRAWN**, *a.* equal, having equal advantage—*Barábar, musári, barábar fānd rakhne w.—*
- DRAWBACK**, *n.* money paid back or returned—*Jo rápiya pher diya jātí hai^h, chhút^h, phirtá^h. [uthá leí aur jab chāheñ tab girá yá latká den, utthawán pul^h.]*
- DRAWBRIDGE**, *n.* a bridge made to be lifted up—*Ek aísá pul kí jisē jab chāheñ tab*
- DRAWING-ROOM**, *n.* a room for company—*Diwán-i-ámm, darbár, baithak-khāna—*
- Baithak, sabhabhawani, logon se bhent karne kí kothí, darśana-śālā.*
- DRAWL**, *v.* (D. *drawln*) to utter slowly; *n.* slow protracted utterance—*Chabá-chabá ke bolná^h, dhāre-dhīre bolná^h; n. dhīrá bol^h.*
- DRAW**, *n.* (S. *dragan*) a low cart—*Ek nichá chhakrá yá rath^h.*
- DRAWY-HORSE**, *n.* a horse which draws a dray—*Ek nichá chhakrá yá rath khinchne ká ghorá^h. [gá sáratí^h.]*
- DRAWYMAN**, *n.* a man who attends a dray—*Ek niche chhakre yá rath ká bahal-nán*
- DREAD**, *n.* (S. *dread*) great fear, terror, awe; *a.* awful, terrible, frightful, *v.* to be in great fear, to fear—*Bari dahshat, khauf, haibat, rúb; a. rúb-dár, rúb-bílu, muhib, haul-nák; v. dahshat khānā, khauf-zadhā, khauf k.—Trās, bhay, dar, ádaraprayukta-bhay; a. ádaraprayuktābhayotpadak, ádarapíy, púyya, trāsakar, bhayānak; v. DREADER, n. one who dreads—Dare w.^h. [bhay k., darnā.*
- DREADFUL**, *a.* terrible, awful—*Khauf-nák, dahshat-angez, muhib, haul nák, rúb-dár—*
- Bhayañkar, bhayānak, dárup, trāsakar, ghor, ádaraprayuktābhayotpadak, ádarapíy.*
- DREADFULNESS**, *n.* terribleness—*Haul-náki, khauf-náki, dahshat-náki—Darupatá, ghoratwa, ugratwa. [nakarúp se, dáruyat se, ghoratwa se.*
- DREADFULLY**, *ad.* terribly, frightfully—*Haul-náki se, niháyat khauf-náki se—*
- DREADLESS**, *a.* fearless, intrepid—*Be-bák, díler—Nidar, nubhay, dhithá, sáhasi*
- DREADLESSNESS**, *n.* fearlessness, intrepidity—*Be-baki, díleri—Nubhayatá, trāsahinatá, dhithái.*
- DREAM**, *n.* (D. *dream*) thoughts in sleep, idle fancy; *v.* to have thoughts in sleep, to imagine, to idle, to see in a dream—*Kharáb, khayál-i-khām; v. kharáb dekhná, khayál k., sustí k., sust k., khwab meñ dekhná—Swapna, swapnadarsan, sapnā, sapan, anarthakachintā, anarthakabhāvanā, duryāsānā, vrithāvasānā, asambhāvakāpanā, tarāng, lahar; v. swapna sapnā wá sapanā dekhná, sochnā, chintā k., kañpnā k., vrithāvasānā k., anarthakachintā k., ālasya k., vrithākālakshep k., swapna wá sapne meñ dekhná.*
- DREAMER**, *n.* one who dreams—*Kharáb-bīn, kharáb dekhne w., wahmí, khayálí, sust—*
- Swapnadarsak, swapna wá sapnā dekhne w., vrithāvasānakāí, anarthakachintākar.*
- DREAMINGLY**, *ad.* sluggishly, negligently—*Susti se, gāflut se—*
- Alasya se, dhilāí se, DREAMLESS, a. free from dreams—Be-khwīb—Nihswapna [dhil se, asāvadhānī se.*
- DREAR**, *a.* (S. *drearig*) dismal, gloomy—*Haul-nák, tárík, sunsán^h, dílgír k. w., laqq-o-daqq—*
- Bhayañak, bhavañkar, ghor, andherá, nirjan, udās.*
- DREARY**, *a.* dismal, gloomy, mournful—*Haul-nák, muhib, haibat-nák, tárík, sunsán^h, laqq-o-daqq, dílgír k. w., malúl k. w.—*
- Bhayañkar, bhayānak, andherá, ghor, nirjan, nirānand, udās, dukkhañjanak.*
- DREARILY**, *ad.* dimly, gloomily—*Haul-náki se, haibat-náki se, táríki se, sunsáni se^h—*
- Darupatá se, ghoratá se, nirānandatá se, nirjanatá se, sūnyatá se, andhere meñ.*

DRĒAR-TNESS, *n.* dismalness, gloominess—*Haul nāki, haihat-nāki, tārīki, sunsānī^h, mā-lāl*—Dārunatā, ghoratā, āndherā, nirjanatā, nirmanu^hhayatā, śūnyatā, nirānandatā, udisi. [*v. jāl se batornā yā pakarnā^h.*]

DRĒDGE, *n.* (Fr. *drège*) a kind of net; *v.* to gather with a dredge—*Ek bhāt kī jāl^h*; DRĒD'GEN, *n.* one who fishes with a dredge—*Jīl se machhlī pakāgne w^h.*

DRĒDGE, *v.* to scatter flour on meat while roasting—*Jab māns paktā ho tab us par ātā bhāskharānā^h.*

DRĒGS, *n. pl.* (Ger. *drecks*) sediment of liquors, lees, refuse—*Talekhat^h, tirchhat^h, tarchhat^h, khal^h, sith^h, khūd^h, nūl^h, kūt^h, utār^h, chhāntan^h, chhānt^h.*

DRĒG'GISH, *a* foul with lees—*Maīla^h, gadlā^h, mukaddar*—Malin, malin, talekhat wā tarchhat se bhārā hu. [malin, malin, samal.]

DRĒ'GY, *a.* containing dregs, muddy—*Sith-dār, gadlā^h, mukaddar, marlā^h*—Sithimay,

DRĒNCH, *v.* (S. *drenan*) to wet thoroughly, to soak, to puge violently; *n.* a draught, a swill—*Tar-bat-tar k., bhigonā^h, kapā jullāb d^h.*; *n. ghūnt^h, galgalakhat^h, bahut pīlī yā pēyā^h*—Bhigānā, bhijānā, jhārā karānā, māśandlhi karānā.

DRĒSS, *v.* (Fr. *dresser*) to clothe, to adorn, to deck, to cook, to cover a wound, to put in order, to arrange in a line: *p. t.* and *p. p.* DRESSED or DRĒST—*Pahannā yā pah-nānā^h, ārstā k., ārstāsh yā zinat d., taiyār k., pakānā^h, zakhm bāndhnā^h, marham raknā^h, durust k., ek qatār meī mur ttab k.*—Pahinnā wā pahinnā, paharnā wā pahirānā, sobhit k., sañwārnā, singārnā, alankrit k., sijhānā, rindhnā, ghāw bāndhnā, ghaw par patṭī bāndhnā, thikthāk k., kram se dharnā, ek paṅkti meī kram se rakhnā.

DRĒSS, *n.* clothes, garment, habit—*Poshāk, libās, bānā^h*—Vastra, kapre, pahrāwā, veś.

DRĒSS'ER, *n.* one who dresses, a kitchen table—*Pahnāne w^h, ārstā k. w., murattib, hāwarchi-khāne kī mez*—Achehādak, pahirāne w., sañwārne w., sañwāranhār, thik-thāk k. w., sañwāranhār, annasañskārāphalak, pakasālā kā pātā.

DRĒSS'ING, *n.* attire, ornament, application to a wound, labour or manure upon land—*Poshāk, libās, zebāish, ārstāsh, marham, zamin par mīkhat yā pāns*—Vastra, vastrā-chehādān, kapre, banāw, singār, sañwā, ghāw par kī patṭī, bhūmī par sram wā khādh wā khād.

DRĒSS'ING-RŌOM, *n.* a room for dressing in—*Poshāk-khāna, poshāk yā libās pahirne kā ghar*—Vastraparidhānā-sālī, vibhūshanāgār, kapre wā bhūshan pahinne kā ghar.

DREW, *drū*, *p. t.* of *draw*—*Draw kā mazi-mullaq*—Draw kā samānyabūht.

DRĒB, *v.* (S. *dropan*) to crop, to cut off, to defalcate; *n.* a drop—*Chhāntnā^h, kāt-lenā^h, kūt-tānā^h*; *n. ek būnd^h.*

DRĒBLE, *v.* to fall in drops—*Ṭapaknā^h, chinā^h, būndiyānā^h, thopiyanā^h.*

DRĒBLING, *n.* a falling in drops—*Ṭapknā^h, chulā^h, būndiyānā^h, thopiyanā^h.*

DRĒB'LET, *n.* a small quantity or sum—*Khurda, reza, chhotā miqdār, thorā mublag*—Lav, les, kapī, kapikā, alpablag, chhotā farimān, dhanalēs, kinchiddhan, thore mu-

DRĒFER. See under DRV.

DRĒFT, *n.* (S. *drifan*) any thing driven at random, a heap driven together, design, scope, impulse, force, course; *v.* to drive, to throw together in heaps, to float or be driven along upon the water, to be driven into heaps—*Koi chez jo be-qasid bah-jātī hai yā n-jati hai, tūda yā ambār jo kisi chez ke n-kar jam' hone se bantā hai, maq-sad, qarāz, galaba, zor, chāl^h*; *v. hūlnā yā dūn-ānā^h, mī-kar tūda yā ambār banānā, bah-jānā^h, n-kar tūda yā ambār bannā*—Koi vastu jo binā sandhān ke bah-jāti hai wā n-jati hai, rāsi wā dherī jo kisi vastu ke nikar ekatra hone se bantī hai, tāt-parya, abhipriyā, āśay, veg, bal, gati; *v. hānkūnā, chalanā, urākar rāsi puñj wā nikar banānā, bhas-jānā, utrāte chālī jānā, urkar rāsi puñj nikar wā dher banna.*

DRILL, *v.* (S. *thirhan*) to pierce with a drill, to bore, to exercise troops, to train, to sow in rows, to flow gently, to muster; *n.* an instrument for boring holes, a small brook, military exercise, a row of grain, an ape, a baboon—*Barne se sirākh k^h. sāl-nā^h, jāngī qawā'id sikhlanā^h, tālim k., qatār ba-qatār bonā, dhīre-dhīre bahnā, qawā'id ke liye jam' h.*; *n. barmā^h, ek chhotā nālā^h, jāngī qawā'id, boye hue anāj kī qatār, bandā^h, jāngī^h*—Barne se chhednā, bedhnā, sānya ko śāstraśikshā wā ranaśikshā sikhānā yuddhavidyā sikhānā, sikhānā, paṅktikram se vij bonā, mand mand bahnā, ranaśikshā wā yuddhavidyā ke nimitta baturnā wā ekatrā h.; *n. vedhānī, barmī, chhotī nadī, śāstraśikshā, yuddhābhyās, śāstrābhyās, sānyaavyāyām, boye hue anna kī paṅkti, binār, kapi.*

DRINK, *v.* (S. *drine*) to swallow liquors, to quench thirst, to be a habitual drunkard, to absorb; *p. t.* DRANK, *p. p.* DRUNK—*Pīnā^h, pyās bujhānā^h, pīyā k^h, piakkar hūā k^h, chās-lenā^h pī-lenā^h kh-ñch-lenā^h.* [*vya, peya, pāniya, madya, madirā.*]

DRINK, *n.* liquor to be swallowed, beverage—*Sharbat, shurb, nosh, sharāb*—Peyadra-DRINK'ABLE, *a.* that may be drunk—*Noshidani, piye jāne ke qābil, pine-jogh*—Peya, pāniya, āchamaniya.

DRINK'ER, *n.* one who drinks, a drunkard—*Pine w^h, piakkar^h.*

- DRINK'ING**, *n.* the act of quenching thirst, the habit of taking strong liquors to excess — *Pinā^h, pyās bujkānā^h, piakkur-pun^h.*
- DRINK'MON-EX**, *n.* money given to buy liquor — *Sharbat shurb^h yā sharāb kharīdne ke liye jo mublag diyā jāy* — Peyavastu kray karne ke nimitta jo dhan wā arth diyā jāy.
- DRIP**, *v.* (*S. dripan*) to fall or let fall in drops; *n.* that which falls in drops — *Tapak-nā^h, chinā^h, tapkānā^h, chulānā^h, chuānā^h; n. jo tapak-kar girtā hai^h, tapkan^h.*
- DRIP'ING**, *n.* fat that falls from roast meat, that which falls in drops — *Kabāb se jo charbē tapak-kar girti hai, jo tapak-kar girtā hai^h, tapkan^h* — Pachyamān māns se jo med tapakkar girtā hai, mānsanirgatasār, prasravan, srag, srāv.
- DRIVE**, *v.* (*S. drifun*) to force along, to urge forward, to impel, to force, to carry on, to guide, to rush with violence, to pass in a carriage, to tend, to aim, to deal a stroke: *p. t. DRÖVE, p. p. DRIV'EN* — *Khadernā^h, khednā^h, bhagānā^h, daurnā^h, hānkānā^h, hañkānā^h, dhasānā^h, thoñkānā^h, mārñā^h, gārñā^h, karnā^h, chālānā^h, dgar-rānā^h, dhardharā-kar yā harharā kar chalnā^h, gārī hāñkānā yā gārī par jānā^h, jhuknā^h, tāk lagānā^h, wār k^h.* [Uhrāmāy wā vihar.
- DRIVE**, *n.* passage in a carriage — *Gārī par sawār hokar ghūmnā yā jānā* — Gārī par
- DRIV'ER**, *n.* one who drives, a coachman — *Khaderne w^h, bhagāne w^h, daurne w^h, hāñkne w^h, gārī-wān^h, bahal wān^h, sārthī^h.*
- DRIV'EL**, *driv'l v.* (*drivle?*) to slaver to be weak, to dote; *n.* slaver, an idiot — *Rāl yā lār tapkānā chuānā yā girānā^h, bāwlā yā pāgal h^h, barā lār-pyār k., barā dūlak k.; n. rāl yā lār^h, pāgal yā bāwlā^h.* [w^h, pāgal^h, bāwlā^h.
- DRIV'EL-LEER**, *n.* a slaverer, an idiot, a fool — *Lār yā rāl girāne w^h, lār yā rāl tapkāne*
- DRIZ'ZLE** *v.* (*G. driusan*) to fall in small drops; *n.* small rain or snow — *Phūhī par-nā^h, phūhī girmā^h, phuhiyānā^h, jhīst parñā yā girmā^h, jhīstiyānā^h; n. phūhī^h, jhīst^h.*
- DRIZ'ZLING**, *n.* the falling of small drops — *Phuhiyāhat^h, jhīstiyāhat^h.*
- DRIZ'ZLY**, *a.* shedding small rain or snow — *Phuhiyāhū^h, phuhiyāhā^h, jhīstiyāhā^h.*
- DRÖLL**, *v.* (*D. drölen*) to drudge, to plod; *n.* a drudge, a slave — *Gulāmī k., mīknat k.; n. mazdūr, gulām* — Kathin tahal k., pariśram k.; *n. tahlūā, kamerā, dās.*
- DRÖLL**, *a.* (*Fr. drôle*) comical, odd, merry; *n.* a jester, a buffoon, a farce; *v.* to play the buffoon, to jest, to cheat — *Muzhik, zarif, 'ajīb, 'ajab, khush-tab^h; n. maskhara, hazzāl, pekhnā^h; v. maskharā-pan k., maskharagī k., tamaskhur k., khillī-bāzi k., farēb d., dagū-bāzi k.* — Hāsakar, upahāsyā, asaṅgat, aparūp, vismayajanak, achambhe kā, adbhut, rasik, vinodī; *n. thaṭhol, bhāñr, sawāṅg, bhāñrai; v. bhāñrai k., sawāṅg k., thaṭthā k., hañsi k., parihas k., thagnā, chhālā, dhokhā d.*
- DRÖLL'ER**, *n.* a jester, a buffoon — *Hazzāl, Maskhara* — Thaṭhol, bhāñr, sawāṅgi.
- DRÖLL'ER-Y**, *n.* idle jokes, buffoonery — *Mazhaku, hazl, hazzālī, mazākḥ, maskharagī* — Khillī, thaṭholī, hañsi, parihas, bhāñrai, sawāṅg.
- DRÖLL'ING-LY**, *ad.* in a jesting manner — *Mazhaka yā hazl ke taur se, muzhik tariq se* — Khillī hañsi wā thaṭholī ki rīti se.
- DRÖLL'ISH**, *a.* somewhat droll — *Kisī qadr muzhik maskhara 'ajīb yā khush-tab^h* — Kuchh kuchh hāsakar aparūp vismayajanak wā rasik.
- DRÖME-DA-RY**, *n.* (*Gr. dromas*) a species of camel — *Sāñrñī^h.*
- DRÖNE**, *n.* (*S. dran*) the male of the honey bee, a sluggard, an idler, a low humming sound; *v.* to live in idleness, to emit a low humming sound — *Shahd kī makkhī kā nar, majhūl shakḥa, sust ādmī, āwāz-i-zambūr, ek dhimi-o-lhush āwāz; v. sustī meñ auqāt kātnā, ek dhimi-o-bhāri āwāz d.* — Madhumakshikanār, punmadhukar, punmadhumakshikā, nishkarmā, nithallū, ālāsī, ek dhīmī gungunāhat wā bhinbhināhat; *v. ālāsya meñ kāl kātnā, vrithākālākshay k., ālāsī rahnā, bhinbhinānā, bhramar ki dhwani d.*
- DRÖN'ISH**, *a.* idle, indolent, sluggish — *Sust, majhūl, kāhil* — Dhilā, ālāsī, aidhī, ālāsyañil.
- DRÖN'ISH-NESS**, *n.* laziness, inactivity — *Sustī, kāhili, kāhālāt, majhūl* — Ālāsya, nirud-yogātā, nirvyāpār, ālasatā.
- DRÖOP**, *v.* (*S. driopan*) to languish, to faint, to sink — *Pashmūrda h., za'if h., nā-tawāñ h., gash-ānā, be-hosh h., dab-jānā yā dhas-jānā^h* — Murjhānā, kumbhlānā, malin wā malin h., murchhit h., nirbal h., tejarahit h., kshūñ h., sithil h.
- DRÖP**, *n.* (*S. dropa*) a globule of liquid, a very small quantity of liquor, an earring; *v.* to pour or fall in drops, to let fall, to fall, to quit, to die — *Qatra, būnd^h, āweza, bālī^h, bālā^h; v. qatra-ba-qatra girānā yā girmā^h, girānā^h, girmā^h, mauqūf h. yā k., tark k., marnā^h* — Būndī, vindu, jhumkā, kundāl, lolak; *v. būnd būnd girānā wā girmā, tapkānā wā tapkānā, chuānā wā chūnā, chhoṛnā, tyāg k., dehatyāg k., mūnā, mar jānā.*
- DRÖP'LET**, *n.* a little drop — *Chhotā būnd^h, būndī^h, chhotā jhumkā yā kundāl^h.*
- DRÖP'ING**, *n.* that which drops — *Wah chiz jo qatra qatra girtā hai, taqātūr* — Wah vastu jo būnd būnd girtā hai, tapkan, chuāñ. [yā jalandhar^h — Jalodar, udakodar.
- DRÖP'SY**, *n.* (*Gr. hudson, ops*) a collection of water in the body — *Istiqqā, jahundar*

- DRO'P-SI-CAL**, *a.* diseased with dropsy, tending to dropsy, of the nature of dropsy — *Mustaqi, jalandari^h, jalandhari^h, jalandar-mâl, jalandar-sirat* — Jalandari, jalodara-grast, jalodarasâl, jalodarasadriâ. [Jalodaragrast, jalodar rog se pîrit.]
- DRO'P-SIED**, *a.* diseased with dropsy — *Jalandari^h, jalandhari^h, jalandar se hairân* —
- DROSS**, *n.* (S. *dros*) the scum of metals, rust, refuse — *Mail^h, flizz, rim, zang, fuzla* — Mal, kit, morchâ wâ murchâ, khad, ebhânt tarchhat talchhat wâ tirohhat.
- DRO'S-SI-NESS**, *n.* foulness, impurity, rust — *Gilâzat, mailâ-pan^h, kudîrat, zang* — Mal, malinatâ, samalatâ, kalushatwa, morchâ wâ murchâ.
- DRO'S-SY**, *a.* full of 'dross, worthless, foul — *Mailâ^h, mukaddar, nâ-kâra, najis* — Malin, malin, samal, malavisisht, nihsâr, sârahin, adham, nikrisht.
- DROUGHT**, *drûṭ*, *n.* (S. *drugothē*) dry weather, want of rain, thirst — *Khushk-sâli, khushki, imâk-i-bârân, tishnagi* — Shushkakâl, jhûrâ, sũkhâ, anâvrishṭi, avrishṭi, jalâbhâv, trishâ, pipasâ, piyâs wâ pyâs.
- DROUGHTY**, *a.* wanting rain, sultry, thirsty — *Be-bârân, khushk, piyâsâ yâ pyâsâ^h* — Anâvrishṭi, vrishṭiṣṭi, sushk, sũkhâ, pipâsit, trishât, tarshit.
- DROVE**, *p. t. of drive* — *Drive kâ mâzi-mutlaq* — Drive kâ sâmanyabhût.
- DROVE**, *n.* (S. *draf*) a number of cattle, any collection of animals, a crowd — *Nâr^h, lenhrâ^h, pâl^h, jhund^h, bhîr^h*.
- DRO'VER**, *n.* one who drives cattle — *Charwâhâ^h, charcâh^h, baldiyâ^h, bardîâ yâ bardiyâ^h*.
- DROWN**, *v.* (S. *drencau*) to suffocate in water, to overwhelm in water to overflow, to inundate, to immerge — *Dubâ-márnâ^h, dubâ-d^h, sail-âb k, pur-âb k, garq k, dũb-mar-nâ^h* — Boṛ márnâ, burâ márnâ, boṛnâ, burânâ, jalamay k., dubo bahânâ, majjit wâ magna k., bûr marna.
- DROWN'ER**, *n.* one that drowns — *Dũbne w^h, bũrne w^h, dubâ d. w^h, burâ d. w^h*.
- DRO'WSE**, *v.* (D. *droosen*) to make heavy with sleep, to slumber, to look heavy — *Niñd ke mâre sust k, iũghnâ^h, soni^h, sust dekh-parnâ* — Nidrâlu k., nidrásil k., niñd ke mâre alsânâ, auñghânâ, niñdisâ h., jhapki lenâ, dhilâ lagnâ, alsâyâ dekh parnâ.
- DRO'W'Y**, *a.* sleepy, heavy, dull — *Khwâb-âlũda, uñghâsâ^h, majhũl, sust, kâhil* — Nidhâsâ nidrásil, nidrâlu, dhilâ, nistej, mand.
- DRO'W-SLY** *ad.* sleepily, heavily, lazily — *Khwâb-âlũdugi se, uñghâs se^h, majhũl se, kâ-hil se, susti se* — Nidhâs se, nidrásilatâ se, dhilâi se, mandatâ se, âlasya se.
- DRO'W-SI-NESS**, *n.* sleepiness, sluggishness — *Uñghâs^h, iũgh^h, uñghâi^h, susti, kâhili* — Nidhâs, nidrâlutwa, âlasya, dhilâi.
- DRO'W-SY-HEAD-ED**, *a.* sluggish, heavy — *Sust, kâhil, majhũl* — Âlasi, dhilâ.
- DRUB**, *v.* (Sw. *dra'ba*) to beat, to thrash; *n.* a blow, a thump, a knock — *Márnâ^h, pitnâ^h, thõknâ^h*; *n.* mukki^h, mukká^h, ghũnsâ^h, thappar^h.
- DRUB'ING**, *n.* a beating, a thrashing — *Mâr-pit^h, kũt-pit^h, thõk-thânk^h*.
- DRUDGE**, *v.* (S. *dreogan*) to work hard, to labour in mean offices; *n.* one employed in mean labour, a slave — *Sakht miñnat k., gulâm k., mazdûri k.; n. mazdûr, gulâm* — Barâ parisram k., nich kân k., adham tahal k.; *n.* kamerâ, tahalû, dâs.
- DRUD'GER-Y**, *n.* mean labour, hard work — *Mazdûri, sakht miñnat, gulâm* — Nichakarm, nich kâm. hinavritti dâsatwa, nityâsram, barâ sram, nirantarâyâs.
- DRUD'GING-LY**, *ad.* laboriously, toilsomely — *Mushaqqat se, miñnat se* — Sram se, bare sram se, bare kashṭ wâ kles se.
- DRUG**, *n.* (Fr. *drogue*) any substance used in medicine, any thing without value; *v.* to season or tincture with drugs — *Dawâ, dawâ ki chiz, be-hâqiqat chiz; v. dawâ ki chiz se milânâ* — Aushadh, aushadhiyadravya, tuchchha vastu, nihsâr, nikammâ vastu; *v.* aushadhivyadravya se milânâ.
- DRUG'GIST**, *n.* one who deals in drugs — *'Attâr, pansâri^h* — Aushadhavikretâ aushadh bechne w., aushadhakâr. [prakâr kâ moṭi ûni vâstra.]
- DRUG'GET**, *n.* (Fr. *droguet*) a kind of woollen stuff — *Ek qism kâ moṭi pashmîna* — Ek
- DRU'ID**, *n.* (Gr. *drus*) an ancient Celtic priest — *Inglistân kâ qadim imâm yâ murshid* — Ingland des kâ purvakâlin âchârya wâ purohit.
- DRU-ID-I-CAL**, *a.* pertaining to the druids — *Inglistân ke qadim imâm yâ murshid se nisbat-dâr* — Ingland des ke purvakâlin âchârya wâ purohit kâ sambandhi wâ vishayak.
- DRU-ID-ISM**, *n.* the religion of the druids — *Inglistân ke qadim imâmôn yâ murshidôn kâ mazhab* — Ingland des ke purvakâlin âchâryôn wâ purohitôn kâ dharm.
- DRUM**, *n.* (D. *trom*) an instrument of military music, the tympanum of the ear, a large concourse of visitors; *v.* to beat a drum, to expel with beat of drum — *Tabl, tambûr, kân kâ parda, mulâqâtiyôn ki jamâ'at, barî majlis yâ mahfil; v. tabl i aj inâ, tambûr thõknâ, tambûr yâ tabl bajâ-kar nikâl d.* — Dhol, duggi, dugdugi, damaru, huruk, dañka, karnopar, sraṇapodar, karnadundubhi, bhenṭawayon ka baṭor, barî sabhâ wâ mandali; *v.* dhol duggi huruk wâ dañkâ bajânâ, dhol duggi wâ dañkâ bajâkar nikâl d. [dholiyâ, pakhawaji, dugdugiya.]
- DRUM'MER**, *n.* one who beats a drum — *Tambûrchî, tabl-nawâz, naggârchî* — Dholi.
- DRUM-MÂ'JOR**, *n.* the chief drummer — *Sar-dâr tambûrchî, sadr naggârchî* — Pradhân wâ

- mukhya dhooli wā dholiyā. [ḍaṅkā bajāne kā ḍaṅḍā-
 DRŪM'STICK, *n.* a stick for beating a drum—*Tambūr yā naqqāre kā chob*—Dhol wā
 DRŪM'BLE, *v.* (S. *dran*?) to be sluggish—*Majhūl yā kīhīl k.*—Dhilā wā ālāsī h.
 DRUNK, *a.* (S. *drinc*) intoxicated with liquor, saturated with moisture—*Mast, maḥm-
 mūr, sar-shūr, sar-mast, tar, nam*—Matwālā, matta, madonmatta, piye hue. bhijā, [pānāsakt.
 DRUNK'ARD, *n.* one habitually drunk—*Sharābī, mai-khor, khammār*—Piakkar, madya-
 DRUNK'EN, *a.* intoxicated with liquor—*Maḥmūr, sar-shūr, sar-mast*—Madonmatta, [madonmattatā se.
 matwālā piye hue.
 DRUNK'EN-LY, *ad.* in a drunken manner—*Maḥmūrāna, mastāna*—Matwālepan se,
 DRUNK'EN-NESS, *n.* intoxication, inebriation—*Nusha-khorī, sharāb-khwāri, mastī, nasha,*
nasha-bāzī, mai-khorī—Matwālāpan, madyonmattatwa.
 DRŪ, *a.* (S. *drig*) not wet, not rainy, not juicy, arid, thirsty, barren, plain, cold, sar-
 castic; *v.* to free from moisture, to drain, to grow dry—*Sūkhā^h, be-bārish, be-ras,*
khushk, tiksha, pyāsā yā pyāsā^h, bad-maza yā le-zeh, khālī, sāda, be-namak, sakht,
ialkḥ, ta'na-zan yā ta'na-amez; v. sukhānā^h, khushk k., pānī nikāl dālānā^h, khushk
k.—Jhūrā, nirjal, avrishtī, niras wā niras, śushk, pipāsīt, trishārt, phikā, aras,
 alaṅkaraḥin, śunya, rūkhā, aruntud, tikhā, tiksha, karuā, vyangamay; *v. sukh-*
lānā, jhurwānā, śusuk k., pānī kīnch lenā, pānī bahā d., śushk h., jhūr wā jhūrā h.,
jhuranā.
 DRŪ'ER, *n.* that which absorbs moisture—*Khushk k. w., jāzī^h, sukhāne w.^h*—Sukhlāne
w., jhurwāne w., śoshak. [jhūrepan se, rukhāī se, rukshatāpūrvak.
 DRŪ'LY, *ad.* without moisture, coldly—*Khushkī se, rukhāwat se^h*—Śushkatā se,
 DRŪ'NESS, *n.* want of moisture, barrenness—*Khushkī, rukhāwat^h, bad-mazagī, be-namakī,*
sādagi, phikāwat^h—Sukhāwat, śushkatā, śosh, rukhāī, arasikatwa, aruntudatwa,
 arasatwa, nirasatā.
 DRŪ'NURSE, *n.* a woman who brings up and feeds a child without the breast—*Dāi-
 khilāī, ōyā*—Jo strī bālakoṇ ko khilātī pilātī aur pītī hai parantu uskā kām
 dūdh pilāne kā nahīu hotā, śiśupālīkā.
 DRŪ'SALT-ER, *n.* a dealer in dried meats, &c.—*Sukhlāye hue gosht waqaire kā pesha k. w.,*
—Śushkamāṇsavikretā, sukhāye hue māṇs ādī kā vyāpar k. w.
 DRŪ'SHOE, *a.* without wet feet—*Sukhe pānw^h, śukhe jātoṇ*—Jhūre pānw, śushkapād,
 śushkacharṇ.
 DRŪ'AD, *n.* (Gr. *drus*) a wood-nymph—*Jangal ki devī^h.*
 DŪ'AL, *a.* (L. *duo*) expressing the number two—*Musannā, tasniya, do ko zāhir k. w.*
—Dwivāchak, dwivachānant, dwisāṅkhyak.
 DU-XŪ'I-TY, *n.* the state of being two, that which expresses two—*Tasniyat, do ko zāhir*
k. w. —Dwitwa dwaita, dwivachak.
 DŪB, *v.* (S. *dubban*) to make a man a knight, to confer any dignity, to make a quick
 noise; *n.* a blow, a knock—*Muntāz saṁār kā khitāb d., kisi ko koi martabu yā khitāb*
d., ek jald āwāz k.; n. ghūṇsā^h, mukkā^h, thokar^h, thappa^h—Pratishthit ghurcharphe
 kī padavī d., kisi ko koi navinapad wā nūtanapadavī d., ek śighra sabd k.
 DŪ'BI-OUS, *a.* (L. *dubius*) doubtful, uncertain, not plain—*Mashkūk mushtabih,*
gair-muqarrar, saf nahīn—Sandigdḥ, saṁśayasth, saṅkaniy, anīśchit, aspasht, avyakt,
 aprakās, apratyaksh.
 DŪ'BI-OUS-LY, *ad.* uncertainly, doubtfully—*Shubhe se, bā-shakk*—Saṁśay se, sandeh se.
 DŪ'BI-OUS-NESS, *n.* uncertainty, doubtfulness—*Shakk, shubha*—Saṅkā, saṁśay, sandeh.
 DŪ'BI-TA-BLE, *a.* doubtful, uncertain—*Mashkūk, mushtabih, gair-muqarrar*—Sandigdḥ,
 saṅkaniy, anīśchit.
 DŪ'BI-TAN-CTY, *n.* doubt, uncertainty—*Shubha shakk*—Sandeh, saṁśay.
 DŪ'BI-TA'TION, *n.* the act of doubting—*Shubha k., ishtibāh*—Saṁśay k., sandeh.
 DŪ'CAL. See under DUKE.
 DŪCK, *n.* (Ger. *ducken*) a water-fowl, a declination of the head, a dip under water; *v.*
 to dive or put under water, to drop down the head, to cringe—*Bat, sir jhukānā^h,*
ḍubkī^h; v. dubānā^h, ḍubkī mārānā^h, gota lagānā, sir jhukānā^h, khāya-bardāri k., khush-
āmad k., chāplūs k.—Battak, kalahāns, haṁs, haṁs mastak nīhurānā, mastak jhukānā,
 dūb, burkī; *v. boṛnā, burkī mārānā, mastak akasmāt nawānā wā jhukānā, jigjigī k.,*
lallopatto k. [Burūī, burkī mārne w., jigjigī k. w., lallopatto k. w.
 DŪCK'ER, *n.* a diver, a cringer—*Ghota-khor, ḍubkī mārne w.^h, khush-āmadī, chāplūs*—
 DŪCK'LING, *n.* a young duck—*Bat kā bachcha*—Haṁsāsavak.
 DŪCK'ING-STOOL, *n.* a stool to duck scolds—*Sazā ke liye jhagrālū auraton ko bāndh kar*
pānt meḥ ghota dene ki ek chauki—Dand ke nimitta jhagrālū striyon ko bāndhkar
 pānī meḥ ḍubkī dene ki ek chauki.
 DŪCK'LEGGED, *a.* short-legged—*Kotāh-sāg, chhoti lāṅgon kā^h.*
 DŪCT, *n.* (L. *ductum*) guidance, a passage, a canal, a tube—*Rāh-barī, rah-barī, rāh*
—Pathadarān, nirdes, mārg, bāt, prapālā, nālī, choṅgi, poṅgi, śirā.

- DŪC'TILE, *a.* easily drawn out, pliable—*Jo khinchne se bā-āsānt bāh sake, chīmṛāi^b, mulāim yā mulāyam, dam-dār*—Sukhakarshapīy, khinchne se bāhne wā phailne ke yoga, mridu, komal.
- DŪC'TILENESS, *n.* flexibility, ductility—*Dam-dāri, mulāyamat yā mulāimat, chīmṛāi^b, khinchne jāne s phailne ki liyāgat*—Mridutā, komalatā, namanīyatwa, sukarshapiyatā, khinchne jāne se phailne ki योग्यता.
- DUC'TILITY, *n.* capacity of being drawn out without breaking, compliance—*Khinchne jāne se phailne ki liyāgat, dam-dāri^b, mulāimat*—Sukarshapiyatā, khinchne jāne se phailne ki योग्यता, namanīyatwa, mridutā, komalatā.
- DŪD'GEON, *n.* (Ger. *degen*) a small dagger, anger, sullenness, ill-will—*Ek chhoṣi katāri^b, khaṣgi, nā-khushi, ranjish, bad-khwāhi, bad-andeshi*—Kaṭār, krodh, rosh, kop, dweesh.
- DŪE, *a.* (L. *debeo*) owed, that ought to be paid or donē, proper, exact; *ad.* directly, exactly; *n.* that which belongs to one, a debt, right, just title, custom, tribute—*Dādāni, haqq-dān, wājib, ma'qūl, lāiq, thik^b; ad. rāsṭ, thik^b; n. haqq, qarṣ, istiḥqāq, haqq-i-wājib, maḥsūl, lastūr rusūm, marsūm, zābitāna*—Dāniy, pratidey, śodhaniy, pariśodhaniy, saṁśodhya, kartavya, uचित, योग्य, yathāyogya, yathochit; *ad.* sīdha, sūdh; *n.* swārth, deya, rin, adhikār, yathārthaswattwa, lagat, kar, ūlk.
- DŪ'LY, *ad.* in due manner, properly, fitly—*Jainā chāhiye^b, achekhi tarāh se, wājibi se, kamā-haqqu-hu*—Thik thik, yathānyāy, yathochit, yathāyogya.
- DŪ'RY, *n.* what one is bound to perform, obedience, service, tax, impost, custom—*Kām jo kisi ko karnā lāzim aur nā-guzir hai, farz, tābi-dāri, itā'at, khidmat, maḥsūl, lagat^b, rusūm*—Kartavya, swakartavya, swadharma, kritya, vaśibhūkatā, vaśatā, sevā, kar, lagān, ūlk.
- DŪ'TE-ous, *a.* obedient, respectful—*Muti^b, tābi-dār, farmān-bardār, muaddab*—Ājñā-pālak, ājñānyāyī, ājñākāri, ādarakāri, ādarasīl, sanmāni, mānakāri.
- DŪ'TI-FŪL, *a.* obedient, submissive—*Farmān-bardār, tābi-dār, muti^b*—Ājñākāri, bhakt, bhaktāmān, ājñāpālak, vāśya, vāśānug, vāśavartī, vāśyātmā.
- DŪ'TI-FŪL-LY, *ad.* obediently, respectfully—*Farmān-bardāri se, itā'at se, muaddabāna*—Ājñāpālakatā se, ājñākāritāpūrvak, bhakti se.
- DŪ'TI-FŪL-NESS, *n.* obedience, submission—*Farmān-bardāri, itā'at, tābi-dāri*—Ājñā-nuvartan, ājñānusaṛaṇ, ājñāpālan, bhakti, vāśyatā, adhinatā.
- DŪ'EL, *n.* (L. *duellum*) a combat between two; *v.* to fight a single combat—*Do ki larāi^b; v. akeli-akelā larnā^b*—Dwandwayuddha; *v.* dwandwayuddha k.
- DŪ'EL-LER, *n.* a single combatant—*Akeli-akelā larnē-wālā^b*—Dwandwayoddhā.
- DŪ'EL-LING, *n.* the custom of fighting duels—*Akeli-akelā ki larāi ki chāl*—Dwandwayuddha kā prachār.
- DŪ'EL-LIST, *n.* one who fights in single combat—*Akeli-akelā larnē w^b*—Dwandwayoddhā.
- DŪ'EL-LO, *n.* (It.) the rule of duelling—*Akeli-akelā larāi kā qā'idā*—Akeli akelā larāi kā niyam, dwandwayuddhaniyam.
- DŪ'EN'NA, *n.* (Sp.) an old woman who guards a younger, a governess—*Wah burhiyā jo ek jawān 'aurat ki pās-bāni karti hai, ustāni*—Wah burhiyā jo ek yuvatī ki rakshā karti hai, guruāin. [—Ek rāg jisko do jan milke gāweh.]
- DŪ'ET', *n.* (L. *duo*) an air for two performers—*Ek rāg jise do shakhs mil-kar gāweh*
- DŪG, *n.* (It. *deggia*) the pap of a beast—*Than^b, chūnchi^b*.
- DŪG, *p. t.* and *p. p.* of *dig*—*Dig kā māzi-mutluq aur māzi-ma'tūf-alai-ki yā f'l-i-ma-tūf*—Dig kā sāmānyabhūt aur purṇakriyā wā pūrvakālikakriyā.
- DŪKE, *n.* (L. *duco*) one of the highest order of nobility, a prince, a chief—*Sab se bāre martabe kā amir, salātin, pādshāh, sar-dār*—Kulinavargon meṁ sab se pradhān varg kā kulin, rājā, adhipati.
- DŪ'CAL, *a.* pertaining to a duke—*Sab se bāre martabe ke amir se nisbat-dār*—Kulinavargon meṁ sab se pradhān varg ke kulin kā sambandhī, pradhānakulinapada-sambandhī.
- DŪC'AT, *n.* a coin struck by dukes—*Ek qism kā sikkā jise sab se bāre martabe kā amir zarb dilwātā hai*—Ek prakār kā mudrā jisko sab se pradhān kulin jan thapwātā hai.
- DŪC'NESS, *n.* the lady of a duke—*Sab se bāre martabe ke amir ki begam yā bibi*—Sab se pradhān kulin jan ki patnī.
- DŪC'RY, *n.* the territory of a duke—*Sab se bāre martabe ke amir ki mamlukāt yā milk*—Sab se pradhān kulin jan kā rājya wā bhūmi.
- DŪKE'DOM, *n.* the possessions title or quality of a duke—*Sab se bāre martabe ke amir ki amlik yā martaba*—Sab se pradhān kulin jan kā rājya ādhipatyā adhikār wā pad.
- DŪL'CET, *a.* (L. *dulcis*) sweet, melodious—*Shirīn, khush-āwāz, khush-ilhān*—Mithā madhur, suswādu, suswar.*
- DŪL'CIFY, *v.* to make sweet—*Shirīn k.*—Mithā k., madhur k.
- DŪL'CIFY-ING, *n.* the act of sweetening—*Mithā k.*
- DŪL'CIMER, *n.* a musical instrument—*Ek qism kā bājā*—Ek prakār kā bājā.

DUL'CO-RATE, *v.* to sweeten—*Shirīn k.*—*Mithā k.*, *madhur k.*

DUL-CO-RATION, *n.* the act of sweetening—*Mithā k^h.*

DULL, *a.* (S. *dol*) stupid, sluggish, blunt, awkward, not quick, sad, gross, not bright, drowsy; *v.* to stupify, to blunt, to sadden, to damp, to make heavy, to sully—*Ahmaq, sust, kund, be-wuqūf, majhūl, kūhīl, afsurda, nā-shād, be-hiss, c'hima^h, tez roshan nahīn, dhuñdhilā^h, andhlā^h, khwāb-ālūla, khwāb-nāk, uñghāsā^h; v. ahmaq k., be-wuqūf k., kund k., afsurda k., nā-shād k., pazh-murda k., mānda k., sust k., dagilā k., mailā k^h, dhuñdhilā k^h, andhlā k^h.*—*Mandabuddhi, mū'h, mand, mandagati, bhonthrā, bhontā, kunthit, mandamati, jar, dhilā, udās, v. shādī, sun, achetan, malin, dhumlā, mandakānt, mandatej, mandalyuti, nidrālu, niñdāsā, alsāyā; v. jar wā mūrḥ k., bhonthrā bhontā wā kunthit k., udās k., vishādī k., man tornā, mand wā mandagati k., dhilā k., malin k., mandakānt k., dhappā dālānā, malin k., dhumlā k.*

DULLARD, *n.* a blockhead; *a.* stupid—*Ahmaq; a. be-wuqūf—Mūrḥ, jar; a. mandamati, mandabuddhi.*

DULLER, *n.* that which makes dull—*Sust kund afsurda be-hiss dhimā yā uñghāsā kar-ne-wālī chīz—Mūrḥ mandagati bhonthrā jar udās achetan malin wā niñdāsā kar-ne-wālī vastu.*

DULLY, *ad.* stupidly, slowly, sluggishly—*Be-wuqūfi se, hamāqat se, susti se, kāhili se—Mandamati se, jaratā wā mūrḥatā se, dhil se, askat se, mandagati se.*

DULLNESS, *n.* stupidity, heaviness, bluntness—*Hamāqat, be-wuqūfi, kaudani, susti, kāhili, majhūli, kundi—Jaratā, mūrḥatā, alsāyā, gatimandata, askat, dhilāpan, dhil, atikshpatā, ativratā, muthrāi, bhontāpan.*

DULL'BRAINED, *a.* stupid, doltish—*Be-wuqūf, ahmaq—Jar, mūrḥ.*

DULL'BRÖWED, *a.* having a gloomy look—*Be-wuqūf, ahmaq—Jar, mūrḥ.*

DULL'EYED, *a.* having a downcast look—*Dil-gir, sir niche jhukāye hue^b—Dukhkit, vishādī, mūh niche latkāye hue.*

DULL'HEAD, *n.* a blockhead, a dolt—*Kaudan, gūwādi^h, ahmaq—Mūrḥ, mūrḥ.*

DULL'LIGHT-ED, *a.* having weak sight—*Kund-nigāh, kotāh-nigāh—Chundhlā, dhuñdhilā, mandadrishī. [gup-chup^h, gūngā^h, guñg^h, chupkā^h; v. chup k^h, gup-chup k^h.*

DUMB, dūm, *a.* (S.) mute, not able to speak, silent; *v.* to silence—*Chup^h, an-bol^h,*

DUMB'LY, *ad.* mutely, silently—*Chup-chāp^h, gup-chup^h, chup-chup se^h.*

DUMB'NESS, *n.* incapacity to speak, silence—*Be-zabāni, gūngā-pan^h, khāmoshī—Guñgāi, mūkātā, vākstabdhatā, vākstambh, maun, guñgi, chuppi, chup.*

DUM'FOUND, *v.* to make dumb, to confuse—*Gūngā k., ghubrā-d^h.*

DUMP, *n.* (Ger. *dumm*) sadness, melancholy, sorrow, a melancholy tune—*Malāl, malolā, gam, gam-anges rāg, ranj paidā k. w. rāg—Udāsī, vishād, khed, mlāni, kheda-janak rāg, udāsī kā rāg. [dukhkit, khedit.*

DUMP'ISH, *a.* sad, melancholy, dull—*Gam-gin, ranjida, afsurda, dil-gir—Udās, vishādī,*

DUMP'ISH-LY, *ad.* in a moping manner—*Afsurdagi ke taur se, afsurdāna—Udāsī se, śok se.*

DUMP'ISH-NESS, *n.* sadness, melancholy—*Afsurdagi, gam, ranj—Udāsī, khed, śok.*

DUMP'LING, *n.* a sort of pudding—*Ek gūm kā gulgulā yā puā—Ek prakār kā gulgulā wā puā.*

DUMPY, *a.* short and thick—*Chhotā aur motā^h, nātā aur motā^h.*

DUN, *a.* (S.) a colour partaking of brown and black, dark, gloomy—*Mis-rang, ashhab, bhūrā aur kalā milā huā^h, tira, kalā^h—Kapiē, piñgal, tāmraakrishnavarn, krishṇa, śyām. [chit tāmraakrishnavarn, kuchh kuchh krishṇa.*

DUN'NISH, *a.* inclining to a dun colour—*Bhūrā-kalā mail, tira-mail, kalā mail—Kin-*

DUN, *v.* (S. *dyanan*) to claim a debt importunately; *n.* an importunate creditor—*Muhassilī k., karā taqāzā k.; n. sukht mutaqāzi, karā taqāzā k. w., qarz-khwāh, muhassil—Bār bār pāwnā māngnā, dharnā d., dhannā d., bār bār pāwnā māngne w., dharnā d. w., dhannā d. w., dharnait.*

DUN'NER, *n.* one employed in soliciting the payment of debts—*Taqāzā k. w., saziwāl, jo shakhs qarz tahsilne ke liye muqarrar rahit hai, muhassil—Rip wā pāwnā ugāhne w., jo jan pāwnā ugāhne men lagayā jātā hai.*

DUN'CE, *n.* (Ger. *duns*) a dolt, a dullard—*Ahmaq, gāwādi^h, kaudan—Mūrḥ, mūrḥ, jar.*

DUN'QER-Y, *n.* stupidity, dulness—*Hamāqat, be-wuqūfi, kund-zihni, kaudani—Mūrḥatā, mūrḥatā, jaratā.*

DUNG, *n.* (S.) the excrement of animals; *v.* to void excrement, to manure—*Gūh^h, lid^h, gobar^h, leñrī^h, mengni^h, bikh^h, v. lid gobar yā bikh k^h, leñrī yā mengni hugnā^h, lid gobar yā leñrī ki khād dālānā^h, khād dālānā^h, pāns dālānā^h, pānsnā^h.*

DUN'EY, *a.* full of dung, mean, worthless—*Mailā^h, dūn, kamīna, be-gadr—Lid gobar ādi se bharā huā, nich, adham, nihsār, nikammā.*

DUNGA'HILL, *n.* a heap or accretion of dung; *a.* sprung from the dunghill, mean—*Gobār^h, gāndaur^h, ghūr^h, gobar kī dher^h; a. gobār yā ghūr se upjā huā^h, nich^h.*

DUNGYARD, *n.* the place of a dunghill—*Ghūr yā gāndaur kī jagah^h.*

- DUN'GEON**, *n.* (Fr. *donjon*) a close dark prison; *v.* to shut up as in a dungeon—*Si'yáh-cháh, zindán, qaid-khána*; *v. si'yáh-cháh yá qaid-kháne meñ band k.*—*Andhakúp, karágár*; *v. andhakúp wá karágár meñ dál d.*
- DÚ'O**, *n.* (L.) a song in two parts—*Ek gít jiske do hisse hoñ*—*Ek gít jiske do bhág hoñ.*
- DÚ-O-DEQ'IMO**, *n.* a book in which a sheet is folded into twelve leaves; *a.* having twelve leaves to a sheet—*Ek ek takhte ke bárah bárah waraq ki baní hut kitáb*; *a. jismeñ ek ek takhte ke bárah bárah waraq hoñ*—*Ek ek táw ke bárah bárah patrón kí baní hui pustak*; *a. jismeñ ek ek táw ke bárah bárah patra hoñ.*
- DÚ-O-DEQ'PLE**, *a.* consisting of twelve—*Bárah bárah ká baná huá^h*. [do ká rájya.
- DÚ-ÚM'VI-RATE**, *n.* government by two—*Do ki hukúmat*—*Do ká sásan, do ki prabhutá.*
- DÚPE**, *n.* (Fr.) a credulous person, one easily tricked; *v.* to trick, to deceive—*Za'ifu-l-i-tiqád shakhs, sarí v-l-i-tiqád shakhs, sáda-díl, jo shakhs ásání se fareb meñ á játa hai*; *v. fareb d., dagá d.*—*Viśwásail jan, jo jan kfsí bát ko síghra máñ letá hai, modhú, sidhá jan, jo jan anáyás dhokhe meñ átá hai, sukhavañchaniy*; *v. thagná, dhoká d.*
- DÚ'PLE**, *a.* (L. *duo, plico*) double—*Dohrá^h, dugná^h, dúná^h*.
- DÚ'PLI-CATE**, *v.* to double, to fold; *a.* double, twofold; *n.* an exact copy, a transcript—*Dohrá k^h, do-tah k.*; *a. dohrá^h, musanná, do-chand*; *n. naql, musanná*—*Doh-ráná, dwigun k., dugnáná, dugná k., dúná k., dolařá k.*; *a. dúgná, dúná, dolařá, dwigun*; *n. pratilipi, pratirip, utár.* [naw, dwiguníkarap, parat.
- DÚ-PLI-CÁ'TION**, *n.* the act of doubling, a fold—*Dohráw^h, dohrás^h, tashdid, tah*—*Dug-*
- DÚ'PLI-CA-TURE**, *n.* a fold, any thing doubled—*Tah, koí chíz jo dohrúí yá dugnái jáy*—*Bhánj, parat, koí vastu jo dugnái wá dohrái jáy.* [munhapan, chhal, kapať.
- DÚ-PLÍQ'ITY**, *n.* doubleness, deceit—*Do-zabáni, do-rangí, fareb, riya*—*Dwivyápar, dui-*
- DÚRE**, *v.* (L. *duro*) to last, to continue—*Páe-dár rahná, qáim rahná, sábit rahná*—*Tikná, thaharná, baná rahná.* [chirakálík, akshay.
- DÚ'RA-BLE**, *a.* lasting or continuing long—*Páe-dár, der-pá, qáim, dáimi*—*Chirastháyi.*
- DÚ'RA-BÍL'ITY**, *n.* the power of lasting—*Páe-dári, der-pái, istiqámat, dawám*—*Chiras-tháiyitwa, sthiratá, stháiyitwa, akshyatá.* [sthiratá.
- DÚ'RA-BLE-NESS**, *n.* the power of lasting—*Páe-dári, der-pái*—*Chirastháiyitwa, stháiyitwa,*
- DÚ'RA-BLY**, *ad.* in a lasting manner—*Páe-dári se, der-pái se, usturwárt se, istiqámat se*—*Chirastháyi rūp se, sthiratápūrvak.* [khatāw, atkāw, kārāgarābandhan, bañdhuai.
- DÚ'RAŅCE**, *n.* continuance, imprisonment—*Páe-dári, qaid*—*Chirastháiyitwa, tikáw,*
- DÚ-RÁ'TION**, *n.* continuance, length of time—*Páe-dári, qiyám, istimár, istiqámat, mí'ád*—*Tikáw, khatāw, stháiyitwa, sthiratá, chirastháyita, kálaparimán.*
- DÚ'RESSE**, *n.* imprisonment, constraint—*Qaid, habs, asiri, zabar-dasti, jabr*—*Atkāw, ká-rágarābandhan, bañdhuai, balátkár, hal.*
- DÚ'RING**, *prep.* for the time of continuance—*Meñ^h, bich^h, hote^h, rahte^h, dhār^h*.
- DÚRST**, *p. t. of dare*—*Dare ká mázi-mutlaq*—*Dare ká sámānyabhút.*
- DÚSK**, *a.* (Ger. *duster*) tending to darkness, dark-coloured; *n.* tendency to darkness, darkness of colour—*Kuchh kuchh andherá^h, kálá^h, dhumlá^h, dhuñdhlá^h*; *n. go-dhúr^h, muñh-andherá^h, go-dhúli^h, kálá^h, dhumlá^h-pan^h, dhumlái^h*.
- DÚS'KI-NESS**, *n.* incipient darkness—*Dhumlái^h, dhuñdhlá-pan^h, kuchh andherá yá kálá^h*.
- DÚS'KISH**, *a.* inclining to darkness—*Kuchh kálá yá dhumlá^h*. [pan se^h.
- DÚS'KISH-LY**, *ad.* darkly, cloudily—*Go-dhúr sá^h, go-dhúli sá^h, dhumlái se^h, dhuñdhle-*
- DÚS'KISH-NESS**, *n.* approach to darkness—*Kuchh kálá^h, dhumlá-pan^h, dhuñdhlá^h*.
- DÚS'KY**, *a.* tending to darkness, gloomy—*Kuchh kálá^h, dhumlá^h, dhuñdhlá^h*.
- DÚST**, *n.* (S.) earth or other matter reduced to powder, earth, the grave; *v.* to free from dust, to sprinkle with dust—*Khák, gubár, mittí^h, qabr, mazár*; *v. dhúl jhárná^h, phatakna^h, jhárná^h, dhúl bhurbhuráná^h, dhuriyáná^h*—*Dhúl wá dhúr, raj, maṭṭi, maṭi, savagart, savavas, mritasārīrasthān, loth ke gārne ká garhá.*
- DÚST'ER**, *n.* that which frees from dust—*Jhárú^h, jhāyān^h, jhāyē ká kaprá^h*.
- DÚST'Y**, *a.* filled or covered with dust—*Khák-álúda, gubár-álúda, gará-álúda, khák, pur-dhúl*—*Dhúlimay, dhúr se bhará huá, pāñsur, pāñsul.*
- DÚST'Y-NESS**, *n.* state of being covered with dust—*Khák-álúdagí*—*Dhúl se bharáw, dhúliprachurata, dhúliyuktatá.* [le-jāne w^h.
- DÚST'MAN**, *n.* one who carries away dust—*Jhárú d. w^h, buhárú^h, dhúl mitti jhār-kar*
- DÚTCH**, *n.* the people and language of Holland; *a.* belonging to Holland—*Háland^h ke bāshande aur wahāñ kí zabān*; *a. Háland ke mulk se nisbat-dār*—*Háland deś ke log*
- DÚT'CHESS**. See **DUCHESS**. [aur wahāñ kí bhāshá; *a. Hálanddeśsambandhi.*
- DÚ'TY**. See under **DUE**.
- DWÁRF**, *n.* (S. *dwerg*) a person below the usual size; *a.* below the usual size; *v.* to hinder from full growth—*Báwná^h, banthul^h, bauná^h*; *a. náṭá^h, thingná^h, thumká^h*; *v. náṭá yá thingná k. yá rakhná^h, barhne na d^h*.
- DWÁRF'ISH**, *a.* below the natural size—*Náṭá^h, thumká^h, thingná^h, báwná^h*.

- DWARFISH-NESS, *n.* littleness of stature—*Nātā-pan^h, thumkái^h, thingná-pan^h.*
- DWELL, *v.* (*Dan. dwaler*) to live in a place, to reside, to remain: *p. t.* and *p. p.* DWÉLT or DWÉLLED—*Tikná^h, basná^h, rahná^h.* [*w., rahanhá.*]
- DWELLER, *n.* one who lives in a place—*Bāshanda, sákin, muqim*—*Yási, nivási, rahne*
- DWELLING, *n.* place of residence, habitation—*Maskan, khána, makár, maqám*—*Vás, vásasthán, ghar.*
- DWELLING-HOUSE, *n.* the house where one lives—*Haweli*—*Kothí, ghar, grih, bhavan.*
- DWELLING-PLACE, *n.* a place of residence—*Maskan, makár*—*Vásasthán, nivasasthán.*
- DWINDLE, *v.* (*S. dwinan*) to shrink, to grow less, to fall away, to make less—*Súkh-janá^h, súkhná^h, sukarná^h, simatná^h, ghaíná^h, galná^h, utarná^h, ghatáná^h.*
- DYE, *v.* (*S. deagan*) to tinge, to colour, to stain; *n.* hue, colouring matter—*Raṅgná^h, raṅg chaphaná^h, raṅg d^h, bhar-dálná^h; n. raṅg^h.*
- DYEING, *n.* the art of colouring cloth—*Raṅgái^h.*
- DYER, *n.* one who colours cloth—*Raṅg-rez, sabbág*—*Raṅgwaiyá, rañjak.*
- DYING. See under DIE.
- DYKE. See DIKE.
- DYNAMICS, *n.* (*Gr. dunamis*) the science of mechanical powers—*'Ilm-i-jarr-i-saql* *ká wah hissa jismen quwwat-i-ajsám-i-rawán ká bayán hai, 'ilm-i-quwwat-i-ajsám-i-rawán*—*Gatividyá.*
- DYNASTY, *n.* (*Gr. dunastes*) government, a race or succession of rulers—*Hukumat, saltanat, sháhi khándán yá nasab, nasl-i-malikán*—*Ádhipatya, rájya, rájavaná, rája-kul, rájávali.* [*khilt, khilt ki buri hálat*—*Raktadi ká dush bháv.*]
- DYS-CRA-SY, *n.* (*Gr. dus, krasis*) an ill habit or state of the humours—*Kasrat-i-*
- DYSEN-TER-Y, *n.* (*Gr. dus, enteron*) looseness, bloody flux—*Is-hál, jaryán-i-shikam, jiriyán-i-shikam, ánw ki bimári*—*Ámátisár, ámarakt, ánw ká rog.*
- DYS-ENTER'IO, *a.* relating to dysentery—*Is-hál yá jiriyán-i-shikam ke muta'allig, ánw ke marz ke muta'allig*—*Ámaraktasambandhi, ánw ke rog ká sambandhi.*
- DYSPEP-SY, *n.* (*Gr. dus, pepto*) difficulty of digestion, indigestion—*Bad-hazmí, be-haz-mí, kam-hazmí, sigl*—*Ajirpatá, apák, mandapak, mandagni.*
- DYSU-RY, *n.* (*Gr. dus, ouron*) difficulty in voiding urine—*'Asaru-l-baul, habsu-l-baul, taqtir*—*Mútrarodh, mútrakrichchhra, mútne meñ karkari.*

E.

- EACH, *a.* (*S. cec*) either of the two, every one of any number—*Do meñ se koi^h, har ek*—*Ubhay meñ se koi, pratyek, ek ek.*
- EAGER, *a.* (*L. acer*) ardently desirous, vehement, impetuous, sharp, keen—*Mushtág, árzú-mand, shauqin, sar-garm, shadúl, jald, tez, saht, tund*—*Laulin, atyákánkshí, atyabhlíshí, utsuk, ugra, vyagra, kutúhali, vegawán, tikshn, tikhá, kará, prachand, uchchagd.*
- EAGER-LY, *ad.* ardently, keenly—*Sar-garmi se, shauq se, tundí se, tezi se*—*Laulinatá se, ugratá se, vyagratá se, prachandatá se, atyabhlíshá se, tikshnatá se, tikháí se.*
- EAGER-NESS, *n.* ardent desire, impetuosity—*Sar-garmi, niháyat árzú-mandí, shauq, tundí, jaldí*—*Atyabhlíshá, atyákánkshá, laulinatá, uttáp, tikshnatá, tikháí, ugratá, prachandatá, veg, sighratá, vyagratá, uchchandatá.*
- EAGLE, *n.* (*L. aquila*) a bird of prey, a military standard—*'Uqáb, humá, jangí nishán yá jhandá*—*Utkroś, gridhra, gid, laráí ká jhandá, yuddhapatáka.*
- EAGLET, *n.* a young eagle—*'Uqáb yá humá ká bachcha*—*Utkrośavak, gridhrasavak, gid ká bachchá.*
- EAGLE-EYED, *a.* sharp-sighted as an eagle—*'Uqáb yá humá ke mánind tez-nazar yá tez-nigáh*—*Utkrośadrishti, gridhradrishti, gid sarikhá súkshmadarí, tikshnadrishti.*
- EAGLE-SIGHT-ED, *a.* having quick sight—*Tez-nigáh, tez-nazar, dúr-bín*—*Sighradrishti, tikshnadrishti, súkshmadarí.* [*sarikhi sighragati, gid ki si sighragati.*]
- EAGLE-SPEED, *n.* swiftness as of an eagle—*'Uqáb ki si tez-rawi*—*Utkroś wá gridhra kí*
- EAGLE-STONE, *n.* a kind of stone—*Ek gism ká pathhar*—*Ek prakár ká pathhar.*
- EAG'RE, *n.* (*S. egor*) a tide swelling above another tide—*Ek bhálhá yá jawár jo dūre*
- EARN. See YEARN.
- EAR, *n.* (*S. care*) the organ of hearing, the power of judging of harmony—*Gosh, kán^h*—*Karṇ, śrotra, śravaṇapath.* [*badhir.*]
- EARLESS, *a.* without ears, deaf—*Be-gosh, be-kán, búchá^h, kan-kaṭá^h, bahirá^h*—*Karṇahin,*
- EAR-MARK, *n.* a mark on the ear—*Kán par ek nishán*—*Karṇ par ek chihn, kán par ek chinhaní.*
- EAR-RING, *n.* an ornament for the ear—*Jhumká^h, goshwára áwesa dur kundaí waḡaira kán ke zavarát*—*Lolak gujiyá karpaphúl bala o bali ádi kán ke ḡahne.*
- EAR-SHOT, *n.* reach of the ear—*Kán ki pahunch^h, jis tafáwut par lafs sun pare, sunte bhar meñ, partáb-i-áwáz, áwáz ká fappá*—*Karṇagochar, śrutiparyant, wah antar jis par sabd sun parai.*

- ĒAR'WĀX, *n.* cerumen of the ear—*Kān ki mail^h, khūnt^h*. [*kan-phusā^h, kan-lagwā^h*.
 ĒAR'WĀ, *n.* an insect, a whisperer—*Kan-paithwā kīrā^h, kan-gojar^h, phusphusā^h*.
 ĒAR'WIT-NESS; *n.* one who attests what he has heard—*Sam'i gawāh, suni hui bāt ká shāhid yā gawāh*—Śrutasāksī, apne kān se suni hui bāt ká sākshī.
 ĒAR, *n.* (S.) that part of corn which contains the seeds; *v.* to shoot into ears—*Khosha; v. khosha^h*.—Kāl, dhānyasīrshak, śasyamañjari; *v.* bāl phitūā, bāl h.
 ĒAR, *v.* (S. *erian*) to till, to plough—*Jotnā^h, chāsna^h, halwāhī k^h, hal chalanā^h*.
 ĒAR'A-BLE, *a.* that may be ploughed—*Jotā^h, jisko jot sakeñ^h, jo joti jāy^h*.
 ĒAR'ING, *n.* a ploughing of land—*Chās^h, jot^h, halwāhī^h, hulāhī^h, jotāi^h*.
 ĒARL, *n.* (S. *eort*) a title of nobility—*Inglistān ke tisre darje ká amīr*—Kulīnapada-sth, tritīyakulīnapadasth. [Tritīyakulīnapad, tritīyakulīnapadasth ká alhikīr.
 ĒARLDOM, *n.* the dignity of an earl—*Inglistān ke tisre darje ke amīr ká martaba*—
 ĒARL-MARSHAL, *n.* one of the great officers of state who has the superintendence of military solemnities—*Mukhtamim-i-jang*—Yuddhotsavadhyaksh.
 ĒAR'LY, *a.* (S. *er*) soon, being in good time or season; *ad.* soon, betimes—*Jald, shītāb, savere kā^h, bar-waqt*; *ad.* *jald, savere^h, bar-aiyām, bar-mahal*—Śighra, samayo-chit, uchitakalik, kālānūrūp, avasara-prāpt; *ad.* *jhat, sakāl meñ, samay meñ, avasar meñ*. [twari.
 ĒAR'LI-NESS, *n.* the state of being early—*Saverā^h, shītābī, jāndī, zūdī*—Śighratā, avilamb,
 ĒARN, *v.* (S. *earnian*) to gain by labour, to obtain, to deserve, to merit—*Hāsīl k., paidā k., suzīwār h., mustahiqq h.*—Upārjan k., śram se lābh k., kamānā, yogya h., upayukt h.
 ĒARN'ING, *n.* that which is earned—*Kamāi^h, upārjan^h*.
 ĒAR'NEST, *a.* (S. *eornest*) ardent, zealous, eager; *n.* seriousness, pledge, first fruits, money given in token of a bargain—*Dil-soz, sar-garm, sā't, mustā'id, shauqin, mushāq; n.* *sanjīdagī, tahammul, kafālat, chāshui, ba'-'anā*—Utsuk, kutūhālī vyagra, utsāhī, uchchāp, atyanurāgī, atyabhilāshī, atyākāñkshī; *n.* aparīhās, gaurav, alāghav, dhīratwa, upanidhi, upanyās, pūrvabhukti, bāngī, pūrvadatamūlyā, kray arthāt kinne meñ jo mudrā wā dhan pahile diyā jātā hai jismeñ bāt pakki ho jāy.
 ĒAR'NEST-LY, *ad.* warmly, eagerly, zealously—*Sar-garmi se, ishītyāq se, shauq se, dil-sozi se, tan-dihī se, joś se*—Uttāp se, atyabhilāsh se, atyākāñkshā se, chittasakti se, utsāh se, anurāg se.
 ĒAR'NEST-NESS, *n.* eagerness, seriousness—*Ishtīyāq, shauq, dil-sozi, sar-garmi, sanjīdagī, tahammul*—Atyākāñkshā, atyabhilāshā, chittasakti, uchchāpdatā, utsāh, gaurav, dhīratwa, aparīhās.
 ĒARTH, *n.* (S. *eorthe*) the matter which composes the globe, soil, the ground, the terraqueous globe, the world; *v.* to hide in the earth, to bury, to cover with earth—*Wah shai jis se dunyā bami hai, mittī^h, khāk, zamin, kura-i-zamin, dunyā, jahān, 'ālam; v.* *zamin meñ chhipnā yā chhipānā, dafn k., madfūn k., zamin meñ gārnā, matī charkhānā*—Wah vastu jiskī prithwī bami hai, māti, bhūmī, bhūgol, bhūman-dal, prithwī; *v.* bhūmī meñ chhipnā wā chhipnā, gārnā, māti se topnā.
 ĒARTH'EN, *a.* made of earth or clay—*Mittī kā^h, māti kā^h, māi kā^h, māihā^h, māiyā^h*.
 ĒARTH'LING, *n.* an inhabitant of the earth—*Zamīn ká bāshanda*—Prithivīvāsī, prithivīsth, sānsāri.
 ĒARTH'LY, *a.* belonging to the earth, not spiritual, vile, mean, carnal—*Zamīn ke muta'alliq, dunyāwī, khāki, zalil, kamīnā, dūn, jismānī, nafsānī*—Pārthiv, sānsārik, laukik, aihik, śārīrik, adham, nich, daihik, kāyik, viśhayī.
 ĒARTH'Y, *a.* consisting of earth, resembling earth, relating to the earth, gross—*Mittīlā^h, mitti ke mānānd, khāki, zamin ke muta'alliq, zamīnī, dunyāwī, mojā^h, bārīk nahīn*—*Māti kā banā huā, māti kā, māihā, mittī ke sadriā, mittī sā, prithivīsambandhī, pārthiv, sānsārik, sthūl, asūkshn, kutsit*.
 ĒARTH'Y-NESS, *n.* the state or quality of being earthy, grossness—*Dunyāwī-sifat, khāki-pan, mojā-pan*—Bhaumatwa, pārthivatwa, māheyatā, sthūlatā.
 ĒARTH'BŌARD, *n.* the board of a plough that turns over the earth—*Hal ká paṭarā jo mittī ko ulāt-detā hai*.
 ĒARTH'BŌRN, *a.* born of the earth—*Zamīn ká paidā huā, dunyā ká paidā huā*—Bhū-misambhav, bhūmij, kshetij, prithivī ká upjā wā utpaṇna huā.
 ĒARTH'BŌUND, *a.* fastened by the earth—*Zamīn meñ yā zamin se bāndhā huā*—Prithivī meñ wā prithivī se bāndhā huā, bhūbadhā.
 ĒARTH'BRED, *a.* low, abject, grovelling—*Past, zalil, dūn, pājī*—Nich, adham, kshudra,
 ĒARTH'CRĒAT-ED, *a.* formed of earth—*Mittī kā banā huā^h, māihā^h*. [tuchchha.
 ĒARTH'FED, *a.* low, abject—*Past, zalil, dūn*—Adham, nich, tuchchha.
 ĒARTH'FLAX, *n.* a kind of fibrous fossil—*Ek qism ki kānī shai jismeñ reehe yā sūt hote hatī*—*Ek prakār ki ākāry vastu jismeñ sūt hote hai*.
 ĒARTH'LY-MIND-ED, *a.* having a mind devoted to earthly objects—*Dunyāwī chāzōñ ki*

- taraf mál, duniyá ki chízoh meñ masráf*—Vishayí, vishayásaktachitta, sahsárásakhtaman.
EARTHLY-MIND-ED-NESS, *n.* devotedness to earthly objects, grossness, sensuality—*Duniyá ki chízoh ki taraf málán yá mayalán, nafsáníyat, shahawat parasti, hawas*—Sahsárásakhtatá, sahsárásakhti, vishayásakhti, bhogásakhti, kámásakhti.
- EARTH-NUT**, *n.* a root like a nut—*Supári si ek jar yá kand^h*.
- EARTHQUAKE**, *n.* a convulsion of the earth—*Zalzala, zamín ká larra, tazatzul*—*Bhú-chál, bhúnchál, háládolá, bhúndol, bhukamp, bhúchal*.
- EARTH-SHAK-ING**, *a.* shaking the earth—*Zamín yá duniyá filáne w.*—Prithiví hiláne w.
- EARTH-WORM**, *n.* a worm bred under ground, a mean scold wretch—*Kharátín, kámina. páji shakhs*—*Keñchúá wá kechúá, nichajan, tuchchhajan*.
- EASE**, *n.* (Fr. *aïse*) quiet, rest, facility; *v.* to free from pain, to relieve—*Árám, ráhqt, áráish, ásúdagí, tafarrukh, faráqt, suhúlat, ásání*; *v. ranj-o-dard ko dúr k., árám d., halká k^h*.—Chain, kal, sukh, ánand, visráam, santi, swásthya, susthatá, saugamya, saukarya, sukaratwa, anáyás, sugamatá; *v. vyathá dúr k., dukh wá kles barná, sánt k., laghu k.* [nirupadrav, nishkanta].
- EASEFUL**, *a.* quiet, peaceful—*Ásúda, sákin, pur-sukh, bá-garár*—Sant, prasant, swasth.
- EASELESS**, *a.* wanting ease, deprived of rest—*Be kal, be-chain*—Sukhasúnya, niránand, bin kal, bin chain, visráamarahit. [sáháyya, sukh, ánand].
- EASEMENT**, *n.* relief, convenience—*Madad, árám, rifáhiyat, faráqt, ásúdagí*—Upakár.
- EASY**, *a.* not difficult, quiet, free from pain, complying, free from want, not formal, light—*Ásán, sahí, sahs, khush-kál, bá-árám, halim, mutahammil, muláim, fariq, murájjah, be-takalluf, halká^h*—Sugam, susádhyá, sukhásádhyá, akathín, sánt, swasth, nirudveg, anukúl, dukkhahín, sukhi, saral, aguru, suvah.
- EASY-LY**, *ad.* without difficulty, readily—*Ásání se, suhúlat se, fauran, dil se, ámadagi se, khushi se*—Sugamatá se, anáyás, biná dukh wá kles, jhat pat, turant, ichohhá se, prasannatápurvak.
- EASINESS**, *n.* the quality of being easy—*Ásání, suhúlat, salásat, ásáníyat, árám, ásúdagí, muláimat, hilm, tahammul*—Susádhyatá, sugamatá, kal, chain, swasthatá, swásthya, anukúlatá, santi, dhíratá. [*gáne ká qatib*—Chitrakár ke tát bándhne ká patará].
- EAST-EL**, *el*, *n.* the frame on which a painter places his canvass—*Nagqash ke tát la*.
- EAST**, *n.* (S) the quarter where the sun rises, the eastern parts of the earth; *a.* from or towards the rising sun—*Mashriq, sharq*; *a. sharqi, mashriqi*—Purab; *a. purbi*.
- EAST-ER-LING**, *n.* a native of the east—*Mashriqi bāshanda, mashriq ká mutawattin, sharq ká watani*—Purab ká desíjan.
- EAST-ER-LY**, *a.* coming from the east, lying towards the east, looking eastward—*Pur-wá^h, sharq, mashriqi, sharqi rukh ká, mashriq-rú*—Purwáya, purbi, pránmukh.
- EAST-ERN**, *a.* being in the east, oriental—*Mashriqi, sharqi*—Purbi, purvadesiya.
- EAST-WARD**, *ad.* towards the east—*Purab-taraf, purab ki taraf, mashriq-rú*—Purab munh, pránmukh, purab ki or.
- EAST-ER**, *n.* (S.) the festival which commemorates the resurrection of Jesus Christ—*Hazrat 'Isá ke bār-i-digan zinda hone ki yád-gāri ká teichār*—Isá ke punarutthán ke smaran ká parv, kishatpunarutthánaparv.
- EAT**, *v.* (S. *etan*) to chew and swallow, to take food, to devour, to consume, to corrode: *p. t. ÁTE or ÉAT, p. p. EAT or EATEN*—*Chálná^h, chubáná^h, kháná^h, bhachhná^h, bhakosná^h, bhakosná^h, khá-jáná^h, khá-dálná^h*.
- EAT-ABLE**, *a.* that may be eaten; *n.* any thing that may be eaten—*Khāne-jog^h, khāye-jāne ke qābil, jise khā sakeñ^h*; *n. wah chiz jisko khā sakeñ, khurdanā*—Khādyā, khādāniy, bhakshya, bhakshāniy, bhojya, bhojāniy; *n. khādyadravya, bhakshya-vastu*. [bhakshak, bhoktā, marmabhedí].
- EATER**, *n.* one that eats, a corrosive—*Khuranda, khāne w^h, khā-jāne w^h*.—Khādak.
- EATING**, *n.* the act of chewing and swallowing—*Khāná^h*—Khādan, bhakshan, bhojan.
- EATING-HOUSE**, *n.* a house where provisions are sold ready dressed—*Pake huc khāne ká dūkán, dūkán jameñ paká huá khāná biktá hai, bhāthiyār-khāná*—Siddhānna bikne ká sthān, bhojanavikrayasthān.
- EAVES**, *n. pl.* (S. *efese*) the edges of the roof of a house—*Orá^h, olti^h, orauti^h*.
- EAVE-DROP**, *v.* to listen under windows—*Olti lag ke sunná^h, dhukká lag ke sunná^h, khirki ke niche se sunná^h*.
- EAVE-DROP-PEE**, *n.* an insidious listener—*Olti lag ke sunne w^h, karule lag ke sunne w^h*.
- EBB**, *n.* (S. *ebe*) the reflux of the tide, decline, decay; *v.* to flow back towards the sea, to decline, to decay—*Jazr, tanazzul, zawál*; *v. samundar ki taraf phir bah-jāná, bhāthá lagná^h, bhāthiyāná^h, tanazzul h., zawál h., kam h.*—Bhāthá, utār, khiskāw, ghatāw; *v. bhāthá h., utarná, dhalná, khisakná, ghatná*.
- EB-BING**, *n.* the reflux or the tide—*Bhāthá^h*.
- EBONY**, *n.* (Gr. *ebenos*) a hard black wood; *a.* made of ebony—*Ábnús*; *a. ábnusi*—Ek prakár ki kapi káli lakri, kendu, kovidár, kshitisarak, tinduk, kulak; *a. kenduk, ok prakár ki kapi káli lakri ká baná huá*.

- EB'ON**, *a.* made of ebony, dark, black — *Abnūsi, siyāh, kālāḥ* — Kendu wā tinduk ká banā huā, ek bhānti ki kaṭi kadi lakri ká banā huā, syun, krishṇ.
- EBRI'E'TY**, *n.* (L. *ebrius*) drunkenness — *Mad-hoshi, sar-shāri, sar-masti* — Unmattatā, madyounnatwā, matawālpān.
- EBRI'Ō'ITY**, *n.* habitual drunkenness — *Sadā kā matwālá-pān*.
- E-BULL'IENT**, *c.* (L. *e bullio*) boiling over — *Ubalne wḥ, ubal-kar utrā jāne wḥ*.
- E-BULL'EN-CT**, *n.* a boiling over — *Ubalḥ*.
- EBUL-L'ITION**, *n.* the act of boiling — *Ubalḥ, josh, joshish* — Khardāw.
- EC-CEN'TRIC**, **EC-CEN'TRI-CAL**, *a.* (Gr. *ek, kentron*) deviating from the centre, not having the same centre, irregular, anomalous; *n.* a circle not having the same centre as another, that which is irregular or anomalous — *Tārik-i-markaz, wāhi ekhi markaz na rukhne-wile, jinkā ek markaz na ho, mukhtalifatu-l-markaz, be-dastir, be-qā'idā; n. ek aīsā dāira jiskā markaz dūre dāire ká markaz na ho, dūrāir-i-mukhtalifatu-l-markaz, jo be-dastir yā be-qā'idā ho* — Kendrapagāmi, madhyasthānatyāgi, kendra-prāmukh, āsamakendra, vishamakendra. vipathagāmi, avyasthith, anyathāchārī, niyamavahirgat, niyamavahirbhūt; *n. ek aīsā vritta ki jiskā kendra dūre vritta ká kendra na ho, prativritta, jo avyavasthit wā niyamavahirgat ho*.
- EC-CEN-TRIC'ITY**, *n.* deviation from a centre, deviation from what is usual, irregularity — *Markaz se inkirāf, kaj-rarī, khabt, khalāf-dastir, be-ābilitāgi* — Kendratyag, kendra-prāmukhatā, madhyasthānatyāg, āsamakendratā, lokāchāravirodh, vidhiviruddhatā, lokamaryādavyabhichār, lokamaryādātikram, vidhivirodh, aniyam, vyatikram.
- EC-CHY-MŌSIS**, *n.* (Gr. *ek, chuo*) a livid spot in the skin — *Khāl pur nilā-pilā til*.
- EC-CLE-SI-ASTIC**, **EC-CLE-SI-ASTI-CAL**, *a.* (Gr. *eklesia*) relating to the church — *Imāmat-mansab, mazhab, dinī* — Purohitāsambandhi, pūrohit, pūrohitāyāsambandhi, dharmopadeśavishayak. [pādri — Purohit, dharmadhyāpak, dharmopadeśak, āchārya, yājak.
- EC-CLE-SI-ASTIC**, *n.* a clergyman, a priest — *Khādim-i-din, imām, pesh-namāz, faṭih*.
- EC-CLE-SI-ASTI-CAL-LY**, *ad.* as to the church — *Darbāh-i-mazhab, mazhabī tur se* — Purohitakarim ke vishay meṁ, dharmopadeśavishayak itī se.
- EC-CLE-SI-AST'ES**, *n.* a book of Holy Scripture — *Kitāb-i-muqaddas ki ek Kitāb, taureṭ ká ek hissa* — Isāidharmapustak ká ek bhāg wā aṅg.
- EC-CLE-SI-ASTI-CUS**, *n.* a book of the Apocrypha — *Un bibōn meṁ ek bāb jo kitāb-i-muqaddas ke sāth ham-jild hote haiṁ lekin unke musannif ke tā'ūiyun hone meṁ shakk hai* — Un kāndōn meṁ se ek kānd jo Isāidharmapustak ke sāth rahte haiṁ parantu unke granthakartā ke vishay meṁ sandeh hai.
- E-CHI'NUS**, *n.* (L.) a hedgehog, a shell fish set with prickles, a prickly head — *Khār-paṣht, sip-dār machhlī jo khār-dār bhī ho, khār-dār sar* — Sāhi, sakaṇṭhakambusthainatya, kaṇṭhakayuktamastak, kaṇṭhailā sir.
- ECH'I-NATE**, **ECH'I-NA-TED**, *a.* set with prickles — *Khār-dār* — Kaṇṭhailā, kaṭilā, kaṇṭhābā.
- ECH'O**, *n.* (Gr.) the reverberation of a sound; *v.* to send back a sound, to respond — *Āwāz-i-bāz-gasht, sadā; v. āwāz-i-bāz-gasht d. ānā yā h, sadā k.* — Gūnj, pratidhwani, pratinād, pratisabd; *v. gūnjnā, pratisabd k., pratidhwani k., pratidhwani h.*
- E-CLAIR'CISSE-MENT**, *e-clār'cis-māng*, *n.* (Fr.) explanation, the act of clearing up an affair — *Bayān, tasfiya* — Vyākhyā, vivaraṇ, pari-odhan.
- E-CLAT**, *e-clā*, *n.* (Fr.) applanse, renown, splendour, show, lustre — *Āfrin, tā'rif, nām-warī, shuhrat, raunaq, shūn-o-shaukat, numāish, āb-dāri* — Prasānsa, stuti, barāi, sukhyaṭi, nām, kirti, yaś, pratip, śobhā, dikhāw, prabhā, dipti.
- EC-LÉCTIC**, *a.* (Gr. *ek, lego*) selecting, choosing; *n.* one of the sect of Eclectics — *Intikhāb k. w., pasand k. w.; n. wah shakhs jo khāss kisi mat ke pā-band nahin thā lekin mutafarrig mazhabōn meṁ jo bātein use durust aur ma'qūl ma'lūm hotiṁ unko mintakhab kar letā* — Chhānt lene w., chhune w.; *n. wah jan jo kisi vesesh mat ká anuyāyi na thā parantu bhinna matōn se jo bātein usko achchhi jān parṭiṁ unko chunkar saṅgrah kartā*.
- E-CLIPSE**, *n.* (Gr. *ek, leipo*) the darkening of one heavenly body by the shadow of another, darkness obscuration; *v.* to darken, to obscure — *Guhānḥ, āuriki, andherāḥ; v. gaham lagānāḥ, āurik k., andherā kḥ* — Grahān, andhakār, andhīyārā; *v. grahān lagānā, andhakār k., andhīyārā k.*
- E-CLIP'TIC**, *n.* a circle which marks the sun's path in the heavens; *a.* described by the ecliptic line — *Mintagatu-l-burj, rāh-i-āstāḥ, tarigu-sh-shams; a. mintagatu-l-burj se banā huā, rāh-i-āstāḥ se banā huā* — Krāntimāṇḍal krānti, krāntikakshā, ravimārg; *a. krāntikakshā se banā huā, krānti wā krāntimāṇḍal se banā huā*.
- EC'LOGUE**, *n.* (Gr. *ek, lego*) a pastoral poem — *Chaupān vugavirōn kī git, dihqāni gazal* — Charvāhōn kī git, gaṇwāiyōn kī git wā kavita, grāmyakavita.
- E-CŌN-O-MY**, *n.* (Gr. *oikos, nomos*) thrifty management, frugality, arrangement, regulation, system — *Girhistiḥ, grihastiḥ, ju-rarī, kifāyat-shī'ari, kifāyat, tartīb, band-o-fast, intizām, inai'rām, qā'idā, āin* — Grihākāryanirvāh, girhasthya, alpavyay, parimitavyay, virachan, saṁvidhān, vinyās, niyām, vyavasthā, vidhi, niti.

EC-O-NOM'IC, **EC-O-NOM'ICAL**, *a.* pertaining to economy, frugal, thrifty—*Girhisti yā grihastī ke muta'alliq, kifāyatī, jūz ras, kifāyat-shī'ār*—Grihakarmanirvāhasambandhi, grāhasthyavishayak, parimitavyayī, alpavyayī.

EC-O-NOM'ICAL-LY, *ad.* with economy—*Juz-rasī se, kifāyat-shī'ārī se*—Parimitavyay se, alpavyay se.

EC-O-NOM'ICS, *n. pl.* household management—*Girhistī^h, grihastī^h*—Gāhasthya, grihakār.

EC-CO-NOMIST, *n.* a good manager of affairs, one who writes on economy—*Achchhā musuntazim, jūz-ras shakhs, mulkī yā khānagi insi'ām yā intizām ke hūb meḥ musunnif*

Nipon kāryantirvāhāt, parimitavyayī, nitiḥā, nitiṭvīdyākuṣāl, nitiśāstramchak.

EC-CO-NOMIZE, *v.* to use with economy—*Kam-kharck k., 'itidāl se kharch k., kifāyat k.*

—*Alpavyay k., parimit vyay k., savādhiānī se vyay k.* [rukāvat ko huā d. w.^h.

EC-PHRACTIC, *a.* (Gr. *ek. phratto*) dissolving, removing obstructions—*Gālāne w.^h.*

ECSTA-SY, *n.* (Gr. *ek. stasis*) excessive joy, rapture, enthusiasm, a trance; *v.* to fill with rapture—*Nihāyat khushi wujd, kamāl khushi, be-khudī; v. nihāyat khush k., kamāl khush k., khushi ke māre be-khud k.*—*Atyant āhlād, ati ānand, paramānand, hārshānimagnatā, hārshonmattatī, mohāvasthā; v. atyant ānand d., hārshonmatta k., hārshanohit k., praharshit k.*

EC-STASTIC, **EC-STASTICAL**, *a.* rapturous—*Wajd-āwar, be-lhud k. w., nihāyat khush k. w., khushi ke māre be-khud k. w.*—*Atyant āhlādajanak, mohakārī, paramānanda, moḥan, mohak, paramāhlādajanak.*

ECTYPE, *n.* (Gr. *ek. typos*) a copy—*Naql*—*Pratirūp, prati.*

ECTY-PAL, *a.* taken from the original—*Naql kigā huā*—*'Utarā huā.*

EC-U-MEN'T-CAL. See **ECUMENICAL**.

[petūpanā.

EDAC'ITY, *n.* (L. *edo*) voracity—*Jūz-l-baqari, mar lukhkhā^h*—*Haukā, atibhojan,*

EDDY, *n.* (S. *ed*, *ed*) a contrary current, a whirlpool; *a.* whirling, moving circularly;

v. to move as an eddy—*Gird-āb; a. chakkar-dūr, chakkar ke mūnind ghūmtā huā,*

phirkī ke mānind phirtā huā; v. gird-āb ke mānind ghūmnā—*Bhānwar, bhānūrī,*

bhānūtī; a. bhānūrātā hui, chakrātī, bhānūtā huā, chakakī ke sadriḥ phirtā huā; v.

bhānwar ke sadriḥ ghūmnā, phirkī ke sadriḥ phūmnā. [dur^h, mustaqī—*Sūjā, jalodārī.*

E-DEM'A-TOSE, **E-DEM'A-TOUS**, *a.* (Gr. *oidro*) swelling, dropsical—*Phulā huā^h, jala-*

EDEN, *n.* (H.) paradise—*'Adn bihišt*—*Swarg, vaikunth.*

EDEN-IZED, *a.* admitted into p. paradise—*'Adn meḥ dākhil, bihišt meḥ dākhil*—*Vai-*

kunth meḥ pravishit, swarg meḥ paithāyā huā.

EDGE, *n.* (S. *cay*) the cutting part of a blade, the border, the brink, keenness; *v.* to

sharpen, to give an edge, to border, to incite, to move sideways—*Hiddat, dhār^h,*

kanāra, qor, zih, laḥ, tez, āb-dārī; v. bārrakhnā^h, tez k., bār d^h, hāshiya lagānā, kanāra

lagānā, tarjīb d., kanārē ke bal sarkānā, kutrānā^h, kutrā-kar jūnā^h—*Bār, simā,*

kachchha, tīr, tat, kūl, tikshnatī; v. painā k., painānā, tikshn k., jhālār wā kor lagānā,

baḥāwā d., pravritti jannānā, pravartā k., tīrchhāy ke sarkānā, tīrchhiyānā.

EDGED, *p. a.* sharp, keen, not blunt—*Burrān, tez, kund nakūn*—*Painā, tikshn, tikshna-*

dhār, chokhā.

EDGE'ING, *n.* a border, a fringe—*Kanāra, qor, hāshiya, jhālār^h*—*Kor, auṭh, ānchal.*

EDGE'LESS, *a.* blunt, obtuse, not sharp—*Kund, be-dhār, nā-tez, nī-dhār^h*—*Bhoṇthra,*

bhoṇthā, kuythit, adhār, atikshn. [painā hathiyār, tikshnāsāstra.

EDGE'TOOL, *n.* a tool with a sharp edge—*Āl-dār yā tez: auzār*—*Painā lokhar, chokhā wā*

EDGE'WISE, *ad.* with the edge forward—*Dhār kī or se kharā^h, dhār ke bal^h.*

ED'I-BLE, *a.* (L. *edo*) fit to be eaten—*'Khurdanī, jisko khā saknā^h*—*Khāḍya, khādanīy,*

bhojya, bhakshaniy, bhojanīy.

EDICT, *n.* (L. *e, dictum*) a proclamation, a command, a law—*Ishtikār, ishtikār-nāma,*

hukm, farman, ām—*Vijāpan, vijāpanapatra, ājñā, ādeś, vyavasthā, niyām, vidhi.*

ED'I-FY, *v.* (L. *edēs, faciō*) to build, to instruct, to improve—*Ta'mir k., ta'lim d.,*

tarbiyat k., durust k.—*Banānā, sikhānā. sikhā d. wā k., sudhārnā.*

ED'I-FY-CANT, *a.* building, constructing—*Ta'mir k. w., ta'mir-kununda*—*Banāne w.,*

ghār uṭhāne w.

ED-I-FI-CATION, *n.* instruction, improvement—*Ta'lim, tarbiyat, takzīb, 'ilm-o dawlat kī*

taragqī, bihtari—*Upadeś, sikhāī, sikhā, vidyā aur dhan ki vridhī, bhalāī, uday,*

vridhī. [k. w.—*Sikhāne w., sikhak, sudhārne w.*

ED'I-FI-CA-TO-RY, *a.* tending to edification—*Ta'lim d. w. yā k. w., tarbiyat k. w., durust*

ED'I-FICE, *a.* a building, a structure—*Havelī, 'imārat, makān*—*Grih, dhām, ghar.*

ED-I-FY-CIAL, *a.* relating to edifices—*'Imāraton ke muta'alliq, makānoḥ ke muta'alliq*—

Grihādisambandhī, gharoṇ kā sambandhī. [sikhānak, sikhāne w., upadeśak.

ED'I-FY-ER, *n.* one who edifices—*Ta'lim k. w., tarbiyat k. w.—Sikhā k. w. wā d. w.,*

ED'I-FY-ING, *n.* instruction—*Tarbiyat, ta'lim*—*Sikhā, upadeś.* [sikhāne kī riti se.

ED'I-FY-ING-LY, *ad.* in an instructive manner—*Ta'lim-sāzī se*—*Upadeś dene kī riti se,*

ED'ILE, *n.* (L. *edēs*) a Roman magistrate who had charge of buildings, &c.—*Quāḍim*

zamāne meḥ Rom shakr kā ek hākīm jiske iḥtiyār meḥ sarkārī 'imāraton rakhtī thīn

—Práchin kál meñ Rom nagar ká ek adhyaksh jiske adhin grīhādī rahte the.

ED'IT, v. (L. *e, do*) to superintend the publication of a book, to publish — *Kisī kitāb yā navishṭa kī chhupāī kī nigāl-bānī k., chhāpā^h, muntashar k.* — Kisī granth wā lekh kī chhupāī dekhñā bhālnā, kisī lekh wā granth ko śodhakar prakāś k., prachalit k., prakat k., prakāśit k.

E-D'ITION, n. publication of a book, the whole impression of a book, republication — *Chhāpā^h, ek pothī kī jitnī pothī ek bār chhāpī jāy^h, dūerā chhāpā^h, dohrā-kar chhāpā^h.*

ED'ITOR, n. one who superintends the publication of a literary work — *Jo shakhs kisī kitāb yā navishṭa ko sikkhat se chhāptā hai, wah shakhs jiskī nigāl-bānī se koi kitāb yā navishṭa chhāpā jātā hai, muallif, jāmi* — Jo jan kisī granth wā lekh ko śodhakar chhāptā hai, wah jan jiske adhin koi granth wā lekh chhāpā jātā hai, śodhanapūrvakagranthaprakāśak.

ED-I-TŪRI-AL, a. belonging to an editor — *Jo shakhs kisī kitāb yā navishṭa ko sikkhat se chhāptā hai uske muta'alliq, jiskī zer-niyāh koi kitāb yā navishṭa chhāpā jātā hai us se nisbat-dār, muta'alliq-i-jāmi, muallif-mansūb* — Jo jan kisī granth wā lekh ko śodhakar chhāptā hai uskā sambandhī, śodhanapūrvakagranthaprakāśakasambandhī.

ED'ITOR-SHIP, n. the office and duty of an editor — *Jo shakhs kisī kitāb yā navishṭa ko sikkhat se chhāptā hai uskā 'uhda aur kām, muallif yā jāmi kā 'uhda aur kām* — Jo jan kisī granth wā lekh ko śodhakar chhāptā hai uskā pad aur kārya, śodhanapūrvakagranthaprakāśakapad, śodhanapūrvakagranthaprakāśan.

E-DUCE', v. (L. *e, duco*) to bring out — *Nikāl^h, khinch^h, bāhar nikāl^h, [niksāw^h, E-DUC'ION, n. the act of bringing out — Nikāl^h, nikās^h khinch^h, khinchāw^h, niklāw^h,*

ED-U-CATE, v. to bring up, to instruct — *Parwarish k., tā'lim k. yā d., tarbiyat k.* — Pratipīlan k., pālñā, poshan k., poshñā, sikhāñā, sikhilāñā, śikshā k. wā d., upadēś k. wā d.

ED-U-CATION, n. the act of bringing up, instruction, formation of manners — *Parwarish, tā'lim, tarbiyat, utwār kī durustī* — Poshān, pālan, pratipīlan, pratipāl, śikshā, upadēś, ācharaṅgasūddhī. [muta'alliq-i-tarbiyat — Śikshāvishayak, upadēśasambandhī.

ED-U-CATION-AL, a. pertaining to education — *Tā'lim se nisbat-dār, tā'lim ke muta'alliq,*

ED-U-CATOR, n. one who instructs youth — *Tā'lim-kunanda, tarbiyat k. w., tā'lim k. w. yā d. w.* — Śikshak, upadēśak.

E-DULCO-RATE, v. (L. *dulcis*) to sweeten — *Shirīñ k.* — Mithā k.

E-DULCO-RATION, n. the act of sweetening — *Shirīñ-garī* — Mithā k.

EEK. See EKE.

EEL, n. (S. *el*) a serpentine slimy fish — *Bām machhli^h.*

EF'FABLE, a. (L. *ex, fari*) utterable — *Bayān kiye jāne ke lāq, jiskā bayān ho sake, mumkinu-l-bayān* — Kathaniy, vachaniy, nirvachaniy, vāchya.

EF-FACE', v. (L. *ex, facio*) to blot out, to erase, to destroy, to wear away — *Kāt-dālñā^h, uṭhā-dālñā^h, chhūt-dālñā^h, dho-dālñā^h, meṭñā^h, miṭā-dālñā^h, bhulāñā^h, bhūñā^h, nikāl-dālñā^h.*

EF-FECT', n. (L. *ex, factum*) that which is produced by a cause, consequence, event, purpose, completion, reality; pl. goods, moveables — *Asar, tā'sir, natija, 'amal, samura, wāq'ā, mujarrā, matlab, qaraz, irāda, kamāl, tamāmi, haqiqat*; pl. māl-o-matā', māl-i-munqila, māl-o-amcāl — Kisī kām kā guṇ, phal, karmaphal, ghaṭañā, vrittānt, manorath, prayojan, abhiprāy, siddhī, nishpatti, vastu, satya, satyavishay, satya; pl. jāngam padārth wā samagrī, asthāvaradravya, asthāvaradhan.

EF-FECT, v. to bring to pass, to produce — *'Amal meñ lāñā, ba-jā lāñā, asar k., paidā k.* — Karnā, ghaṭāñā, utpādñā k., siddh k., nishpanna k.

EF-FECTER, EF-FECTOR, n. one who effects — *'Amal meñ lāne w., ba-jā lāne w., asar k. w., paidā k. w.* — Kartā, karne w., ghaṭāne w., utpādak, siddh k. w., nishpanna k. w.

EF-FECT-IBLE, a. practicable, feasible — *Kardani, mumkin, shudani* — Sādhyā, sādhanīy, karaniy, śakya, sambhāvaniy.

EF-FECTIVE, a. having power to produce, operative, active, able, useful — *Kār-gar, muassir, qawī, mujarrab, mufid* — Sādhak, karak, sampādak, karyasādhak, laṛne marmo w., prabāl, balawān, samarth, upayogi, hitakārī, guṇakārī.

EF-FECTIVE-LY, ad. with effect, powerfully — *Muassirāna, qarār-wāq'i, kamā-yambagī, mazbūtī se* — Saphalapūrvak, guṇ sahit, bal se. [vyarth.

EF-FECTLESS, a. without effect, useless — *Be-asar, be-tā'sir, be-fāida* — Nishphal, nirguṇ.

EF-FECTU-AL, a. producing effect — *Muassir, kār-gar, hukmī, tūr-ba-hadaf, mujarrab* — Phalotpādak, sārthak, guṇakārī. [vak, guṇ se.

EF-FECTU-AL-LY, ad. in an effectual manner — *Muassirāna, qarār-wāq'i* — Saphalapūrvak.

EF-FECTU-ATE, v. to bring to pass, to fulfil — *Ba-jā lāñā, 'amal meñ lāñā, purā k.* — Karnā, ghaṭāñā, siddh k., nishpanna k.

EF-FEM'INATE, a. (L. *ex, femina*) womanish, soft, tender, voluptuous; v. to make or grow womanish or weak — *Zan-sifat, nā-mard, zanāna, nihāyat nāznih, bahut nā-zuk, āram-talab, āyāsh*; v. nā-mard zanāna nihāyat-nāzuk yā kam-zor k., nā-mard zanāna nihāyat-nāzuk yā kam-zor k. — Straiñ, stridharmī, strivyavahārī, komal, su-

- kumār, vilāsi, vishayāsakt; v. strāp k. wā h., nishpurush k. wā h., nirbal k. wā h., rañḍi banānā wā h.
- EF-FĒM'I-NA-QY, n. softness, unmanly delicacy — *Mulāimat, nā-mardī, zanāna-pan, nāz-ni-pan, nihāyat nazākat* — Komalatā, mridutā, saukumārya, stritwa, stridharmasevā, rāḍipānā.
- EF-FĒM'I-NATE-LY, ad. softly, weakly — *Mulāimat se, nazākat se, nā mardī se, kam-zori se* — Mridutā se, komalatā se, saukumārya se, strī rūp se, nirbalatāpūrvak.
- EF-FĒM'I-NATE-NESS, n. unmanly softness — *Nihāyat nazākat, nā-mardī, zanāna-pan* — Strī ki si komalatā, strivayavahāritwa, stritwa.
- EF-FĒM-I-N'ATION, n. womanish weakness — *Nā-mardī* — Stritwa, rāḍipānā.
- EF-FER-VESCE', v. (L. ex, *ferveo*) to be in commotion, to bubble, to work — *Phalphadānā^h, khalckhalānā^h, khaḍkhaḍānā^h, phenānā^h, khalbalānā^h, uḥnā^h, ubalnā^h, usaknā^h, ubāl-khānā^h.* [dāhat^h, ubāl^h, phenāhat^h.
- EF-FER-VES'QENCE, n. commotion, bubbling — *Phadphadāhat^h, khalbalāhat^h, khaḍkha-*
- EF-FER-VES'CENT, a. gently boiling or bubbling — *Phadphadātā^h, khalbalātā^h, khaḍ-*
- EF-FĒTE' a. (L. ex, *ferus*) barren, worn out — *Shor, 'aqima, bāñjh^h, be-jūn, gayī-guzrā,*
- EF-FL-C'IOUS, a. (L. ex, *facio*) productive of effects, powerful — *Muassir, kār-gar,*
- EF-FI-C'IOUS-LY, ad. so as to produce effects — *Asar paidā karne ke taur se, muassi-*
- EF-FI-CA-QY, n. power to produce effects — *Quwat-i-asar, asar, tāsir-garī* — Prabhāv, bal,
- EF-FY'QENCE, EF-FY'QEN-QY, n. the act or power of producing effects, agency — *Asar-*
- EF-FY'QENT, a. causing effects, producing; n. an active cause, one who makes — *Mu-*
- EF-FL'ATE', v. (L. ex, *flatus*) to puff up — *Phulānā^h, phūnk-kar phulānā^h.*
- EF-FLO-RESC'ENCE, EF-FLO-RĒS'QEN-QY, n. (L. ex, *flor*) production of flowers, an ex-
- EF-FLO-RENT, a. (L. ex, *fluo*) flowing out — *Bahūtā huā^h, bah-kar nikaltā huā^h.*
- EF-FLUX'QEN, n. that which flows out — *Khurūj, ravānī, dāsī shui se niklī hui chiz* —
- EF-FLU'VI-UM, n. a minute particle flying off from a body, vapour: pl. EF-FLU'VI-A —
- EF-FLUX, n. the act of flowing out, effusion — *Khurūj, bar-āmad, bahāw^h, phūt-bahnā^h,*
- EF-FLUX'ION, n. the act of flowing out — *Bahāw^h, phūt-bahnā^h.*
- EF-FORT, n. (L. ex, *fortis*) a struggle, exertion, strain, endeavour — *Mihnat, jidd-o-ja-*
- EF-FUL'QEN, n. lustre, brightness — *Jhalak^h, chamak^h, damak^h.*
- EF-FUL'QENT, a. shining, bright, luminous — *Tāb-nāk, tābanda, lāmī, munir, nūrānī,*
- EF-FUSE', v. (L. ex, *fusum*) to pour out — *Phālnā^h, ugelnā^h, dhalkānā^h, dharkānā^h,*
- EF-FU'QION, n. the act of pouring out, a shedding, waste, that which is poured out —

- Bahāw*, *verish*, *rezi* *bar-bādī*, *jo shai dhāli jāti hai*, *jo ehiz bahāi jāti hai*—*Dharkāw*, *dhālū*, *ureliw*, *nihsāran*, *srāv*, *kshay*, *srāvit vastu*, *dharkāi bahāi wā dhāli hui vastu*.
- EFFUSIVE**, *a.* pouring out, dispersing—*Dharkāw* *bahāw*, *dharkāne w^h*, *bahāne w^h*.
- EFT**, *n.* (*S. efeta*) a newt—*Ek bhānt kī chhīpkali yā tiktiki^h*. [*phailāne w^h*.
- E-GEST**, *v.* (*L. ē, gestum*) to throw out—*Bāhar pheiknā^h*.
- E-GESTION**, *n.* the act of throwing out—*Bāhar pheiknāw^h*, *bāhar pheiknā^h*.
- EGG**, *n.* (*S. egi*) that which is laid by feathered and some other animals from which their young is produced, *spawn*—*Andā^h*, *machhli kī andā^h*.
- EGG, v.** (*S. eggian*) to incite—*Turgib d.*, *tuhrik d.*, *takris d.*, *tshēlāk k. yā d.*—*Uskā-nā*, *pravritti jannānā*, *barhāwā d.*
- EGGING**, *n.* incitement—*Turgib*, *tuhrik*, *takris*—*Uttejan*, *preran*, *uskāw*, *barhāwā*.
- EGGLANTINE**, *n.* (*Fr. eglantier*) a species of rose, sweet-brier—*Nasrin*, *sentā^h*—*Arap-yajavā*.
- EGO-IST**, *n.* (*L. ego*) one who doubts every thing but his own existence—*Wah shakhs jo apne veyūd ke sicā aur har bāt meñ shakk-o-shubha kartā hai*—*Aisā jan jo apne jivan ko chhorkar aur pratyek bāt ke vishay meñ sandeh kartā hai*.
- EGO-TISM**, *n.* talking much of one's self—*Khud-faroshi*, *anāntiyat*, *khud-goī*, *khud-sitāi*, *khud-sandā*—*Ātmaslāghā*, *ātmatutī*, *apni barāi*, *ahantā*.
- EGO-TIST**, *n.* one who talks much of himself—*Khud-farosh*, *khud-sanā*—*Ātmaslāghī*, *ātmaprasānsak*, *apni barāi k. w.* [*Ātmaprasānsak*, *ātmaslāghī*, *apni barāi k. w.*
- EGO-TISTICAL**, *a.* praising one's self—*Khud-farosh*, *apni āfrīn-o-tārif k. w.*, *khud-sanā*.
- EGREGIOUS**, *a.* (*L. e, greco*) remarkable, eminent, extraordinary, enormous—*Mush-hār*, *nām-war*, *buzurg*, *'ajab*, *'ajīb*, *be andāz*, *'azīm*, *shadīd*, *sakht*—*Prasiddh*, *nāmi*, *ut-krisht*, *khyāt*, *adbhut*, *anukhā*, *anūthā*, *atyant*, *bahut hī barā*, *vrihat*.
- EGREGIOUSLY**, *ad.* remarkably, eminently—*Nihāyat*, *ba-shiddat*, *sakht*, *'ajab taur se*—*Nipāt*, *atyant*, *adbhut itī se*.
- EGRESS**, *n.* (*L. e, gressum*) the act or power of going out, departure—*Khurāj*, *nikāl^h*, *bar-āmad*, *ravānagi*—*Nikās*, *nihsāran*, *nisār*, *bāhargaman*, *nirgam*, *prasthān*, *gaman*, *chalchalāw*, *chalnā wā chālāwā*.
- EGRESSION**, *n.* the act of going out—*Khurāj*, *ravānagi*, *nikāl^h*—*Nikās*, *nisār*, *nihsāran*, *prasthān*, *gaman*, *chalnā wā chālāwā*. [*bagulā*.
- EGRET**, *n.* (*Fr. aigrette*) a kind of heron—*Ek qism kī baglā*—*Ek prakār kī baglā wā*.
- EGRIOT**, *n.* (*Fr. aigre*) a sort of cherry—*Ek bhānt kī phal^h*, *makoy sāk ek phal^h*.
- EIDER**, *n.* (*Sw.*) a species of duck—*Ek qism kī bat*—*Ek bhānt kī hāns*.
- EIDER-DOWN**, *n.* the down of the eider duck—*Ek qism kī bat kī narm roh-wān*—*Ek bhānt ke hāns kī komal romi wī roh-wān*.
- EIGHT**, *āṭ, a.* (*S. achta*) twice four—*Āth^h*.
- EIGHTH**, *a.* the ordinal of eight—*Āthvān^h*.
- EIGHTHLY**, *ad.* in the eighth place—*Āthvīn jagah meñ^h*.
- EIGHTEEN**, *a.* eight and ten—*Ātharūh^h*.
- EIGHTEENTH**, *a.* the ordinal of eighteen—*Ātharahvīn^h*.
- EIGHTY**, *a.* eight times ten, fourscore—*Assī^h*, *chār korī^h*.
- EIGHTY-ETH**, *a.* the ordinal of eighty—*Assīvān^h*, *assīvān^h*.
- EIGHTFOLD**, *a.* eight times the quantity—*Āth-gunā^h*, *āth-gunā^h*, *āth-gun^h*.
- EIGHTSCORE**, *a.* eight times twenty—*Āth korī^h*, *ek sau sūth^h*.
- EITHER**, *a.* (*S. argter*) one or the other, one of the two, each; *con.* or—*Do meñ se koī, do meñ kī ek^h*, *do meñ kī koī ek^h*; *con.* *yā*—*con.* *Wā*, *athawā*.
- EJECT-ULATE**, *v.* (*L. ē, jacio*) to throw out, to cast, to shoot, to dart—*Pheiknā^h*, *nikāl-pheiknā^h*, *chhornā^h*, *chhitkānā^h*.
- EJECT-UTION**, *n.* the act of throwing out, a short occasional prayer—*Pheikāw^h*, *pheik^h*, *du'ā*, *gāh-gūhī yā ittīfāqī du'ā*—*Utkshap*, *ākasmik prārthanā*.
- EJECT-ULATE TO-REY**, *a.* throwing out, sudden—*Pheikne w^h*, *chhornne w^h*, *chhitkāne w^h*, *ittīfāqī*—*Utkshepak*, *ākasmik*.
- EJECT**, *v.* (*L. ē, jactum*) to throw out, to cast forth, to expel—*Pheiknā^h*, *chhornnā^h*, *girānā^h*, *dār k^h*, *nikāl d^h*, *bāhar k^h*. [*karān*, *bāhar k.*, *nishkāsan*.
- EJECTION**, *n.* the act of casting out—*Ikhraj*, *nikāl^h*—*Nikās*, *nihsāran*, *nisār*, *vahish*.
- EJECTION**, *n.* expulsion, a writ commanding an inhabitant or tenant to depart—*Nikāl^h*, *ikhraj*, *ikhraj-nāma*—*Nikās*, *nisār*, *nihsāran*, *nishkāsan*, *nishkāsanapatra*, *nihsāranapatra*. [*nauka*—*Hāhākār*, *vilāp*, *ronā*, *rodan*.
- EJULATION**, *n.* (*L. ejulo*) outcry, wailing, lamentation—*Wā-wailā^h*, *zārī*, *mātām*.
- EKE**, *v.* (*S. ecan*) to increase, to supply, to protract; *n.* an addition; *con.* also, likewise, moreover—*Ziyāda k.*, *sar-bārāh k.*, *baham pahunchānā*, *tī' d.*; *n.* *ziyādātī*; *con.* *bhī^h*, *usī taur se*, *'alāwa*—*Barhānā*, *vridhhi k.*, *jūtāwā*, *juhānā*, *dirgh k.*; *n.* *baghtī*, *barhāw*, *jor*, *jortī*; *con.* *aur*, *tadrūp se*, *usī bhānt se*, *iske ūpar*.
- ELABORATE**, *v.* (*L. ē, labor*) to produce with labour, to improve by successive operations; *a.* finished with great labour—*Miknāt se banānā*, *mukammāl k.*, *mukal-*

laf k.; *a. barī mīkhat se banāyā huā, mukammal, mukallaf*—Bare parīśram se siddh k., mahāyatn se parīśkrit k.; *a. bare śram se parīśkrit kiya gayā, mahāyatn se siddh kiya gayā.*

E-LAB'O-RATE-LY, *ad.* with great labour or study—*Barī jāh-shakīni diqqat mīkhat yā takallif se, barī guv-o-shugt se*—Bare parīśram se, mahāyatn se, parīśkrit se.

E-LAB'O-RATE-NESS, *n.* state of being elaborate—*Barī mīkhat se mukammalī yā tamāmī*—Mahāyatn se parīśkritatā.

E-LAB'O-RATION, *n.* the act of elaborating—*Barī mīkhat se mukammal yā tamām k., mukallaf k.*—Mahāyatn se parīśkrit sādhan nishpādān *yā niruān.*

E-LANCE, *v.* (*L. e. lancea*) to throw out—*Pheñkānā^h, chulānā^h, chhōrnā^h.*

E-LAPSE, *v.* (*L. e. lapsūm*) to glide away—*Guzarnā, guzar-jānā*—*Jātā rahnā, honā, vyatit h., bitnā.*

E-LAS'TIC, **E-LAS'TI-CAL**, *a.* (*Gr. elao*) springing back, returning to the form from which it is bent, pressed or extended—*Dam-dār, lachilā^h*—*I lachlachā, sthithisthāpakā-vishisth, chhiprā.* [*—Lachak, chhiprapan, sthithisthāpakadharm.*]

E-LAS'TIC-I-TY, *n.* the property of springing back to its original form—*Dam, lachilā-pun^h*

E-LATE, *a.* (*L. e. latum*) flushed with success, lofty; *v.* to puff up, to elevate—*Murād ke hānī hone se phūlā huā, buland, magrār; v. phulānā^h, buland k., magrār k.*—*Ishāsiddhi se praphullachitta, hrishtachitta, ullāsīt, unnat, praphulla; v. praphulla k., ullāsīt k., unnat k., uddhat k.*

E-LAT'ED-LY, *ad.* in a proud manner—*Gurār se*—*Ahañkār se, praphullatā se.*

E-LAT'ION, *n.* pride of prosperity—*Kām-yābī kā gurār, iqbal-manulī kā ghaman*—*Jaya-garv, unnatigarv, chittasamannatī.*

EL'BOW, *n.* (*S. elbow*) the next joint of the arm below the shoulder, an angle; *v.* to push with the elbow, to jut out in angles—*Kuhnā^h, kohnā^h, tihunā^h, konā^h; v. kuhnī yā kohnī se dhakelnā^h, kuhniyānā^h, kohniyānā^h, tihuniyānā^h, ubharnā^h, ubhar-kar nikalnā^h, konā hokar nikalnā^h.* [*nī wā ghunī rakhne ke nimitta bāthwālī chauki.*]

EL'BOW-CHAIR, *n.* a chair with arms—*Phul-dār chauki, phul-dār kursi*—*Kuhnī koh-*

EL'BOW-ROOM, *n.* room to extend the elbows—*Kuhnī kohnī yā tihunī phailāne ko jagah^h.*

ELD, *n.* (*S.*) old age, old people—*Burhāpā^h, būghe log^h.*

ELDER, *a.* surpassing another in years; *n.* one more advanced in years, an ancestor, an office-bearer in the presbyterian church—*Um̄r yā sin meñ dūre se barā; n. jo shakhs dūre se sin meñ barā hotā hai, buzurg, jadd, girjōn meñ ek qism kā 'uhde-dār*—*Jethā, jyeshth, vājyeshth; n. jethā, purkhā, pūrvapurush, īsāibhajanabhawan meñ ek prakār kā adhikārī.*

ELDER-LY, *a.* bordering upon old age—*Adher^h, adhbūrhā^h, pīrānā.*

ELDER-SHIP, *n.* seniority, office of an elder—*Sin meñ kalānī yā buzurgī, girjōn meñ ek qism kā 'uhde*—*Jethā, jyeshthatā, īsāibhajanabhawan meñ ek prakār ke adhyaksh*

ELDEST, *a.* most aged, oldest—*Sab se būrhā^h, sab se barā^h.* [*kā pad.*]

ELDER, *n.* (*S. ellarn*) a tree—*Ek bhānt kā ped^h.*

E-LECT, *v.* (*L. e. lectum*) to choose, to pick out, to prefer; *a.* chosen—*Pasand k., chun-lenā^h, ikhtiyār k., tarjīh d.; a. pasandida, barguzidā, maqbūl, mujtabā, muntakhāb*—*Barāy lenā, bāchh lenā, chhānē lenā, ubeh lenā, ek kī apakhā dūre ko achchhā jān-*

ī, dūre se uttamatar samajhnā, a. barāyā bāchhā wā chhānā huā, grahyā.

E-LECTION, *n.* the act or power of choosing—*Barguzidagi, pasandidagi, maqbūliyat, intikhāb, pasand karne kā ikhtiyār*—*Bariw, bāchh wā bāchhāw, varān, chunaw, barā lenā wā bāchh lenā kā adhikār wā samarthya.*

E-LEC-TION-EERING, *n.* arts used at an election—*We tudhānē yā hikmatēn jo is murād se kī jāti haiñ kī koi khās shakhs kisi 'uhde par muqarrar hone ke liye pasand kiya jāve*—*We yatn jo is abhiprāy se kiye jāte haiñ kī jismen koi vīśesh jan kisi pad par niyukt hone ke nimitta barāyā chunā wā bāchhā jāwai.*

E-LECTIVE, *a.* bestowed by election—*Intikhābī, ikhtiyārī, pasand par mauqūf, pasand kar-ke diya jāne v.*—*Varānadhikāravishisth, parāśrayadhīn, barāykar wā bāchhkar diya jāne v.* [*unman se, chunāw se, bāchhne se, varān se.*]

E-LECTIVE-LY, *ad.* by choice—*Pasand se, pasand par, intikhāb se, ikhtiyār se*—*Rīj se,*

E-LEC'TOR, *n.* one who has a vote at an election, the title of certain princes in Germany—*Pasand k. w., wāh shakhs jo Jarmanī ke mulk ke bādshāh ko pasand kartā hai, Jarmanī ke chand chhote chhote valātinōn kā khitāb*—*Barānē w., bāchhne w., chhotā rājā jo Jarmanī deś ke mahārāj ke niyukt hone meñ apnī anumati dene kā adhikārī hai kī amuk vyaktī niyukt ho wā nahīn, Jarmanī deś ke chhote chhote rājōn kī upādī wā padavī.*

E-LEC'TOR-AL, *a.* pertaining to an elector—*Mulk-i-Jarmanī ke bādshāh ke pasand karne-wālē ke mutā'alīq, Jarmanī ke ek chhote bādshāh ke mutā'alīq*—*Jarmanī deś ke mahārāj ke barānewālē wā bāchhnewālē jan kā sambandhī, Jarmanī deś ke ek chhote rājā kā sambandhī.* [*salānat*—*Jarmanī deś ke ek chhote rājā kā rājā.*]

E-LEC'TO-RATE, *n.* the territory of an elector—*Mulk-i-Jarmanī ke ek chhote bādshāh kī*

- E-LĒC'TRESS**, *n.* the wife or widow of an elector — *Mulk-i-Jarmani ke ek chhote bāghākhā ki begam yā bewa* — Jarmani deś ke ek chhote rājā ki rāni wā vidhawā rāni.
- E-LĒC'TRE**, *n.* (Gr. *elektron*) amber — *Kah-rubā* — Tripamāni, tallospatāṭik.
- E-LĒC'TRIC**, **E-LĒC'TRI-CAL** *a.* pertaining to electricity, containing electricity — *Quwwat-i-kahrubā se nisbat-dār, quwwat-i-kahrubā-dār, kah-rubāi, bargi, jāzib* — Tripamāni-sāktisambandhī, tripamānisaktivishayak, vidyutvishayak, tripamānisaktivīśiṣṭ, tripamānisaktimay, vidyutwān. [rubā kī shvlg l. w. — Tripamānisaktivettā.
- E-LEC'TRI-FIAN**, *n.* one who studies electricity — *Quwwat-i-kah-rubā-dān, quwwat-i-kah-*
- E-LEC'TRI-CI-TY**, *n.* a property of bodies which causes repulsion and attraction — *Quwwat-i-kah-rubā, ek aisi khāssiyyat jiske bā'is se chizh mīlī hoñ to dūr dūr ho jāyā aur agar dūr dūr hoñ to mil-jāyā* — Tripamānisakti, ek aisi dharm wā gun jiske kāraṇ se vastu jo mīlī hoñ to dūr dūr ho jāyā aur jo dūr dūr hoñ to mil jāyā.
- E-LĒC'TRI-FY**, *v.* to charge with electricity, to give an electric shock, to excite suddenly — *Quwwat-i-kah-rubā d. yā pahunchānā, bargi yā quwwat-i-kah-rubāi dhamak d., yak-ā-yak harakat d., yak-bārgi uksānā* — Tripamānisakti d., tripamānisaktivishayak dhamkā chatkī wā dhamak d., ekā eki uskānā uksānā wā uttejī k.
- E-LĒC'TRI-FI-CATION**, *n.* the act of electrifying — *Quwwat-i-kah-rubā d. yā pahunchānā, bārgi yā quwwat-i-kah-rubāi dhamak d.* — Tripamānisakti d., tripamānisaktivishayak dhamak d. [Avalah, avaleha aushadh.
- E-LĒC'TU-ARY**, *n.* (Gr. *ek, leicho*) a soft compound medicine — *Ma'jūn, nosh-dārū* —
- EL-ĒE-MOSSY-NARY**, *a.* (Gr. *eleemosune*) given in charity, depending on charity; *n.* one who lives on charity — *Khairāt yā sadāq meñ diyā gayā, khairāt-khor; n. khairāt-khor* — Bhikshā meñ diyā gayā, dān kiyā gayā, bhikshā se jīne w., bhikshopājivī; *n.* jo jan bhikshā wā dān se apnā peṭ jilātā hai, bhikshopājivī.
- EL'E-GANT**, *a.* (L. *e, lego*) choice, pleasing, neat, beautiful — *Nihāyat 'umda, nādīr, dil-pasand, dil-chasp, nufis, latif, khāssa, tukfa, khush-gat, khush, khush-numā, khāb-sawat* — Utkrīṣṭ, baṛe mol kā, manchar, manorañjak, suthrā, suandar, lalit, lāvanya, surūp.
- EL'E-GANCE**, **EL'E-GAN-CY**, *n.* beauty, propriety, grace, neatness, symmetry — *Khūb-sirātī, husn, khūbī, durustagi, zebāish, zebāi, tukfagi, lutf, latāfat, nazākat, khush-gat-i, khush-daulī, qarīna* — Saudarya, lāvanya, yathāyogyatā, upayuktatā, sōbhā, lālitya, suthrāi, sughrāi, suddhatā, parishkā, sudauli. [rūp se, uttam rūp se, lāvanya se.
- EL'E-GANT-LY**, *ad.* with elegance, gracefully — *Latāfat se, nazākat se, khūbī se* — Sundar
- EL'E-GY**, *n.* (Gr. *elegion*) a mournful poem, a funeral song — *Marsiya, sor-gulāz kā qasida, mātāmī git* — Kārūnikagit, śokagān, śokasūchakagit.
- EL'E-GI'AC**, *a.* a pertaining to elegy, mournful; *n.* elegiac verse — *Marsiye se nisbat-dār, mātāmī, gam-nāk; n. marsiya* — Kārūnikagitasambandhī, śokasūchakagitavishayak, śokasūchak; *v.* kārūnikagit, śokasūchakagit.
- EL'E-GI'AST**, **EL'E-GIST**, *n.* a writer of elegies — *Marsiya-navis* — Kārūnikagitarachak, śokasūchakagitakartā. [kā ājñāpatra.
- E-LEGIT**, *n.* (L.) a kind of writ — *Ek qism kā parwāna yā dastak* — Nyāyādhipati
- EL'E-MENT**, *n.* (L. *elementum*) a first or constituent principle, an ingredient, proper state or sphere, rudiments of knowledge; *v.* to compound of elements, to constitute — *'Unsur, astāga, juz, munāsib hālat yā jā, 'ilm-i-usul* — Mūlavastu, aṇṣ, bhāg, avayav, bhikāna, uchit bhāv wā sthān, tattwa, mūlasūtra.
- EL'E-MENT'AL**, *a.* pertaining to elements — *'Unsurī* — Maulik, mūlavastusambandhī.
- EL'E-MEN-TAL'I-TY**, *n.* composition — *'Anāsir kī tarkib yā āmezish* — Mūlavastuon kā milāw, bhūtabhāvatā.
- EL'E-MENT'ARY**, *a.* primary, simple, uncompounded, pertaining to elements — *Aṣṭī, muf-rad, basit, gair-murakkab, 'unsurī* — Mūlik, prāthamik, pahlā, amīśrit, avyākrit, nir-avayav, mūlavastuvishayak.
- EL'E-MEN-TAR'I-TY**, *n.* uncompounded state — *Mufrad hālat* — Amīśritāvasthā, amīśrap.
- E-LENCH**, *n.* (Gr. *elenchos*) a sophism — *Jhūṭhī dalīl, bahs-i-be-hagīyat* — Mithyā hetu, vākchhal, betwābhās.
- E-LENCH'I-CAL**, *a.* serving to confute — *Bahs-i-be-hagīyat se nisbat-dār, jhūṭhī dalīl ke muta'allig, qāṭī k. w.* — Mithyāhetusambandhī, vākchhalavishayak, betwābhāsaasambandhī, jhūṭhāne w. [kari, dantī, kunjar.
- EL'E-PHANT**, *n.* (Gr. *elephas*) the largest of quadrupeds — *Hāthī, fil, pil* — Hasti, gaṇ,
- EL'E-PHANT'INE**, *a.* pertaining to the elephant — *Hāthī ke muta'allig, hāthī se nisbat-dār, fili* — Hasteyak, hāthī kā, hastisambandhī, gajavishayak.
- EL'E-PHAN-TI-A-SIS**, *n.* a species of leprosy — *Ek qism kā korh, fil-pā* — Ek prakār kā korh, duscharamatwa, twagrog.
- EL'E-VATE**, *v.* (L. *e, levio*) to raise up, to exalt; *a.* raised, exalted — *Buland k., sar-farāz k., kurnat d.; a. buland kiyā gayā, mu'allā, sar-farāz, mumtāz, mustafī* — Uṭhānā, uñchā k., bārhānā, sambhāraṇ k., unnat k., utkrīṣṭ pad meñ niyukt k.; *a.* uṭhāyā gayā, uñchā kiyā gayā, bārhāyā gayā, unnat, utkrīṣṭ pad meñ niyukt kiyā gayā.

- EL-E-VĀ'TION**, *n.* the act of raising up, exaltation, dignity, height, altitude — *Buland k. bulandi, irtifā', taragqi, sar-farāzi, martala, rutba, 'urij, su'ūd* — *Uchā k.* utthāpan unnatī, barhātī, sambhram, utkrishṭapad, uñchāī, uchchatā.
- E-LEV'EN**, e-lév'n, *a.* (S. *endulfon*) ten and one — *Igarakh^h, gyarah^h.*
- E-LEV'ENTH**, *a.* the next in order to the tenth — *Igarahwān^h, gyāruhn ān^h.*
- ELF**, *n.* (S.) a fairy; *v.* to entangle hair — *Parī, bhūtnā^h, bhūt^h*; *v. jāta banānā^h, bāl ko jātiyānā yā laṭiyānā^h* — *Vidyādharī, apadevatā, vetāl, rākshasi.*
- ELFIN**, *a.* relating to fairies — *Parī se nisbat-dār, pariyoñ ke muta'alliq* — *Vidyādharī-sambandhī, rākshasisambandhī.* [Vidyādharī-sambandhī, vetālavishayak.
- ELFISH**, **ELVISH**, *a.* relating to elves — *Parī se nisbat-dār, pariyoñ ke muta'alliq* — *ELFLOCK*, *n.* a knot of hair-twisted — *Jatā^h, laṭ^h.*
- E-LIC'IT**, *v.* (L. *e, lacio*) to draw out, to strike out; *a.* brought into act — *Khinchnā^h, khinch-nikālnā^h, nikālnā^h, jārnā^h*; *a. musta'mal, kām meñ lāyā gayā^h* — *a. Vya-*
- E-LIC-I-TATION**, *n.* the act of eliciting — *Khinchāw^h, nikāl^h, nikās^h.* [vahrīt.
- E-LIDE**, *v.* (L. *e, lido*) to cut off — *Haṣf k., kāt-dālnā^h* — *Lop k.*
- E-LI'SION**, *n.* the act of cutting off — *Haṣf, izāla* — *Lop, aksharatyāg.*
- EL'I-GIBLE**, *a.* (L. *e, lego*) fit to be chosen, worthy of choice, preferable — *Pasand kiye jāne ke qābil, pasand ke lāiq, tarjih ke qābil, bih-tar, aulā, mustahsan* — *Barāye jāne ke yogya, varāyī, grāhya, grahanīy, adhikagrahya.*
- EL-I-GRIBL'I TY**, *n.* fitness to be chosen — *Pasand kiye jāne ki liyāqat, maqbūl yā man-zūr hone ki qābīliyat* — *Varāniyatā, grahanīyatā, grāhyatā.*
- E-LIM'I-NATE**, *v.* (L. *e, limen*) to put out of doors, to expel, to discharge — *Darwāse ke bāhar k., dūr k^h, khārīj k.* — *Dwār ke bāhar k., nikāl d., chhorā d.*
- E-LIM-I-NĀ'TION**, *n.* the act of expelling — *Nikāl d^h, nikāl^h.*
- E-LI'SION**. See under ELIDE. [phadphadāhat^h, khaulāhat^h, sijhāw^h, usināw^h.
- E-LIX-A'TION**, *n.* (L. *e, lizo*) the act of boiling or seething — *Ubāl^h, khadkhadāhat^h,*
- E-LIX'IR**, *n.* (Ar.) a liquid medicine, refined spirit, a cordial — *Aksir, iksir, 'umda 'arag, āb-i-hayāt, yāqūtī, dawā-i-muqawwī* — *Drava aushadh, hir, sāraras, pushṭīkar aushadh, tej barhānewālī aushadh, tejovardhan.*
- ELK**, *n.* (S. *elch*) a species of stag — *Ek bhānt kā bārah singā^h.*
- ELL**, *n.* (S. *elne*) a measure — *Ek bhānt kā māp^h* — *Ek viśesh parimān.*
- EL-LIP'SIS**, *n.* (Gr. *ek, leipo*) an omission, an oval figure: *pl. EL-LIP'SES* — *Tark, haṣf, taqdir-i-kalām, muqaddar-minhu, shakl-i-baizawi* — *Tiutī, chhor, tyāg, vyanjanā, vyanṅya, lakṣhanā, padanyūnatā, vākyanyūnatā, padākāṅkshā, padāpekshā, vākyā-kāṅkshā, andākār, andākritī.*
- EL-LIP'TIC**, **EL-LIP'TIC-AL**, *a.* defective, having the form of an ellipsis, oval — *Nā-tamām, nāqis, taqdir-i-kalām ke muta'alliq, baiza-shakl, baizawi* — *Apūrṇ, padanyūnatā-sambandhī, vākyanyūnatā-vishayak, vākyakāṅkshāsambandhī, andākār, andākritī.*
- EL-LIP'TIC-AL-LY**, *ad.* with an ellipsis — *Nā-tamāmī se, nugs se, haṣf se, taqdirī kalām ke muta'alliq, baizawi shakl ke muta'alliq* — *Apūrṇatāpūrvak, truti se, vākyanyūnatā se, andākār ke anusār, andākritī ke anusār.*
- ELM**, *n.* (S. *elm*) a forest tree — *Ek bhānt kā barā jānglī per^h.*
- ELMY**, *a.* abounding with elms — *Ek bhānt ke bare jānglī per se dhārā huā^h.*
- EL-O-CĀ'TION**, *n.* (L. *e, locus*) a removal, a departure — *Intiqāl-i-sukūnat, naql-i-makān, khilāf-i-dastūri* — *Niyāsaparivartan, vāsasthānatyāg, ek vāsasthān se dūse ko jānā, vidhichyuti, ritityāg, niyamatyāg, tyāg.*
- EL-O-CU'TION**, *n.* (L. *e, locutum*) pronunciation, utterance — *Talaffuz, makhraj, laqlaqa, lassānī, fasāhat, zabān-āwari, suṣhan-wari* — *Uchchārap, uchchār, vaktrita, vaktritwasakti, vākpatutā.*
- EL-O-CU-TIVE**, *a.* having eloquent expression — *Pur-zabān-āwari, pur-suṣhan-wari, fasih, shirīn-zabān, lassān* — *Vaktritwasaktīwān, vākpatutāvīśiṣṭ.*
- EL'O-GY**. See EULOGY. [kānā^h.
- E-LOIGNE**, e-lōin', *v.* (L. *e, longus*) to remove to a distance — *Dūr hatānā^h, tāl-d^h, khas-*
- E-LÖGN'ATE**, *v.* to remove — *Uhqānā^h, dūr hatānā^h, tāl-d^h, sarkānā^h.*
- E-LÖGN'EMENT**, *n.* remoteness, distance — *Fāsila, tafāwut* — *Dūri, antar, dūratā.*
- E-LON'GATE**, *v.* (L. *e, longus*) to lengthen, to draw out, to protract, to go off to a distance — *Lambānā^h, lambā k^h, khinch-kar lambānā^h, barhānā^h, tār-kar barhānā^h, dūr chalā jānā^h, hatnā^h.* [kar barhāw^h, tār-kar lambā k^h, dūri^h, hatnā^h.
- EL-ON-GĀ'TION**, *n.* the act of lengthening out, distance, recession — *Lambāw^h, khinch-*
- E-LÖPE**, *v.* (S. *hleanpan*) to run away clandestinely, to escape privately — *Chup-chāp bhāgnā^h, chori se champat ho-jānā^h, chup-chāp nikāl-jānā^h.* [chup chāp nikāl jānā.
- E-LÖPEMENT**, *n.* a running away clandestinely — *Firār, gurez, rū-poshī* — *Bhag, bhagāw,*
- E'LOPS**, *n.* (Gr. *ellope*) a sea-serpent — *Samundarī sānp^h* — *Samudrī sarp.*
- EL-O-QUENCE**, *n.* (L. *e, loquor*) the art of speaking well, fluent and elegant speech — *Fasāhat, khush-baqirī, khush-goī, goyāyī, shirīn-guftāri, balāgat, lassāniyat, laffāsi* — *Vaktritwasakti, vākpatutā, sadvaktritā, vāgvidagdhātā.*

ĒL'O-QUENT, *a.* having the power of speaking with fluency elegance and animation — *Fasāh, khush-guftār, khush-taqir, lassān, shīrīn-kalām, shīrīn-zabān, sukhān-dān, balīg, laffāz, lassān* — *Vākpaṭu, vākyaviśarad, sadvaktā, vāgyavidagd, mithbolā*. [— *Vaktritvajakti se, vākpatutā se.*]

ĒL'O-QUENT-LY, *a.* in an eloquent manner — *Fasāhat se, khush-goī se, shīrīn-guftār se*
ĒLSE, *a.* (S. *elles*) other, one besides; *ad.* otherwise, beside, except — *Dūsra^h, aur^h*; *ad.* wa-gar-na, illā, siudā — *ad.* Naḥīn to, athawā, anyathā, aur bhī.

ĒLSE' WHERE, *ad.* in another place — *Aur kahīn^h, ante^h, kahīn aur^h*.

E-LŪ'CI-DATE, *v.* (L. *e. lu*;) to make clear, to explain, to illustrate — *Sāf k., wāzih k., bayān k., raushan k., tashriḥ k.* — *Spasht k., kholnā, samjhānā, prakās k., drish-tant dekar vyākhyā k.* [khyā, vivaraṇ.

E-LŪ'CI-DĀ'TION, *n.* explanation, exposition — *Bayān, ta'bir, tashriḥ, tauzih* — *Vyā-khyātā, prakāśak, vivaranakartā*.

ĒL-UC-TĀ'TION, *n.* (L. *e. luctor*) a bursting forth, escape — *Phūṭan^h, bhāgar^h, bhājar^h*.

E-LŪDE', *v.* (L. *e. ludo*) to escape by stratagem, to evade — *Hikmat-i'amālī se gurez k., fareb de-kar bachnā, hile se bachnā* — *Dhokhā dekar bhāgnā, nikal bhāgnā; khisaknā, chhal se bhāgnā*.

E-LŪ'DI-BLE, *a.* that may be eluded — *Jis se fareb de-kar bhāg sakeḥ, jis se hikmat-i'amālī se gurez kar-sakeḥ yā bach-sakeḥ* — *Jis se dhocḥā dekar bach sakain, jis se chhal ke dwārā bhāg sakain*.

E-LŪ'SION, *n.* escape by artifice, evasion — *Fareb de-kar firūr h., hikmat-i'amālī se firūr yā gurez, mugālatā, hila-sāzi, bahāna* — *Dhokhā dekar urān, chhal se nikal jānā, dhokhā, uranjilāi, tālmatol*. [makr-amez, khāin, dagā-bāz — Bahkāū, bhulāū, chhalī.

E-LŪ'SIVE, *a.* practising elusion, deceptive — *Purebī, hila-sāz, fareb de-kar gurez k. w.*,

E-LŪ'SO-RY, *a.* tending to elude, deceitful — *Pureb de-kar nikal jāne w., hikmat-i'amālī se firūr h. w., makr-amez, khāin, hila-sāz, dagā-bāz* — *Dhokhā dekar bhāg jāne w., chhalī,*

E-LŪTE', *v.* (L. *e. luo*) to wash off — *Dho-dānā^h*. [māyī.

E-LŪ'TRI-ATE, *v.* to decant, to strain off — *Nītharnā^h, chhānnā^h*.

E-LŪ'TRI-ATION, *n.* the act of straining off — *Nītharāi^h, chhānāi^h*.

E LŸST-UM, *n.* (L.) the place assigned by the heathen to happy souls after death — *Bihisht, jannat* — *Vaikunṭh, swarg*.

E-LŸST-AN, *a.* pertaining to Elysium, exceedingly delightful, deliciously soothing — *Bihishtī, jannatī, nihāyat fawā-bukhsh yā dil-pasand, rāhat-āwar, nihāyat āram-dih* — *Vaikunṭhī, swargī, paramānandā, paramapriya, atyantasukhā*.

E-MĀ'CI-ATĒ, *v.* (L. *e. maceo*) to waste, to grow lean, to pine; *a.* wasted — *Dublā k. yā h^h, lāgar k. yā h^h, ghulā-dānā yā ghul-jānā^h; a. ghulā huā^h, lāgar, nahif, dublā^h* — *Sukhānā wā sukhnā, kiś k. wā h^h, māns kshay k., galnā; a. dāṅgar, galā huā, krisāṅg, kshīpamāns*. [Sarīrakshīpatā, krisatā, sarīraśoshān, mānsakshay.

E-MĀ'CI-ATION, *n.* the act of making or growing lean — *Dublāi^h, nahā fat, lāgarī-*

E-MĀ'CU-LATE, *v.* (L. *e. macula*) to take out spots, to make clean — *Dag uṭhā lenā, sāf k.* — *Dhabbā wā dhappā dūr k., swachchh k.*

ĒM'A-NATE, *v.* (L. *e. mano*) to flow from — *Nikalnā^h, nikasnā^h, nisarnā^h*.

ĒM'A-NANT, *a.* issuing or flowing from — *Nikalne w^h, nikasne w^h, nisarne w^h* — *Nih-srit, nirgat*.

ĒM'A-NĀ'TION, *n.* the act of issuing from, that which issues; an efflux — *Khurīj, jāri h., wah chiz jo jāri hoti hai, bar-amad* — *Nihśār, nihsaraṇ, nisār, nikās, jo vastu nir-gat hotī hai wā nikasī hai, nihsrāv*. [— *Nihśrit, nirgat*.

ĒM'A-NA-TIVE; **ĒM'A-NA-TO-RY**, *a.* issuing from — *Nikasne w^h, nikalne w^h, nisarne w^h*.

E-MĀN'CI-PATE, *v.* (L. *e. manus, capio*) to set free from servitude — *Gulāmī yā girif-tārī se āzād k., gulāmī se khalās k., āzād k., khalās k.* — *Bāndhuai wā dāsātwa se mukt k., bandhan se uddhār k.* [ti, mochan, uddhār.

E-MĀN'CI-PĀ'TION, *n.* the act of setting free — *Rihāi, āzādī, āzādagi, khalāsī* — *Muk-*

E-MĀN'CI-PĀ-TOR, *n.* one who sets free — *Rihā k. w., āzād k. w., khalās k. w.* — *Mukt k. w., uddhār k. w., chhoṛ d. w.*

E-MĀS'CU-LATE, *v.* (L. *e. mas*) to castrate, to deprive of virility; *a.* unmanned — *Akhta yā ākhta k., nā-mard k., khesā banānā; a. akhta yā ākhta, nā-mard kiya gayā* — *Apdāchhed k., puñstwanās k., napuñsak k., puñsaktiḥn k.; a. napuñsak kiya gayā, badhiyā kiya gayā*. [— *Apdākoshaachhedan, badhiyā k., randipan*.

E-MĀS'CU-LATION, *n.* castration, effeminacy — *Akhtagi, khesā k., nā-mardī, zanāna-pān*

EM-BALE', *v.* (Fr. *en, ballé*) to pack, to bind — *Gaṭṭhar bāndhnā^h, gaṭṭhari yā moṭrī*

EM-BALM', *em-bām', v.* (Gr. *en, balsamon*) to impregnate with aromatics to pre-vent putrefaction, to preserve from decay — *Sarne se mahfūz rakhne ke liye khush-bā-dūr chizen bharnā, zawāl se mahfūz rakhnā* — *Sarne se bachāne ke nimitta sugan-dhidravya bharnā, kshay se bachā rakhnā*.

EM-BALM'ER, *n.* one who embalms—*Sarne se mahfúz rakhne ke liye khush-bú-dár chízei bharne w., sarne se mahfúz rakhne w.*—*Sarne se bacháne ke nimitta sugandhidravya bharne w., kshny se bachá rakhne w.*

EM-BAR', *v.* (Fr. *en, barre*) to shut, to inclose, to block up—*Band k., gher-lená^h, muhára k., náka-bandí k.*—*Porhe lagá dená, chhenkná, gaṣná wá gí'ús lená, rūḍhná.*

EM-BÁRGO, *n.* (Sp.) a prohibition to sail; *v.* to prohibit from sailing—*Kishti kholne yá chaláne kí manáhi; v. kishti kholne yá chaláne ko man' k.*—*Náw kholne wá chaláne ká niváran; v. náw kholne wá chaláne ko niváran k. wá ṛná.*

EM-BÁRK', *v.* (Fr. *en, barque*) to put or go on shipboard, to engage—*Jaház-nishín k. yá h., jaház par chapṛháṇá yá chapṛná, mashgúl k. yá h., sharik k., shámil k., rafiq h., mudákhlat k., qadam marná*—*Nauká par chapṛháṇá wá chapṛná, sáthi k. wá h., laginá wá lagná, hāth dálná.*

EM-BAR-KÁ'TION, *n.* the act of embarking—*Jaház-nishíní, kishí-nishíní, jaház par chapṛháṇá yá chapṛná*—*Naukárohan, nauká par chapṛná wá chapṛná.*

EM-BÁR'RASS, *v.* (Fr. *embarrass*) to perplex, to distress, to entangle—*Muztarí k., hairán k., tasdī d., tang k., taklíf d., darham-darham k., phasáná^h*—*Vyákul k., pirá d., uljhána.* [ghabráhat, vyákulatá, kles, pirá, kashit.]

EM-BÁR'RASS-MENT, *n.* perplexity, trouble—*Istiráb, hairáni, taklíf, tasdī*—*Uljherá, ÉMBAS-SY, n.* (S. *ambasi*) the message of an ambassador or a solemn message—*Elchí-garí, paigám, payám*—*Ditál, rájádít ká saṇdesá, saṇdesá.*

EM-BÁ'SSA-DOR. See AMBASSADOR.

EM-BÁTTLE, *v.* (Fr. *en, bataille*) to range in order of battle—*Saff-arái k., saff-bandí k.*—*Vyúh rachaná, yuddh ke nimitta sená ko kram se sajaná.*

EM-BÁTTLED, *a.* furnished with battlements—*Fasil-dár*—*Váyádi chhorne ke nimitta chhidrayukt bhít visisht, randáyukt bhít visisht.*

EM-BÁY', *v.* (en, S. *bagan*) to inclose in a bay, to landlock—*Khalij meṇ band k., zamín se gher lená*—*Kol meṇ atkná, bhúmivoshit k., bhúmi se gher lená.*

EM-BÉD', *v.* (en, S. *bed*) to lay as in a bed—*Máno bichhāve meṇ tejáná yá dálná^h.*

EM-BÉL'LISH, *v.* (L. *in, bellus*) to adorn, to beautify, to decorate—*Árásta k., zeb yá zeláish d., khúb-súrat k., áráish d., zinat d.*—*Singárná, saṇwárná, sóbhit k., alaṇkrit k., suṇdar k., bhúshlit k.*

EM-BÉL'LISH-ER, *n.* one who embellishes—*Árásta k. w., áráish d. w.*—*Sóbhit k. w.,*

EM-BÉL'LISH-MENT, *n.* ornament, decoration—*Zeb, zebáish, zinat, áráish*—*Alaṇkár, singár, sajaná, sóbhá, bhúshan.*

EMBERS, *n. pl.* (S. *amyrian*) hot cinders or ashes—*Ángá^h, ángáre^h, bhauk^h.*

EM-BER-WEEK, *n.* a week in which an emberday or day of humiliation falls—*Wah haf-ta jismen dú'a mángne aur istigfár karne ká din partá hai*—*Wah saptáh jismen lāwar kí kripá aur anugrah kí prarthaná karne ká din partá hai.*

EM-BÉZ'ZLE, *v.* (Fr. *emblem*) to appropriate by breach of trust—*Khiyánat k., gabn k., tasarruf k.*—*Sauṇpí hui vastu wá dravya ko víswásaghat karke khá jáná, víswásaghat karke urájáná chatjáná nigaljáná wá dakárjáná.*

EM-BÉZ'ZLE-MENT, *n.* the act of embezzling—*Khiyánat, gabn, tagallub, tasarruf, kisi kí zimma kí hui daulat yá mál ká tasarruf*—*Par dhan víswásaghat se urána, sauṇpí hui vastu ko chhal se urána.*

EM-BLÁZE', *v.* (en, S. *blaze*) to adorn with glittering embellishments—*Jhalak-dár shai se árásta k.*—*Jhalkána, chamkána, alaṇkár se sóbhit k. wá jhalkána.*

EM-BLÁ'ZON, *v.* to adorn with figures of heraldry, to deck in glaring colours—*Amíri darje ke nishánon se zeb d., chamak-dár rang lagá-kar zeb d.*—*Kulínápad ke chihn likhkar sóbhit chatkile rang se sóbhit k. wá singárná.*

EM-BLÁ'ZON-ER, *n.* one who emblazons—*Amíri darje ke nishánon se zeb d. w., chamak-dár rang lagá-kar áráish k. w.*—*Kulínápad ke chihn likhkar sóbhit k. w., chatkile rang se singárne w.* [shán]—*Dhalón par chitra wá kulínápad ke chihn.*

EM-BLÁ'ZON-RY, *n.* pictures on shields—*Dhalón par taswíreṇ yá amíri darjón ke ní-*

EM-BLEM, *n.* (Gr. *emblem*) enamel, a picture, a figure, a representation; *v.* to represent by similar qualities—*Mfná, jiká, taswír, shakl, sárat, álamat, nishán, imá, shabih; v. mushábih khássiyaṭon se záhir k.*—*Jaráu kám, chitra, murti, ákar, chihn, lakshan, nidarsán, ádarś; v. sadrs dharm wá guṇ se prakás k.*

EM-BLE-MÁ'T'IC, EM-BLE-MÁ'T'-CAL, *a.* comprising an emblem, using emblems, allusive—*'Alámat-dár, nishán-dár, ramz-dár, imá k. w.*—*Chihuakári, nidarsánakári, língi, lákshanik, sūchak, uddeśak.*

EM-BLE-MÁ'T'-CAL-LY, *ad.* by emblems—*'Alámatan, isháratan*—*Lákshanik prakár se, nidarsánakram se, sūchána karne kí riti se.* [saṇket ká nirūpak.]

EM-BLEM'A-TIST, *n.* an inventor of emblems—*'Alámatón ká m'jid*—*Chihn lakshan wá*

EM-BLEM'A-TIZE, *v.* to represent by an emblem—*'Alámat se záhir k., ramz yá imá se dāyán k.*—*Chihn lakshan wá saṇket se prakás k.*

EM-BLE-MENTS, *n. pl.* (Fr. *en, blé*) profits arising from lands sown—*Ábád zamín ká*

- fāida, jōti bōi hui ārazi kā manāfi*—Jo arth wā lābh ūhtī bhūmi se liotā hai.
- EM-BOD'Y**, *v.* (*en, S. body*) to form into a body, to incorporate—*Mujassam k., ek sangh jorñā yā milānā^h*—*Ekāngi k., ek śariri k., sangrah k., ekatra k., ek k.*
- EM-BOLD'EN**, *v.* (*en, S. bald*) to make bold, to encourage—*Diter k., himmat d., khā-tir-jam' k.*—*Dī'ithā wā dhith k., dhīyas d.*
- EM'BO-LUS**, *n.* (*Gr. en, ballo*) something inserted or acting in another—*Koi shai jo dūstri ke andar dāli jāti hai yā kār karti hai*—*Koi vastu jo dūstri ke bhitar patthāi jāti hai wā kām karti hai.*
- EM'BO-LISM**, *n.* insertion of days or years to produce regularity of time, intercalation—*Din yā sāl kā milānā jismēn waqt meñ darābari ho jis tarah se adhik mās yā malmās*—*Din wā baras kā milā denā jismēn samay ke bich meñ garbar na ho, adhikadiyasanivesan, adhikavarshanivesan.*
- EM-BOSOM**, *v.* (*en, S. bosom*) to hold in the bosom, to inclose, to surround—*Chhāti se lagānā^h, god meñ lenā^h, gale ligānā^h, gherñā^h, gher-lenā^h, garernā^h.*
- EM-BOS'S**, *v.* (*Fr. en, bosse*) to form with protuberances, to engrave with relief—*Gul jarnā, phul jarnā^h, munabbat k., khod kar yā kāf-kar naqsha banānā*—*Phūli jarnā, khodkar wā kāfkar ubhār huā kām banānā.*
- EM-BOS'S'MENT**, *n.* a prominence, raised work—*Gul jarnā, naqqāshi kā ūchā kām, ubhār hui naqqāshi*—*Phūli, phul, butā, khodkar ubhār huā kām jo banāyā jāti hai.*
- EM-BOT'TLE**, *v.* (*Fr. en, bouteille*) to put into a bottle, to confine in a bottle—*Ek chhisi meñ band k.*—*Ek kachapātr meñ mūndnā, kāñch ki kuppi meñ mūndnā.*
- EM-BOW'**, *v.* (*en, S. bugan*) to bend, to arch, to vault—*Jhukānā^h, mihrāb banānā, qub-ba banānā*—*Nawānā, dhanurikāi banānā, khopre wā hāñri ke ākār banānā, toranā-kār banānā.*
- EM-BOW'EL**, *v.* (*Fr. en, boyau*) to take out the entrails, to sink in another substance—*Antri nikālñā^h, dūstri shai meñ dūbanā yā gārñā*—*Ant nikālñā, pet chirnā, dūstri vastu meñ gārñā wā dhasānā.*
- EM-BOW'EL'ER**, *n.* one who embowels—*Antri nikālne w., dūstri chiz meñ dūbanē yā gār-ne w.*—*Antēn nikālne w., dūstri vastu meñ gārne wā dhasāne w.*
- EM-BOWER**, *v.* (*en, S. bur*) to place in a bower, to lodge, to build—*Ek kunj meñ basānā yā rakhnā^h, rahñā^h, banānā yā ghar ūthānā^h.*
- EM-BRACE'**, *v.* (*Gr. en, brachion*) to hold fondly in the arms, to seize ardently, to comprehend, to comprise, to take; *n.* fond pressure in the arms, clasp—*Bagal-giri k., āgosh k., bare shauq aur sar-garmi se pakarnā, shāmīl k. yā h., mushtamīl k. yā h., mundaraj k., lenā^h; n. ham-āgoshi, bagal-giri*—*Kauriyānā, chhāti se lagānā, gale lagānā, god meñ lenā, milānā, bari chāh se pakarnā, antargat k., samāvishṭ k., grahan k.; n. ālīngan, galbāñh, kolā wā kaulā.* [samāves, antargananā.]
- EM-BRACE'MENT**, *n.* clasp, comprehension—*Bagal-giri, āgosh, shumūl*—*Ālīngan, galbāñh.*
- EM-BRÄ'ÇER**, *n.* one who embraces—*Bagal-giri k. w., āgosh k. w., shāmīl k. w., lene w.^h*—*Ālīngan k. w., kauriyāne w., antargat wā samāves k. w., grahan k. w.*
- EM-BRÄ'ÇER-Y**, *n.* attempt to corrupt a jury—*Panchōñ ko milā lene ki koshish*—*Pañ-choñ ko milā lene kā udyog.*
- EM-BRÄ'SURE**, *n.* (*Fr.*) an aperture for cannon, a battlement—*Top kā jharokhā, fastil*—*Agnyastra chhōrne ke liye bhīt meñ rañdā, rañdōñ se yukt bhīt.*
- EMBRO-CATE**, *v.* (*Gr. en, brecho*) to moisten and rub a diseased part—*Badan ke jis hisse meñ bimāri ho usko sar kar-ke malñā, tatārñā^h, tilā k.*—*Jis ang meñ rog ho use bhigākar malñā.*
- EMBRO-CÄ'TION**, *n.* the act of embrocating, the lotion used for embrocating—*Tilā, zamād, tatārñā, dāwā yā āraq jis se badan malā jāti hai*—*Jis sarīrāñg meñ rog ho use aushadhiyājāl se malñā, āleran, lep, aushadhiyājāl.*
- EM-BROID'ER**, *v.* (*Fr. en, broder*) to adorn with figured needle-work—*Kār-chobi k., gul-butā k.*—*Butā nikālñā, butā kārñā.* [kārñe wā nikālne w.]
- EM-BROID'ER-ER**, *n.* one who embroiders—*Gul-kār, zar-doz, chikan-doz, kār-chob*—*Butā*
- EM-BROID'ER-Y**, *n.* ornamented needle-work—*Gul-kāri, būte-kārī^h, chikan-dozī, kār-chobi, zar-dozī*—*Būte kā kām.*
- EM-BRÖIL'**, *v.* (*Fr. en, brouiller*) to disturb, to confuse, to entangle—*Mustarīb k., darham-barham k., phasānā yā phasānā^h*—*Vyākul k., ghabrā d., uljhānā.*
- EM-BRÖIL'MENT**, *n.* confusion, disturbance—*Itirāb, darhamī, barhamī, fasād, hangāmā*—*Ghabrahāt, vyākulatā, harbarī, halchāl, dāmādol.*
- EM-BRUE'**. See **LEBBUE**.
- EMBRY-O**, **EMBRY-ON**, *n.* (*Gr. en, bryo*) the offspring yet imperfect in the womb, the rudiments of any thing unformed; *a.* yet imperfect or unfinished—*Janīn, paidā h. w., bachche ki pahli sūrat qabl hone ke, kisi chiz ki pahli hālat qabl hone ke; a. nāqis, nā-tamām*—*Qābh, garbh, garbhasthābālak ke pratham awayav, kisi vastu kā ārambh, banne ke pahile kisi vastu ki pratham dasā, a. khaṇḍit apūrñ wā samāpta, adhūrā.*

- E-MEND'**, *v.* (L. *e, menda*) to correct—*Durust k., sahīh k., islāh k.*—Thik k., śodhanā.
EM-EN-DATION, *n.* correction improvement—*Durustī sthah, islāh, ārastagi, bih-tari*—*Śodhan, suddhi, parishkā, śreyastwa.*
- EM-EN-DATOR**, *n.* a corrector, an improver—*Durust k. w., sahīh k. w., islāh k. w., bih-tar k. w.*—*Śodhak, saśodhak, uttamatar k. w., sudhāra wā sa'wāra w.*
- E-MEN-DA-TO-RY**, *a.* contributing correction—*Durust k. w., islāh k. w., sahīh k. w.*—*Śodhak.* [*zabarjad, sabz rang kā jawāhir*—*Pannā, marakat.*]
- EM-E-RALD**, *n.* (Fr. *emeraude*) a precious stone of a green colour—*Zumurrud, sabra.*
- E-MERGE'**, *v.* (L. *e, mergo*) to rise out of, to issue, to proceed—*Hālat-i-garqi se upar ānā, tulū h., hādīs h., nikūlnā, ānā*—*Magnāvasthā se upar uṭhnā, udit h., nikasnā, uṭhnā, nisarpā.*
- E-MER'GENCE**, **E-MER'GENCE**, *n.* the act of emerging, a sudden occasion—*Hālat-i-garqi se upar uṭhnā, uehkhā, taqāza i-waqt, zarīrat-i-nāghāni, āfat, hādīsā*—*Magnāvasthā se upar uṭhnā, uday, uṭhan, āksmik prayojan, āksmik kārya wā āvāsyakatā, apad, vipad, bhīr, khūnch wā khūnch.*
- E-MER'GENT**, *a.* rising out of, sudden, casual—*Upar nikaltā huā, nāghā, ittifaqi*—*Upar uṭhtā huā, unmajjan, āksinat utpanna, āksmik, daivik* [*upar uṭhnā.*]
- E-MERSTON**, *n.* the act of rising out of—*Hālat-i-garqi se upar uṭhnā*—*Magnāvasthā se*
- E-MERITED**, *a.* (L. *e, meritum*) having done sufficient service—*Kāfi khidmat-guzārī yā kār-guzārī kar-chukne w.*—*Yathesit sēwā kar chukne w.*
- EM-ER-ODS**, *n. pl.* (Gr. *haima, rheo*) hemorrhoids, piles—*Bawāsir*—*Ar-arog.*
- EM-ER-Y**, *n.* (Fr. *emeri*) a mineral used in cutting gems and polishing steel—*Kiranj kūrān, sambādā*—*Maṇi kāṇe aur lohā parishkāre karne kā dhātu, mahāloh.*
- E-MET'IC**, **E-MET'IC**, *a.* (Gr. *emco*) causing to vomit—*Qai-āwar, muqiyi*—*Vamanakāri, vāntid, chhānt karāne w.*
- E-MET'IC**, *n.* a medicine that causes vomiting—*Qai kī dawā, muqiyi dawā*—*Vaman-otpādak aushadh, vaman wā chhānt kī aushadh.* [ho.]
- E-MET'IC-LY**, *ad.* so as to cause vomiting—*Jismēn qai ho*—*Jismēn vaman wā chhānt*
- EM-I-CATION**, *n.* (L. *e, mico*) a sparkling, a flying off in particles—*Chamkāv, jhalkā-haṭ, chingārī yā chhote chhote tūk ho-kar urnā.*
- EM-ICTION**, *n.* (L. *e, mictum*) urine—*Peshāb, mūt*—*Mūtra.*
- EM-IGRATE**, *v.* (L. *e, migro*) to remove from one's native country—*Watan ko chhor-kar dūre mulk meṇ jā rahnā, jilā-watan h.*—*Apne deś ko chhor dūre deś meṇ jā rahnā, swadeś ko chhor-kar deśantar meṇ jā basnā, apnā deś chhornā.*
- EM-IGRANT**, *n.* one who emigrates; *a.* removing from one country to another—*Wah-shakhs jo apnā watan chhor-ke dūre mulk meṇ bi-d-o-bāsh kure, shahr-badar; a. be-watan, ek mulk ko chhor-kar dūre mulk meṇ jā-ke rahne w.*—*Swadeś ko chhor-kar deśantar meṇ jā basne w., jo jan apne deś ko chhor paradeś meṇ jā base; a. awa-desatyaṅgi, ek deś ko chhor dūre meṇ jā basne w., anyadesavāsi.*
- EM-I-GRATION**, *n.* the act of emigrating—*Naql-i-watan, apnā mulk chhor-ke dūre mulk meṇ jā rahnā, jilā-watan*—*Swadesatyaṅgi, deśantar meṇ basne ke nimitta swadesatyaṅgi.*
- EM-I-NENT**, *a.* (L. *emineo*) high, dignified, conspicuous, remarkable—*Buland, ālā, ālā, mū'alla, mumtāz, nām-war, huzurg, buzurg-wār, murtafi, nām-zād, mashhūr*—*Ūnchī, māni, pratāpi, pramukh, utkrishṭ, vi-śhṭ, samunnat, sukhyaṭ, yaśī, nāmī, prasiddh.*
- EM-I-MERGE**, **EM-I-NEN-CE**, *n.* loftiness, height, summit, fame, distinction; a title of honour—*Bulandī, ūnchāi, qulla, choti, nām-warī, nck-nāmī, manzilāt, qadr, buzurgī, raj'at, izzat kā khitāb, hazrat, huzūr*—*Uchchātā, uchchatwa, phungi, śikhar, chūṇā, sukhyaṭī, yaś, nām, prasiddhi, utkrishṭatā, samunnatī, viśhṭatā, pradhānatwa, sambhram, maryādasuchak upādhi wā padavī, mahārāj.*
- EM-I-NENT-LY**, *ad.* highly, conspicuously—*Ziyāda, bahut, cāhīran, mumtāzī se, nām-warī se*—*Ādhik, atisay rūp se, utkrishṭ rūp se, pratāpi wā nāmī rīti se, sukhyaṭī se.*
- EM-IR**, *n.* (Ar.) a title of dignity among the Turks—*Amīr*—*Turk deś ke kulīnō ki*
- E-MIT'**, *v.* (L. *e, mitto*) to send forth—*Bhejnā, chhornā, nikālā, denā*—*[padavī.*
- EM-IS-SARY**, *n.* one sent on a mission, a spy, a secret agent; *a.* looking about, prying—*Harkāra, koi shakhs jo kisi kām ke liye bhejā jātā hai, jāśis; khufiya kārandā, poshida gumāshṭa; a. idhar udhar dekhātā huā, jāśisi kartā huā*—*Jo jan kisi kārya ke nimitta bhejā jātā hai, sandesahar, dūt, bhediya, guptadūt; a. idhar udhar tāktā huā, bhed lagāū, bhed lagātā huā.* [nirasan, chhūtnā, srāv, utsārg, utkshep.]
- E-MISSION**, *n.* the act of sending out—*Irāsāt, ikhrāj, khurāj*—*Pāthāw, pāthwanā, nikāl,*
- EM-MET**, *n.* (S. *emet*) an ant, a pismire—*Chyūṭā, chyūṭī, mātā.*
- EM-MEW'**, *v.* (Fr. *en, mue*) to coop up—*Piñjre meṇ dāl d., atkānā.*
- E-MOLL'IENT**, *a.* (L. *e, mollis*) softening; *n.* a medicine which softens—*Mulāyīm, mulāīm k. w.; n. mulāyīm dawā, mutāīm karne-wālī dawā*—*Komalakāri, snigdha-kāri, mridu; n. komalakāri aushadh, snehan, ālep, abhyāñjan.*

- EM-OL-LITION, *n.* the act of softening—*Narm k.*, *mulāim k.*—*Komal k.*, *mridu k.*
- EM-MOLU-MENT, *n.* (L. *e, mola*) profit, advantage, gain—*Naf'*, *sūd*, *manāf'*, *fāida*, *hīsīl*—*Lābh*, *phal*, *arth*, *labdhi*, *prāpti* [*Ābhajanak*, *phaladāyak*, *hitakāri*]
- EM-MOLU-MENTAL, *a.* yielding profit—*Fāida-bāhsh*, *fāida-mand*, *sūd-mand*, *mufid*—
- EM-MOTION, *n.* (L. *e, motum*) a moving of the feelings, passion, agitation—*Jumbish*, *josh-i dīl*, *josh*, *joshish*, *malola*, *garmi*, *qalaq*, *istirār*, *istihāb*—*Man kā dūāw*, *manovikar*, *chittavritti*, *chittavikār*, *manorāg*, *antahkshobh*, *chittakshobh*, *antarveg*.
- EM-PALE, *v.* (L. *in, palus*) to fence with a pale, to put to death by fixing on a stake—*Tutthā ār se gherānā^h*, *kuth-ghare se gherānā^h*, *sūli d^h*, *sūli chapkhanā^h*.
- EM-PALEMENT, *n.* the act of empaling—*Tatthā yā ār se gherāw^h*, *kuth-ghare se gherāw^h*.
- EM-PANNELE. See IMPANXEL.
- EM-PARK, *v.* (en, S. *parroc*) to inclose—*Gherānā^h*, *gherā banānā^h*.
- EM-PASSION. See IMPASSION.
- EM-PHASESIS, *n.* (Gr. en, *phasis*) stress of the voice on a word or sentence, force impressed by pronunciation : *pl.* EM-PHASES—*Lafz par zor yā zarb*, *talāfuz meñ lafzon par zor*, *tākid*—*Guruchohāran*, *dirghochohāran*, *uchchāran meñ sabdon par jhatkā*.
- EM-PHATIC, EM-PHATIC-AL, *v.* uttered with emphasis, forcible, striking—*Zor se talāfuz kiya huā*, *tākidī*, *zor-dār*, *muassir*—*Gaurav se uchcharit*, *jhatke se uchcharit wā uchchāran kiya gayā*, *tejavān*, *prabāl*, *gaurav se ukt*, *tikshn*, *vismayotpadak*, *visnāpak*, *chittaharī*. [*Dirghochohāran se*, *gaurav se*, *avadhāran se*, *veg se*—
- EM-PHATIC-AL-LY, *ad.* with emphasis, forcibly—*Ba-tākid*, *zor se*, *darāz talāfuz se*—
- EM-PHY-SEMA, *n.* (Gr.) a puffy tumour—*Pirkā^h*, *phoṇā^h*. [*rūyā^h*]
- EM-PHY-SEM-A-TOUS, *a.* bloated, puffed—*Phepsahā^h*, *phaphsā^h*, *phulā^h*, *siyā^h*, *bhūbh*—
- EMPIRE, *n.* (L. *imperium*) the dominion of an emperor, supreme power—*Mamlakat*, *bādsūhat*, *saltanat*, *shāhan-shāhi*, *sultānī*, *tahakkum*, *nihāyat bāri hukūmat*—*Adhirājya*, *rājya*, *rājadhikār*, *prabhutwā*.
- EMPEROR, *n.* a monarch superior to a king—*Shāhan-shāh*, *sultān*—*Mahārāj*, *rājādhirāj*, *mahārājadhīrāj*, *maṇḍalēswar*, *chakravartī*, *sārvabhaum*.
- EM-PRESS, *n.* the wife of an emperor, a female who governs an empire—*Maṭika*, *shāhan-shāh ki begam*, *jo 'aurat shāhan-shāhī kare*, *wah 'aurat jo bādsūhat par hukm-rānī kurtī hai*—*Rajādhirāj ki patnī*, *mahārājapatnī*, *mahārānī*, *jo stri adhirājya karai*.
- EM-PIRIC, *n.* (Gr. en, *peirao*) a quack—*Nim-hakim*, *kachchā tabīb*—*Kachbaid*, *kachchā baid*, *nithiyā chikitsak*, *chhadnavaidyā*.
- EM-PIRIC-AL, EM-PIRIC-AL, *a.* versed in experiments, known only by experience—*Tajribakār*, *sirf tajribe se jānā gayā*, *sirf āzmūda-kārī se daryāft huā*—*Parikshak*, *kewal parikshā se jānā gayā*.
- EM-PIRIC-AL-LY, *ad.* by experiment—*Tajribe āzmāish yā āzmūda-kārī se*—*Parikshā se*.
- EM-PIRIC-ISM, *n.* dependence on experience without knowledge or art, quackery—*Bagair 'ilm yā hunar ke sirf tajribe yā āzmūda-kārī par bharosā yā takiya*, *nim-hakimī*, *kach-baidā^h*—*Binā vidyā wā gun ke kewal parikshā abhyās wā bodh par avāmban*, *kachchī vaidagi*, *nithiyā chikitsā*.
- EM-PLASTER, *v.* (Gr. en, *plusso*) to cover with a plaster—*Potnā^h*, *lep churhānā^h*, *lep-lagānā^h*, *chūnā-kārī^h*, *kīpmā^h*, *tepnā^h*, *lisnā^h*, *thopnā^h*.
- EM-PLASTIC, *a.* viscous, glutinous, adhesive—*Lasasā^h*, *lasilā^h*, *chipechipā^h*.
- EM-PLOY, *v.* (L. in, *plico*) to keep at work, to exercise, to use; *n.* business, occupation, agency—*Mashgūl rakhnā*, *naukarī meñ lagānā*, *khiulmat d.*, *mugarrar k.*, *mas-rūf k.*, *sarf k.*, *shugl k.*, *istīmāl k.*, *mustāmāl k.*, *istīmāl meñ lānā*; *n.* *shugl*, *kār-bār*, *roz-gār*, *ishtigāl*, *khiidmat*, *lagāw^h*, *kār-kunī*, *'uhda*, *mansab*—*Niyukt k.*, *kām meñ lagānā*, *lagānā*, *bajhānā*, *rakhnā*, *pravartta k.*, *vyavahār k.*, *kām meñ lānā*; *n.* *kām*, *kārya*, *vyāpār*, *karm*, *vritti*, *kāryodyog*, *bajhāw*, *abhyās*, *pad*.
- EM-PLOY-ABLE, *a.* that may be employed—*Mashgūl rakhe jāne ke qābil*, *istīmāl meñ laye jāne ke qābil*, *mugarrar kiye jāne ke lāiq*, *kām yā khiidmat ke lāiq*, *mas-rūf hone ke lāiq*—*Niyukt kiye jāne ke योग्या*, *lagāye jāne ke योग्या*, *kārya wā vyavahār ke योग्या*.
- EM-PLOY-ER, *n.* one who employs—*Kām yā khiidmat meñ mashgūl k. w.*, *kār-farmā*, *āqā*, *munib*, *mas-rūf k. w.*, *shugl k. w.*—*Karmadātā*, *kām d. w.*, *kām meñ niyukt k. w.*, *lagāne w.*, *vyavahār k. w.*, *kām meñ lagāne w.*
- EM-PLOY-MENT, *n.* business, occupation—*Shugl*, *kār-bār*, *roz-gār*, *ishtigāl*, *mas-rūfī*, *lagāw^h*—*Kārya*, *kām*, *karm*, *vritti*, *kāryodyog*, *vyāpār*, *vyavasāy*, *bajhāw*.
- EM-POISON, em-pōison, *v.* (L. in, *potio*) to destroy by poison, to taint with poison—*Zahr de-kar mār-dālnā*, *zahr-ālūda k.*—*Vish dekar prān lenā wā mār dālnā*, *vish milānā*, *māhur milānā*. [*Māhur dekar mār dālnē w.*, *māhur milāne w.*]
- EM-POISON-ER, *n.* one who poisons—*Zahr de-kar mār-dālnē w.*, *zahr-ālūda k. w.*—
- EM-POISON-MENT, *n.* the act of poisoning—*Zahr de-kar mār-dālnā*, *zahr-ālūdagī*—*Vish dekar mār dālnā*, *māhur kā milānā*. [*Bāñjiyasthān*, *hāth wā hāt*, *arāṅg*]
- EM-PORI-UM, *n.* (L.) a place of merchandise, a mart—*Saudā-garī ki jagah*, *bāzār*—

EM-PÖVER-ISH. See IMPROVERISH.

EM-PÖW'ER, *v.* (Fr. *en, pouvoir*) to give power to, to authorize—*Ikhtiyār d., mukh-tār k.*—*Adhikār d., sāmārthya wā sakti d., samarth k.*

EM-PRISE', *n.* (Fr. *en, pris*) an attempt of danger, an enterprise—*Khatār-nūk kām ki koshish yā sa'i, muhim—Sahasā, durgakarm kā udyog, dushkar 'arm ki cheshṭā, jokhim.* [besahana, besahar, kinnā wā kinab.

EM'PTION, *n.* (L. *emptum*) the act of buying—*Kharid—Kray, krayakaraḥ, krayan,*

EM'PTY, *a.* (S. *empti*) containing nothing, void, unpurified, barren, vain; *v.* to exhaust, to become empty—*Khālī, tihī, be-sinān, be-asbā', w' rān, shor, nā-baromand, lā-hāsil, be-fāidu, mukhūb, be-mā'ni; v. khālī k. yā h., tamām k. yā h.*—*Śūnya, sūrā, chhūnchhā, binā, asajjit, asajja, rikt, sājyā huī nahīn, usar, nishphal, aphaḥ, oclhā, vyarth, anarthak; v. nihaitwa k. wā h., chhūnchhā k. wā h.* [i. w.

EM'PTI-ER, *n.* one who empties—*Khālī k. w., tamām k. w.*—*Śūnya k. w., chhūnchhā*

EM'PTI-NESS, *n.* state of being empty, want of substance, unsatisfactoriness—*Khālī yā tihī hone ki khalat, khulā, khulā, nā-khatir-pasandī, rāzi karne ki nā-tyāgat, be-hudagi*

—*Śūnyatā, riktatā, nilśrūtā, asratwa, asantoshakatā, atushṭijanakatā.*

EM-PUR'PLE, *v.* (L. *in, purpura*) to make of a purple colour—*Argawāni k., bainjani raṅg k.,*—*Bainjani raṅg k.* [puñ].

EM-PY-É'MA, *n.* (Gg. *en, puon*) a collection of purulent matter—*Pib kā ijmā'—Pib kā*

EM-PY'RE-AL, *a.* (Gr. *en, pur*) formed of pure fire or light—*Khālīs ātush yā roshni kā banā huā—Nirmal agni wā prakāś kā banā huā.*

EM-PY-RÉ'AN, EM-PY'RÉ-AN, *a.* formed of pure fire; *n.* the highest heaven—*Sāf yā khālīs āg kā banā huā; n. falaku-l-aftāk, 'arsh—Swachchha agni kā banā huā; n. sūkshmagñisthān, uttamawarṅg.* [yā bū—Jale hue tel kā swād wā gandh.

EM-PY'RÉ-UM, EM-PY-REU'MA, *n.* the taste or smell of burnt oils—*Jale hue tel kā zāiga*

EM-PY-REU-MAT'IC, EM-PY-REU-MAT'ICAL, *a.* having the taste or smell of burning—*Jalne kā zāiga yā bū rakhne w.—Jalne kā swād wā gandh rakhne w.* [pālay-agni.

EM-PY'RICAL, *a.* containing the combustible principle of coal—*Patthar ke koele kā ātash gir juz rakhne w.—Patthar ke koele kā jwalanī sār rakhne w.* [pālay-agni.

EM-PY-RŌ'SIS, *n.* conflagration, general fire—*Ātash-ādagi—Dāh, mahāgni, dāwānāl,*

EM'U-LATE, *v.* (L. *emulus*) to rival, to strive to equal or excel—*Mugābalat k., muqā-balak, barābari k., ham-sarik, ham-chashmī k., ham-sar yā afzul hone ki koshish k.—*

Sparddhā k., hiskā k., samān hone wā jitne kā udyog k.

EM'U-LATION, *n.* rivalry, contest—*Ham-sari, barābari yā sabqat ki khwāhish, ham-chashmī, muqābala—Sparddhā, āsparddhā, hiskā, dūstre ke samān hone wā use jitne ki ichchhā wā cheshṭā.*

EM'U-LATIVE, *a.* inclined to emulation—*Hisā k. w., ham sari ki khwāhish k. w., sabqat-khwāh—Sparddhā, dūstre ke samān hone kā udyog k. w., dūstre ke jitne kā udyog k. w.*

EM'U-LATOR, *n.* a rival, a competitor—*Mugābalat k. w., mu'ariz, ham-talab, muqābil, sabqat-khwāh, dūstre se barh jāne ki khwāhish yā tadbir k. w.—Sparddhākāri, dūstre ke samān hone wā uske jitne kā udyog k. w.*

EM'U-LATRESS, *n.* a female rival—*Ek 'aurat jo ham-sari kare, sabqat-khwāh 'aurat—*

Sparddhākāri stri, dūstre ke samān hone wā uske jitne kā udyog karnewālī stri.

EM'U-LOUS, *a.* desirous to excel, rivalling—*Sabqat-khwāh, dūstre se barh jāne kā khwā-hān, ham-sari yā ham-chashmī k. w.—I dūstre ke jitne kā āblilāshī, dūstre se barh jāne kā ākānkhī, hiskā k. w., sparddhākāri.*

EM'U-LOUS-LY, *ad.* with desire of excelling—*Sabqat-khwāhī se, dūstre se barh-jāne ki khwāhish se—Dūstre ke jitne ki ākānkhā se, dūstre se barh jāne ki ichchhā se.*

E-MUL'GENT, *a.* (L. *e, mulgeo*) milking or draining out—*Duhne w., duh-lene w., dūchan-hārā.*

E-MU'SION, *n.* a soft liquid medicine—*Ek mulāim raqīq dawā—Pine ki aushadh.*

E-MUNC'TORY, *n.* (L. *e, muncum*) a secretory gland, a duct—*Badan ki gilāzat ke nikulne ki rāh, nalī—Śāriamalapath, śāriramaladwār, nal, śirā.*

E-MUS-CATION, *n.* (L. *e, muscus*) the act of freeing from moss—*Kāi chhurānā.*

EN-ABLE, *v.* (en, S. *abal*) to make able, to empower—*Quwwat d., taqwiyat d., qudrat d., lāiq k.—Samarth k., sakti d., sāmārthya d., kshamatā d.* [Sāmārthya kā d.

EN-ABLE-MENT, *n.* the act of enabling—*Quwwat-dihī, taqwiyat-dihī, tāqat-bakhshī—*

EN-ACT', *v.* (L. *in, acture*) to perform, to establish by law, to decree—*Karnā, bā-taur āin ke hukm k., āin ke rū se muqarrar k., thahrānā, fatwā d., farmānā, amr k.—*

Sādhana, vyavasthā ke dwārā nishpanna k. wā siddh k., vyavasthā k., ājnā k., vidhān k. —*Kisī vyavasthā ke dhānche wā kharre ko vyavasthā thahrānā.*

EN-ACT'MENT, *n.* the passing of a bill into a law—*Kisī āin ke musawwade ko āin qarār*

EN-ACTOR, *n.* one who enacts—*Āin jāri k. w., karne w., kisī āin ke musawwade ko āin qarār d. w.—Sādhak, kartā, vyavasthāpak, kisī vyavasthā ke dhānche wā kharre ko vyavasthā thahrākar prachalit k. w.*

- EN-ĀL/LA-GE, *n.* (Gr.) a figure making some change in the mode of speech—*Ek tarīqa jiske rū se roz-marra ki guft-gū meñ kuchh farq par jātā hai*—Alankār ki ek rīti jiske anusār sādharan bāthchit ki dhārā meñ kuchh vikār ho jātā hai.
- EN-ĀM'BUSH, *v.* (Fr. *en, bois*) to hide in ambush—*Ghāt meñ chhipkar baithnā^h*.
- EN-ĀM'EL, *v.* (Fr. *en, email*) to inlay, to vaiegate with colours, to form a glossy surface; *n.* a substance used in enamelling, the smooth hard covering of the teeth—*Minā-kārī k., gūn-ā-gūn k., rang-ā-rang k., jilā yā āb d.; n. minā, āb, jilā, dāntōn ke upar jo chikni aur sukht shai hoti hai*—Jarāū kām k., rang dekar ohitra-vichitra k., pāni d. wā charhānā; *n.* jarāū kām ke liye ek kāchavat dravya viśesh, wah chikni aur karī vastu jo dāntōn ke upar hoti hai.
- EN-ĀM'EL-LEB, *n.* one who enamels—*Minā-kār, koft-gar*—Jarāū kām k. w.
- EN-ĀM'EL-LING, *n.* the art of inlaying—*Minā-kārī, koft-garī*—Jarāū kām.
- EN-ĀM'OUR, *v.* (L. *in, amor*) to inflame with love, to charm—*Ashiq k., faresta k., shefta k.*—Kāmasakt k., premiasakt k., mugdh k., mohit k., moh lenā, laṭṭu k.
- EN-ĀM-O-RĀ'DO, *n.* one deeply in love—*Wah shakhs jo ishq meñ garq rahātā hai*—Atyant kāmasakt jan.
- E-NĀTE', *a.* (L. *e, natum*) growing out—*Phūtār nikaltā huā^h*.
- EN-CAGE', *v.* (Fr. *en, cage*) to shut up, to coop up, to confine—*Piñjre meñ band k., gafas meñ band k., quid k.*—Piñjre meñ mūnd d., atkānā, piñjre meñ dāl d.
- EN-CAMP', *v.* (L. *in, campus*) to pitch tents, to form an army into a camp—*Khima yā khaima k. yā dānā, laskhar ko khime yā khaime meñ mugim k.*—Derā dānā wā k., senā ko dere meñ basānā.
- EN-CAMP'MENT, *n.* the pitching of tents, a camp—*Khima k. k. yā dānā, mukhaiyam, khare hue khime*—Parāw, dere k. dānā wā k., khare hue dere. [bethan charhānā.
- EN-CĀSE', *v.* (Fr. *en, caisse*) to inclose or hide as in a case—*Qilāf k., band k.*—Lapetnā,
- EN-CAUSTIC, *a.* (Gr. *en, kato*) burnt in; *n.* the art of enamelling—*Andar jalā huā^h*; *n. minā-kārī*—Bhitar jalā huā; *n.* jarāū kām.
- EN CAVE', *v.* (L. *in, cavis*) to hide as in a cave—*Goyā kisī gār meñ band k. yā chhipnā*—Mānōn kisī gujhā meñ mūndnā wā lukānā. [a. pet se^h, lapkorī^h.
- EN-CEINTE', *a.* (Fr. *en, ceinture*) to inclose; *a.* with child, pregnant—*Gherā^h, bārā^h*.
- EN-CHAFE', *v.* (Fr. *en, chauffer*) to enrage, to irritate, to provoke—*Khafā k., diqq k., chhernā^h*—Kruddh k., rusht k., chihānā, khijhānā.
- EN-CHĀIN', *v.* (L. *in, catena*) to fasten with a chain, to bind—*Zanjira-band k., bāndh-nā^h*—Siklī se biñdhnā, baddh k., atkānā.
- EN-CHĀNT', *v.* (L. *in, cantum*) to act upon by sorcery, to charm, to delight—*Afsūn k., jādū k. faresta k., girwida k., nihāyat khush k.*—Tōnā k., toṭkā k., mohnā, moh lenā, mohit k., man har lenā, laṭṭu k., prasanna k. [latkā k. w., andrajālīk, māyākār.
- EN-CHĀN'TER, *n.* a magician, a sorcerer—*Sāhir, jādū-gar, afsūn-gar*—Tōnabā, toṭkā wā
- EN-CHĀN'TING, *p. a.* charming, delighting—*Faresta k. w., girwida k. w., dil-kash, dil-fareb, dil-rubā, dil-bar, dil-chasp*—Manohar, manoranjak, paramaharshakar, paramānandā mohi. [ke taur se—Mohne ki rīti se, man har lene ki bhāntī se.
- EN-CHĀN'TING-LY, *ad.* in a charming manner—*Dil-kashānā, dil-ruhānā, girwida kārne*
- EN-CHĀN'TMENT, *n.* magical charms, spells, incantation, irresistible influence, delight—*Afsūn-garī, jādū-garī, sihr, dil-farebī, dil-rubāī, dil-bārī, khushi*—Tōnā, toṭkā, latkā, māyā, indrajālī, mantramohan, mohan, harsh. [māyini, mohini.
- EN-CHĀN'TRESS, *n.* a female who enchants—*Jādū-garī, afsūn garī, sāhira*—Tōnabin,
- EN-CHARGE', *v.* (Fr. *en, charger*) to give in charge or trust—*Havāla k., sipurd k.*—Soḥpnā wā sauḥpnā.
- EN-CHĀSE' *v.* (Fr. *en, caille*) to infix, to adorn by embossed work, to engrave—*Jarnā^h, jar-kar sundar k^h, jarāū kām se sundar k^h, lakṛī patthar yā dhāt par rukhānā yā chhenī se khodkar koī kām banānā^h*.
- EN-CHI-RID/ON, *n.* (Gr. *en, cheir*) a little book for the hand, a manual—*Ek chhotī kitāb jise hāth meñ bā-āsānī le-chal sakēn*—Ek chhotī pustak jisko hāth meñ le chal sakāin.
- EN-CHIR/CLE, *v.* (L. *in, circus*) to surround, to environ—*Muhāsara k., ihātā k., halqa bāndhnā*—Ghernā wā gher lenā, berhnā, rūndhnā wā rūndh lenā, pariveshtit k.
- EN-CHIR/CLET, *n.* a small circle, a ring—*Ek chhotā dātra yā halqa*—Ek chhotā maṇḍal vartul wā gherā.
- EN-CLIT'IC, *n.* (Gr. *en, klino*) a particle which throws back the accent upon the preceding syllable—*Harf-i-zād jiske sabāb se talaffuz kārne meñ zor peshin rukn yā hije par partā hai*—Ek šabd wā šabdāvayav jiske kārān se uchcharan kārne meñ jhatkā purv avayav par partā hai.
- EN-CLOISTER, *v.* (L. *in, clausum*) to shut up as in a cloister—*Goyā hujre goshe yā takiye meñ band k.*—Mānōn manṛhī wā kuṭī meñ mūnd d.
- EN-CLOSE', *v.* (L. *in, clausum*) to shut in, to surround, to encompass—*Band k., gird k., ihātā k., halqa-bandī k., halqa bāndhnā*—Mūndnā, ghernā wā gher lenā, berhnā, lapetnā, rūndhnā, bārā bāndhnā, pariveshtit k.

EN-CLOS'ER, *n.* one who encloses—*Band k. w., gird k. w., ihāta k. w., halqa bāndhne w.*—*Mūndne w., gherne w., berhne w., rūndhne w., pariveshit k. w.*

EN-CLOS'URE, *n.* the act of enclosing, the thing enclosed or which encloses—*Halqa-bandā, gird k., gheri hui shai, mulfuf, muhawata, sahn, raqaba, ihāta, hisār, halqa, chār-diwāri, lifāfa*—*Gheraw, āvaran, āveshtan, veshtan, bethan, veshit wā gheri hui vastu, bārā.*

EN-COFF'IN, *v.* (Gr. *en, kopinos*) to inclose in a coffin—*Takfin k., sandūq yā tāhūt meñ band k.*—*Savādīār wā savabhājan meñ mūndnā wā dharnā, mritasārabbhājan meñ dharnā.* [sahsā, barāi.]

EN-COMI-UM, *n.* (L.) praise, panegyric—*Ta'rif, tahsin, āfrīn, madh*—*Stuti, pra-*
EN-COMI-AST, n. a panegyrist, a praiser—*Maddāh, sanā-khawān, mu'arrif, mādih*—*Guna-*
prāsansak, stutikārī, barāi k. w.

EN-COMI-ASTIC, EN-COMI-ASTI-CAL, *a.* containing praise, laudatory—*Ta'rif-āmez, tahsin-āmez, āfrīn k. w.*—*Stutimay, ślāghāmay, prāsansak, kirtipraksāak, gunapra-*
kāsak.

EN-COMPASS, *v.* (L. *in, con, passum*) to enclose, to surround, to go round—*Ihāta k., halqa bāndhnā, gher-lenā^h, gird k. yā jānā, gird-āwarī k.*—*Bārā bāndhnā, berhnā, rūndhnā, āvaran k., pariveshit k., lapetnā, parikramā k., pheri k. wā d.*

EN-COMPASS-MENT, *n.* act of encompassing—*Gherāw^h, gherā^h, pheri^h.*

EN-CORE', *aug-cōr', ad.* (Fr.) again; *v.* to call for repetition—*Phir^h, pher^h, pher-*
pher^h; v. phir māngnā^h, pher chāhnā^h.

EN-COUNTER, *n.* (L. *in, contra*) a fight, a battle, a contest a meeting; *v.* to attack, to engage, to fight, to meet—*Jang, jadul, qaziya, kharhashu, muqābala, mulāqāt; v. hamla k., jadul k., jang k., muqābala k., mulāqāt k.*—*Larāi, yuddh, sañgrām, jhagīā, tañtā, baṭbherā, jhurmut, samāgam, samagati; v. chapāi k., yuddh k., larānā, samar wā sañgrām k., milnā.*

EN-COUNTER-ER, *n.* one who encounters—*Hamla k. w., hamla-āwar, muqābala k. w., dushman, mukhālif, harif*—*Charhāi k. w., yuddh wā larāi k. w., śatu, vairi.*

EN-COUR'AGE, *v.* (L. *in, cor*) to give courage to, to animate, to incite—*Himmat d., dil-āwar k., mustaqill k., jurat d., dil-dārī d., tahrīk d., targīb d.*—*Ḥāḥas d., dilāsā d., barhāwā d., barh d.*

EN-COUR'AGE-MENT, *n.* incitement, support—*Tahrīk, targīb, taqwīyat, himāyat, madad*—*Bārā, barhāwā, uttejan, tejovardhan, dilāsā, sahāyā, upakār, anugrah.*

EN-COUR'AGER, *n.* one who encourages—*Himmat d. w., jurat d. w., mustaqill k. w., dil-āwar k. w., tahrīk yā targīb d. w., muharrik, qudr-dān, khātīr-dār*—*Ḥāḥas d. w., dilāsā d. w., bārā d. w., barhāwā d. w., gungānhak, gunagrāhak.*

EN-COUR'AGING, *p. a.* giving hope of success—*Kām-yābi ki ummed d. w.*—*Manoratha-*
EN-CREASE'. See INCREASE. [siddhi kī āsā d. w.]

EN-CROACH', *v.* (Fr. *en, croc*) to intrude, to invade, to advance by stealth—*Be-jā mudākhalat k., dūstre kā istihqāq dakhil k., qadam mārṇā, hadd tornā, charhāi k^h, āhista āhista-nā-haqq āge burhnā*—*Par kā adhikār wā bhūmī dabā lenā, anyāy se ghūs parṇā wā hātū dālūa, chapā jānā, kram se apne adhikār kī simā ko nānglikar dūstre ke adhikār par chapā chalnā wā barh chalnā.*

EN-CROACH'ER, *n.* one who encroaches—*Dast-darāz, be-jā mudākhalat k. w., dūstre kā istihqāq dakhil k. w.*—*Kram se parādhikāragrāsak parādhikārakrāmānak wā parādhina-*
dravyagrāsak, dūstre kā adhikār wā dravya dāb lene w.

EN-CROACH'MENT, *n.* unlawful intrusion—*Dūstre ke istihqāq yā māl ko be-jā dakhil k., dast-darāzi, be-jā mudākhalat*—*Anyāy se pañh wā dabāw, kram se parādhikārapra-*
veś, parādhikārakraman wā parādhinadravyagrasan.

EN-CUM'BER, *v.* (en, D. *kommeren*) to clog, to load, to impede—*Bojh d^h, bojhṇā^h, bhar-mārṇā^h, lādṇā^h, bhāri k^h, phānsānā yā phasānā^h, utkānā^h, rokṇā^h, ānā^h.*

EN-CUM'BRANCE, *n.* clog, load, impediment—*Bhār^h, bojh^h, aṭkāw^h, rukāw^h, rok^h, bādḥā^h.* [chakravat.]

EN-CYC'LI-CAL, *a.* (Gr. *en, kuklos*) circular—*Mudawwar, halqe-dār, gher-dār*—*Gol,*

EN-CYCLO-PÆ'DI-A, *n.* (Gr. *en, kuklos, paidia*) the circle of the sciences, a dic-
tionary of instruction or knowledge—*Dāira-i-ilm, jāmi'u-l-ulūm, mā'ma'u-l-ulūm,*
lugat—*Vidyāchakra, vidyāmaṇḍal, vidyāvali.*

EN-CYCLO-PÆ'DI-AN, *a.* embracing the whole circle of learning and science—*Dāira-i-*
ilm, jāmi'u-l-ulūm—*Vidyāchakramay, vidyāchakravishayak.*

EN-CYCLO-PÆ'DIST, *n.* one who assists in compiling an encyclopædia—*Muallif-i-dāira-*
i-ilm, dāira-i-ilm ke tayyār karne meñ madad d. w.—*Vidyāchakrakarta, vidyācha-*
kṛtā ke banāne meñ sahāyak. [dālā huā^h.]

EN-CYST'ED, *a.* (Gr. *en, kustus*) inclosed in a vesicle or bag—*Thaili meñ lapetā yā*

END, *n.* (S. *ende*) conclusion, termination, extremity, limit, death, final, doom, pur-
pose, design; *v.* to terminate, to conclude, to finish, to cease, to die—*Ikhtimām, khāti-*
ma, tamām, ākhir, kunāra, hadd, mant, rihlat, 'āqibat, maqsad, natīab, qaraz,

murād; v. *tamām* k. *yā h.*, *khatm* k. *yā h.*, *ākhīr* k. *yā h.*, *sar-anjām* d., *mauqūf* k. *yā h.*, *nest* k. *yā h.*, *ma'dūm* k. *yā h.*, *halāk* h., *marnā*^b — *Samāpti*, *nirvritti*, *avasān*, *ant*, *śesh*, *sira*, or *chhor*, *tonk*, *agra*, *śikhā*, *simā*, *avadhi*, *maran*, *nās*, *vinās*, *dehakshay*, *mrityu*, *pariṇām*, *āśay*, *abhiprāy*, *arth*, *manorath*; v. *samāpt* k. *wā h.*, *śesh* k. *wā h.*, *chukānā* *wā* *chuknā*, *pūrā* k. *wā h.*, *nivritta* h.; *jātā* *rahnā*, *mrityu* *pānā*, *śarīr* *tyāg* k.

END'ING, n. conclusion, termination — *Khātima*, *tamāmī* — *Śesh*, *ant*, *samāpti*.

END'LESS, a. without end, perpetual — *Be-intihā*, *be-hadd*, *nā-mutanāhi*, *mudāmī*, *dām* — *Anant*, *apār*, *aparyant*, *nirantar*. [tar, nitya.

END'LESS-LY, ad. incessantly, perpetually — *Lagū-tār* h., *hamesha*, 'ula-d-dawām — *Niran-*

END'LESS-NESS, n. endless extension or duration — *Be-haddī*, *be-intihāi*, *dawām*, *hameshagī* — *Anantatā*, *aparyantatā*, *anant* *vistār*, *nityatā*.

END'LONG, ad. length-ways, in a line — *Lambā-lambā*^b, *lambān* *meñ*^b.

END'WISE, ad. on end, erectly — *Kharā*^b.

EN-DAM'AGE, v. (L. *in, damnum*) to injure, to harm, to prejudice — *Nugsān* k., *zarar* *pakuichānā*, *khulāl* k. — *Vyāghāt* k., *kshatī* k., *hānī* k., *apakār* k.

EN-DAM'AGE-MENT, n. injury, loss — *Nugsān*, *zarar*, *khulāl* — *Hānī*, *apakār*, *kshatī*.

EN-DAN'GER, v. (Fr. *en, danger*) to put into hazard, to bring into peril — *Khatre* *meñ* *dālnā*, *āfat* *yā* *khauf* *meñ* *phenknā*, *mukhātara* k. — *Sausayāpanna* k., *saṁsaya* *sth* k., *sandebasth* k., *jokhim* *meñ* *dālnā*.

EN-DAN'GER-MENT, n. hazard, peril — *Khatru*, *āfat* *kā* *khauf*, *bīm* — *Saukat* *kā* *bhay*, *vipat* *kā* *saṁśay*, *jokhim*. [k., snehapātra k.

EN-DEAR, v. (en, S. *dyre*) to make dear, to make beloved — *'Azīz* k., *pyārā* k^b — *Priya*

EN-DEAR'MENT, n. cause of love, affection — *Muhabbat* *kā* *nijīb*, *ulfat* *kā* *sabab*, *ulfat*, *muhabbat* — *Premakāraṇ*, *snehakāraṇ*, *priyatā*, *prein*, *sneh*, *anurūg*.

EN-DEAV'OUR, n. (Fr. *en, devoir*) an effort, an attempt; v. to attempt, to try — *Sa'i*, *jidd-o-juhd*, *qasd*, *koshish*; v. *sa'i* k., *qasd* k., *koshish* k. — *Udyog*, *cheshtā*, *yatn*, *upakram*; v. *udyog* k., *cheshtā* k., *yatn* k. [yatu k. w., cheshtā k. w.

EN-DEAV'OUR-ER, n. one who endeavours — *Sa'i*, *koshish* k. w., *qasd* k. w. — *Udyogi*,

EN-DEMI'C, EN-DEMI'CAL, EN-DE'MI-AL, a. (Gr. *en, demos*) peculiar to a country — *Kisī* *mulk* *ke* *tiye* *khāss* — *Viśesh* *deś* *meñ* *vyāpt* *wā* *utpanna*, *kisī* *deś* *ke* *nimitta* *viśesh*.

EN-DEN'I-ZEN, v. (W. *dinasiddyn*) to make free, to naturalize — *Kisī* *gair* *mulki* *ko* *apne* *mulk* *kā* *istiḡāq* *bakhshnā*, *kisī* *gair* *mulki* *ko* *apne* *mulkiyoh* *meñ* *dākhil* *kar* *lenā* *sharik* k. *yā* *shāmil* k. — *Kisī* *videśi* *ko* *apne* *deś* *kā* *adhikār* d., *kisī* *videśi* *ko*

EN-DITE. See INDITE. [apmānā arthāt *apne* *deś* *ke* *logoh* *meñ* *giṇnā*.

EN-DORSE', v. (L. *in, dorsum*) to write on the back of a bill of exchange, to assign by writing on the back, to give sanction or currency to — *Hundī* *kī* *pusht* *par* *dast-khatt* k., *pusht* *par* *likh-kar* *manutqāl* *yā* *farokht* k., *manzūr* *yā* *raij* k. — *Hundī* *kī* *pīth* *par* *likhnā*, *sakārnā*, *huñlī* *kī* *pīth* *par* *likhkar* *bechī* k., *grahān* k. *wā* *prachalit* k.

EN-DORSE'MENT, n. the act of endorsing, that which is written on the back of a bill — *Hundī* *kī* *pusht* *par* *likh-kar* *farokhtagi*, *hundī* *kī* *pusht* *par* *jo* *navishta* *hotā* *hai*, 'ibārāt *zahrī*, *tukhrī* *zahrī*, *dast-khatt* *zahrī* — *Hundī* *kī* *pīth* *par* *likhkar* *bechī*, *huñlī* *kī* *pīth* *par* *kā* *lekhl*, *sakār*.

EN-DORSE'N, n. one who endorses — *Hundī* *sakārne* w. *yā* *bechne* w.^b.

EN-DOW', v. (L. *in, dos*) to furnish with a portion, to settle upon, to enrich — *Jahez* d., *waqf* k., *bakhshnā* — *Yautuk* d., *stridhan* d., *vritti* d., *devaswadān* k., *denā*, *yukt* k.

EN-DOW'MENT, n. the act of settling upon, the fund settled, a gift of nature — *Jahez-dihī*, *jāc-dād* *bakhshī*, *waqf*, *niryāz*, *Khudā-dād* *wasf* *yā* *jaukar* — *Yautukadān*, *stridhanadān*, *vritti*, *devaswa*, *nibandh*, *swābhāvik* *guṇ* *wā* *śakti*.

EN-DUE', v. (L. *induo*) to supply with, to invest with, to furnish — *Sar-ba-rāh* k., *bakhshnā*, 'atā k., 'ināyat k. — *Denā*, *sampanna* k., *yukt* k.

EN-DURE', v. (L. *in, durus*) to bear, to sustain, to last, to remain — *Bar-dāshī* k., *sabr* k., *angezā*, *der-pā* *rahnā*, *qāim* *rahnā* — *Titikshā* k., *sahnā*, *khatānā*, *ṭiknā*, *tishṭhanā*, *chirasthāyī* *rahnā*, *rahnā*.

EN-DUR'ANCE, n. continuance, patience — *Mudāwamat*, *der-pāi*, *qiyām*, *bar-dāshī*, *sabr*, *tāb* — *Khatāw*, *ṭikāw*, *sthitī*, *sthāyitwa*, *titikshā*, *sahan*, *sahanasilatā*.

EN-DUR'ER, n. one who endures — *Sābir*, *bar-dāshī* k. w., *angezne* w., *der-pā* *rahne* w., *qāim* *rahne* w. — *Sahanhār*, *sahane* w., *khatāne* w., *ṭikne* w., *chirasthāyī*.

EN'E-MY, n. (L. *in, amicus*) a foe, an adversary, an opponent — *Dushman*, *mukhālīf*, 'adū, *hurīf*, *muddā's* — *Śatru*, *ripu*, *ari*, *vairī*, *dveshī*, *pratirodhi*.

ENER-GY, n. (Gr. *en, ergon*) power, force, vigour, efficacy, spirit — *Quwwat*, *qūwat*, *tāqat*, *zor*, *qudrat*, *asār*, *matānat* — *Bal*, *śakti*, *paurush*, *sāmārthya*, *prabhāw*, *ras*, *tej*.

EN-ER-GET'IC, EN-ER-GET'ICAL, a. forcible, active, vigorous, powerful, efficacious — *Mazbūt*, *chust-o-chālāk*, *qawī*, *zor-āwar*, *qādir*, *mūsir*, *matīn* — *Balawān*, *phurtilā*, *prabal*, *śaktiman*, *tejaswī*, *viryawān*, *gūṇakārī*.

EN-ER-GÉT-ICAL LY, *ad.* in an energetic manner—*Quwwat se, qudrat se, asar se, matá-nat se*—*Sákti se, bal se, pauraish se, tej se.*

EN-ER-GÍZE, *v.* to give energy, to excite action—*Táqat bakhshná, mutaharrik k.*—*Sáktimán k., sákti d., uksána, káru meñ pravritta k.*

EN-ER-GÍZ-ER, *n.* one that gives energy—*Táqat yá quwwat bakhshne w., táqat-bakhsh, mutaharrik k. w.*—*Sákti d. w., sáktidatá, kisi kám meñ pravartak*

EN-ÉRVATE, *v.* (L. *e, nervus*) to weaken, to make feeble; *a.* weakened—*Kam-zor k., ná-tawán k., za'if k., ná-quwwat k., ná-mard k.; a. za'if, ná-tawán*—*Durbal k., síthil k., kshíp k., sáktihín k.; a. kshíp, síthil, durbal.*

EN-ER-VÁTION, *n.* the act of weakening—*Ná-tawán k., ná-tawán, za'ifi, zu'f, kam-zori, ná-quwwat*—*Síthil k., tejoharan, sáktiháni, viryakshay.*

EN-ÉERVE, *v.* to weaken, to render feeble—*Kam-zor k., ná-tawán k.*—*Síthil k., durbal k. sáktihín k.* [k., níhsákti k., sáktihín k., síthil k.]

EN-FÉEBLE, *v.* (Fr. *en, foible*) to weaken—*Kam-zor k., ná-tawán k., za'if k.*—*Durbal*

EN-FÉOFF, *v.* (L. *in, fides*) to invest with possession, to surrender—*Qabza d., hawála k., jae dád d.*—*Swatwa d., vrittídán k., saupná. [twadán, vrittídán, saup, samarpay.*

EN-FÉOFFMENT, *n.* the act of enfeoffing—*Qabza-díhi, hawála k., jae-dád-bakhshí*—*Swat-*

EN-FI-LÁDE, *n.* (L. *in, filum*) a straight passage; *v.* to pierce in a straight line—*Sidhi ráh; v. sidhe khatt meñ chhedná*—*Sudhá márg bát wá path; v. sudhi lakir meñ chhedná wá bedhá.*

EN-FÓRCE, *v.* (L. *in, fortis*) to strengthen, to urge with energy, to put in execution—*Mazbút k., qanik, mustahkam k., taqwiyat d., tákid k., 'amal meñ láná, jári k., ta'mil k.*—*Porhá k., pushk k., driph k., ágrah wá driphatá se kahná, chalána, balse chalána.*

EN-FÓRCE-LY, *ad.* by violence—*Jabran, bu-zor, zabar-dasti se*—*Bal se, balátkár se.*

EN-FÓRCEMENT, *n.* the act of enforcing, compulsion, sauction, anything which compels—*Quwwat-díhi, taqwiyat-díhi, ta'mil, újra, zabar-dasti, zor-áwari, hukm, jo shai maj-búr kure, majbúr karne-wálí chiz*—*Driph k., chalána, balátkár, bal se pravartan wá nishpádan, driphapramáp, baddh karnewálí vastu, bal se wá balátkár se pravritta karnewálí vastu.*

EN-FÓR-ÇER, *n.* one who enforces—*Majbúr k. w., zabar-dasti se k. w., jári k. w., 'amal meñ láné w.*—*Baddh k. w., balátkár se pravritta k. w., bal wá balátkár k. w., chaláne w.*

EN-FRÁN'CHISE, *v.* (Fr. *en, franc*) to make free, to admit to the privileges of a freeman, to liberate, to naturalize—*Ríhí k., khalás k., ózúd k., shakri ke huqúq meñ dákhíl k., kisi shahr ke khás huqúq yá ikhtiyár d., mal Masi d., kisi gair-mulk ke dáshande ko apne mulk ke istihyáq yá ikhtiyár bakhshná, watani banána, kisi shahr ke logon meñ shámil k., rais banána*—*Mukt k., chhor d., mochan k., kisi videśi ko apne nagar ke adhikár k., swádhín k., swatantra k., uddháir k., berí kátná, kisi videśi ko swadesiyon meñ ginná wá antagat k., swadesi banána.*

EN-FRÁN'CHISE-MENT, *n.* the act of making free, admission to the privileges of a freeman—*Ríhí, khalási, makhási, kisi gair-mulk ko apne shahr ke ikhtiyár d.*—*Mukti, uddháir, bandhananoksh, paurajanádhikáradán, kisi videśi ko swadesiyon ke adhikár d.*

EN-GÁGE, *v.* (Fr. *en, gager*) to bind by contract, to enlist, to embark, to gain, to attack, to employ, to encounter—*Shurt k., qaul-qarár k., áhd-o-paimán k., nuruk rakhná, dálná^a, phaisáná^b, jhoikná^b, hásil k., kashish k., chaspída k., hamu k., mashgúl k., masrif k., maidán k., muqábala k., jang k.*—*Hor k., niyam wá prati-jná se baddh k., pan k., bharti k., rakhná, niyukt k., atkáná, uljháw, dhasáná, laptáná, apne úpar lená, mohaná, ákarshan k., khínechná, charháí k., ákraupan k., lagáná, pravritta k., yuddh k., larná, samághát k.*

EN-GÁ'QED-LY, *ad.* with attachment—*Chaspúlugi se*—*Anurág se, lagáw se.*

EN-GÁ'QEMENT, *n.* the act of engaging, obligation, employment, fight, conflict—*Pae-ban-dí, muqarrari, ta'ináti, daláw^b, phaisáw^b, furz, shurt, qaul-qarár, shugl, mashqá/a, lafá^b, muqábala, jadál, jang*—*Niyukti, atkáw, uljháw, dhasáw, laptáw, prati-jná, niyam, hor, pan avasyakartavya, lagáw, bajháw, pravritti, pravartan, yuddh, sangram, samághát, samar.* [k. w.]

EN-GÁ'QER, *n.* one who engages—*Qaul-qarár k. w., shurt k. w.*—*Prati-jná k. w., pan*

EN-GÁ'QING, *p. a.* winning, attractive—*Dil-rubá, dil-chasp*—*Manoran, manoranjak, anuranjak.* [se, manoharatá se.]

EN-GÁ'QING-LY, *ad.* in a winning manner—*Dil-rubái se, dil-chaspi se*—*Manoranjakatá*

EN-GÁR'LAND, *v.* (Fr. *en, guirlande*) to encircle with a garland—*Phúl kí malá se gher lená^a.*

EN-GÁR'RISON, *v.* (Fr. *en, garnison*) to protect by a garrison—*Qal'a kí muháfazat ke liye sipáhi muqarrar yá ta'inát k., qal'a ke sipáhiyon se hífazat k.*—*Durg wá kot kí rakshá ke nimitta sená niyukt wá sthápit k., durg wá kot ke janoñ se bachána.*

EN-GÉN'DER, *v.* (L. *in, genus*) to beget, to produce, to cause, to be caused or produced—*Paidá k., janná^a, lar-pá k., maujúd k., paidá k.*—*Janmáná, utpanna k., upjáná, karná, utpanna h.*

- EN-GEN'DER-ER, *n.* one who engenders—*Paidā k. w., bar-pā k. w.*—Janmāne *w., utpā-dak, upjāne w., karne w.* [maṣak k^h.]
- EN-GILD', *v.* (*en, S. gild*) to brighten, to illuminate—*Chamkūnā^h, jhalkūnā^h, chaṭak-EN-GINE*, *n.* (*L. ingenium*) a machine—*Kal^h.*
- EN-G-NEER', *n.* one who constructs or manages engines, one who directs artillery—*Kul-sāz, top-khāne ká kár-kun yá kár-guzār*—Yantrakár, kal banāne *w., kalājā,* agnyastrakaryanirvāhak.
- EN-GI-NEER'ING, *n.* the art of an engineer—*Kal-sāzi, top-khāne ki kár-guzāri yá kár-kunī*—Yantrakár ká vyāpār *w.* karm, kal banāne ki vidyā, agnyastrakaryanirvāhak ki vidyā.
- EN-GINE-RY, *n.* the act of managing engines, artillery, machination, device—*Kulōn ká chālānā^h, top-khāna, sūzish, bandish, jītrū, tadhīr*—Yantroñ ká chālānā, agnyastrādī yuddhasambandhī śāstra, bure kārya ke sādho ke nimitta yatnachintan, drolachintan, yatn, upāy.
- EN-GIRD', *v.* (*en, S. gyrdan*) to encircle, to encompass, to surround—*Halqa bāndhnā, muhāsara k., gird k., ihata k., ghermā^h*—Maṇḍal bāndhnā, berhnā, chāroñ or se rundhnā, pariveshtit *k., gher lenā.*
- ENGLISH, *Ing'lish, a.* belonging to England; *n.* the people or language of England—*Inglistānī, Angrezī; n. chālī-i-Inglistān, Angrez, Inglistāni zubān, Angrezī zabān*—Inglanddesāy, Inglanddesāsambandhī; *n.* Inglanddesanivāsi, Ingland ke log, Inglanddesābhāshā, Ingland ki bhāshā.
- EN-GLŪT', *v.* (*L. in, glutio*) to swallow, to fill, to pamper, to glut—*Nigalnā^h, līlnā^h, thūsā^h, phulānā^h, thānsā^h, muñhān-muñh bharnā^h, chhak-kar khānā yá khilānā^h.*
- EN-GORGE', *v.* (*Fr. en, gorge*) to swallow, to devour, to gorge—*Nigalnā^h, līlnā^h, habak-kar khānā^h, habaknā^h, muñhān-muñh khānā^h, nāk-o-nāk bharnā yá khānā^h.*
- EN-GRAFT'. See INGRAFT.
- EN-GRAIN', *v.* (*S. gregman*) to dye in grain, to dye deep—*Jigar tuk rañgnā, rañg pāivasta k.*—Rañg bhūmānā wā pachchī *k., pakka rang k.*
- EN-GRAVE', *v.* (*Gr. en, grapho*) to cut figures on metals wood or stone, to impress deeply; *p. p.* EN-GRAVED' or EN-GRAVEN'—*Dhāt lakri yá patthar par kanda kar-ke sūratē banānā, qulam-kārī k., naqqāshī k., naqsh k.*—Dhāt kāth wā patthar par khodkar mūrteñ wā chitra banānā, bhālī bhāñt garōñ garānā wā chhāpnā.
- EN-GRAVE'MENT, *n.* the work of an engraver, an engraving, the act of engraving—*Kanda-gar ká bandāyā huā kām, naqsh yá naqsha, qulam-kārī*—Dhāt kāth wā patthar par khodkar banāyā huā kām, chitrakhodak ká banāyā huā kām, khodā huā chitra, chitra ká khodnā.
- EN-GRIVE', *n.* one who engraves—*Kanda-gar, qulam-kār, muhr-kan*—Dhāt kāth wā patthar par khodkar mūrteñ wā chitra banāne *w., takshak, chitrakhodak.*
- EN-GRAV'ING, *n.* the art of cutting on metals wood or stone, the picture engraved—*Kandan, kanda-garī, dhāt lakri yá patthar par kanda-garī yá qulam-kārī, taswir-i-kanda, naqsh, chhāpe ki tasvir*—Dhāt kāth wā patthar par khodkar mūrteñ banāne ki ālpaividya, chitrakhodak ki vidyā, tal shap, khodā huā chitra, mudrā.
- EN-GRIEVE', *v.* (*L. in, gravis*) to vex—*Ranj d., tasdī d., izā d., satānā^h*—Kurhānā, khijhānā, duhkā wā piyā d.
- EN-GROSS', *v.* (*L. in, crassus*) to increase in bulk, to seize in the gross, to take the whole, to copy in a large hand—*Motā ya barā k^h, bi-l-kull pakarnā, ek qalam lenā, sāf kar ke bare khatt meñ likhnā*—Sthūl *k.,* parimān meñ barhānā, sab ká sab pakarnā, sab le lenā, spasht rūp se barī lpi meñ likhnā.
- EN-GROSS'ER, *n.* one who engrosses—*Bi-l-kull lene w., ek qalam kharid lene w., bare khatt meñ sāf-sāf likhne w.*—Sab ká sab lene *w.,* sab ká sab phile se kray karne wā kime *w.,* spasht rūp se barī lpi meñ likhne *w.,* suvyaktalipikār.
- EN-GROSS'MENT, *n.* the act of engrossing—*Sab ká sab le lenā^h.*
- EN-GULF', *v.* (*Gr. en, kolpos*) to throw into a gulf, to swallow up, to absorb—*Khalij meñ phenkūnā, nigalnā^h, jazb k.*—Khāl meñ dālnā, līlnā, pī lenī wā sokhnā.
- EN-HANCE', *v.* (*Fr. en, hausser*?) to raise, to advance, to increase—*Ziyāda k., izād k. yā h., qimat ziyāda k., ziyāda qimat lagānā, sangin k., saht k.*—Charhānā wā charhnā, barhānā wā barī nā, mol wā bhāw barhānā, adhik *k.,* bhāri *k.*
- EN-HANCE'MENT, *n.* increase, aggravation—*Ziyādātī, izāfa, beshī, sangini*—Vridhī, vardhan, barhtī, ādhikya, gurutā.
- EN-HAN'CEr, *n.* one who enhances—*Ziyāda k. w., qimat ziyāda k. w., ziyāda qimat lagāne w., sangin k. w.*—Barhāne *w.,* bhaw wā mol barhāne *w.,* bhāri *k. w.*
- EN-HAR-MONIC, *a.* (*Gr. en, harmonia*) that proceeds by very small intervals—*Nshāyat thorā thorā waqfa kar-ke chalne w.*—Atyant laghu virām karke chalne *w.*
- EN-IG'MA, *n.* (*Gr. aingma*) a riddle, an obscure question—*Chistān, mu'ammā, hūz-Pahelī, bujhauwal, gūrh prasna, ślesh, dishtkūtak.* [aspashtarth, sandigdharth.
- EN-IG-MATIC, EN-IG-MAT'ICAL, *a.* obscure—*Qāmiz, daqīq, nuqṭaq, ramz-āmez*—Gūrh

- EN-IG-MAT-T-CAL-LY, *ad.* obscurely—*Ramz-úmczi se, iglág se*—Gúrhata se, aspashtár-thata se. [kahne w., bujhauwal kahne w.]
- EN-IG-MA-TIST, *n.* one who deals in enigmas—*Lugz-go, mu'ammá-go, rammáz*—Paheli
- EN-JOIN', *v.* (L. *in, jungo*) to direct, to order, to prescribe—*Kahná^h, farmáná, hukm k., tákid k.*—Ájñá k., ádes k., vidhán k. [des, vidh in.]
- EN-JOIN'MENT, *n.* direction, command—*Farmán, hukm, tákid, amí*—Ájñá, ádes, nir-
- EN-JOY', *v.* (Fr. *en, joie*) to feel or perceive with pleasure, to delight in—*Khushi ke sáth malám k., páná^h, kisi shai meñ khushi k.*—Ánañdapúrvak bodh k., bhog k., lahna, bilasna, kisi vastu ká ras lená, kisi vastu meñ ánad k.
- EN-JOY'-ABLE, *a.* that may be enjoyed—*Khushi ke sáth kam áne ke láig, jisko bhog sakeñ^h*—Bhogya, upabhogya, subhagin.
- EN-JOY'ER, *n.* one who enjoys—*Bhog k. w.^h, páne w.^h, kisi shai meñ khushi k. w.*—Bhogi, upabhogi, bhoktá, lahne w., bilasne w.
- EN-JOY'MENT, *n.* pleasure, happiness, fruition—*'Aish, khushi, árám, ásaish, maza, hazz, bahar, tumattú, nusul, husul, fauz, bhog-bilás^h*—Ánad, hulás, chain, harsh, ámod, sukh, bhog, bhukti, sukháswád, sukhábhog. [phúnkna^h, bharkana^h.]
- EN-KINDLE, *v.* (L. *in, candeo*?) to set on fire, to inflame—*Jaláná^h, ág-lagáná^h,*
- EN-LÁRD', *v.* (L. *in, lardum*) to grease, to baste—*Charbí malná, raugan lagáñ, raugan chapurná*—Med wá teládi malná, ghi wá teládi chapurná.
- EN-LÁRGHE', *v.* (L. *in, largus*) to make greater, to increase, to extend, to amplify, to dilate, to expatiate, to set free—*Kalán k., ziyádu k. yá h., kushádu k. yá h., wáñ^h k. yá h., farák k. yá h., túl-i kulám k., tafsíl-wár kahná, ázád k., khalás k.*—Bará k., baháni wá bahni, chaklána, chapurna, phailáná wá phailná, vágvistár se vyákhyá k., vistár púrvak varpan k., chhor d., mukt k. [Ádhukyapuvak, vistárapúrvak.]
- EN-LÁRGHED-LY, *ad.* in an enlarged manner—*Ziyádoti kushádugi yá túl-i-kalámí se*—
- EN-LÁRGH'EMENT, *n.* increase, augmentation, expansion, release, copious discourse—*Ziyádoti, afzáish, kushádugi, farákhi, riháí, ázádgi, khalási, túl-i-kalámí, mulálozi*—Vridhí, barháw, barhí, phailáw, vistár, mukti, chhuññi, chhuññkár, vágvistárapúrvak vyákhyá, vistár se varpan.
- EN-LÁRG'EN, *n.* one who enlarges—*Ziyádu kulán kushádu yá farák k. w., mulálagan k. w., túl-i-kalám k. w.*—Barháne w., adhik k. w., chakláne wá chapurne w., vágvistárapúrvak vyákhyátá, vistár se varpan k. w. [munauwar k.—Ujlá k., ujjwal k.]
- EN-LIGHT', en-lit', *v.* (S. *on, likhtan*) to supply with light, to illuminate—*Raushan k.*
- EN-LIGHT'EN, *v.* to supply with light, to illuminate, to instruct, to cheer—*Raushan k., munauwar k., núrání k., raushan-tab' k., tarbiyat k., 'aql d., khush k.*—Ujlá k., ujjwal k., síkslá k., síkhláná, upades d., ánad d., prasanna k., hulsáná.
- EN-LIGHT'EN-ER, *n.* one who enlightens—*Raushan k. w., munauwar k. w., raushan-tab' k. w., tarbiyat k. w., 'aql d. w.*—Ujjwal k. w., ujlá k. w., upadesak, síksbak.
- EN-LINK', *v.* (Ger. *gelenk*) to chain to—*Zanjir se band k., báhum báundhná*—Sikri se báundhna, éktra jorñá wá miláná.
- EN-LIST', *v.* (Fr. *en, liste*) to enrol, to register, to engage in public service—*Is-m-narísí k., fihrist yá daftar meñ nim dákhil k., naukár k. yá h., chikra likhná yá likháná*—Nam likhná, nam charhá lená, bharti k. wá h. [bharti.]
- EN-LIST'MENT, *n.* the act of enlisting—*Is-m-narísí, chikre ká likhná*—Nam likhná,
- EN-LI'VEN, en-li yn, *v.* (en, S. *lif*) to make alive, to animate, to excite, to gladden—*Zinda k., himmat d., targib d., uhhárná^h, chálák k., tez k., khush k., bashshash k.*—Jiláná, sajiv k., sáhas d., dhárhás d., barháwá d., uksáná, jagána, satej k., chatak wá phurtílá k., ánad d., ánadit k., prasanna wá tushť k., hulsáná.
- EN-LI'VEN-ER, *n.* one that enlivens—*Zinda k. w., himmat d. w., targib d. w., uhhárne w.^h, chálák k. w., tez k. w., khush k. w.*—Jilane w., dhárhás d. w., barháwá d. w., uksáne w., jagáne w., satej k. w., ánadit k. w., ánad d. w., hulsáne w.
- EN-MESH', *v.* (en, Ger. *masche*) to entrap, to entangle—*Phande meñ phánsíná^h, jál meñ pakarná^h, phansíná^h, pháhsná^h.*
- EN-MI-TY, *n.* (L. *in, amicus*) unfriendly disposition, hatred, malice—*Dushmaní, 'adawat, mukhálafat, nafrat, khurimat, bugz, kina, bad-khíráhí*—Virodh, sáturutá, bair, vair, riputá, aritá, ghriná, ghin, dwesil, lág.
- EN-NÓBLE, *v.* (L. *in, nobilis*) to make noble, to dignify, to exalt—*Umráw k., amíri darja d., mu'azzaz k., musharraf k., muhtarim k., sar-faráz k.*—Kulín banáná, kulín pad d., samán k., utkarsh k., unnati k., barháná, utkrishťapadasth k.
- EN-NÓBLE-MENT, *n.* the act of ennobling—*Umráw k., amíri-darja-díhí, mu'azzazi, musharrafí, sar-faráz*—Kulinapadadán, utkarsh, padavridhí, padasamunuati, barhí.
- ENNUI, án'wé, *n.* (Fr.) weariness, lassitude, disgust—*Mándagi, susti, zu'f, nafrat, karáhiyat*—Thakái, gláni, klánti, síthilatá, sránti, ghriná, ghin, aruchi. [kholná.]
- EN-O-DÁTION, *n.* (L. *e, nodus*) the act of untying a knot—*Gírih-kushái*—Gáñth
- EN-NÓRMIOUS, *a.* (L. *e, norma*) beyond rule or measure, excessive, very wicked—*Be-*

- andáz, be-andáza, lá-intihá, 'azim, niháyat, bahut hi ziyáda, shadíd, sakht, niháyat zabún yá kharáb*—Aparimit, atyant, atidusht, atimand, bahut burá, mahápápi.
- E-NÔR'MI-TY**, *n.* depravity, atrocious crime—*Zabúni, khabúsant, kharábí, bad-nalúbi, khaláf-dastúri, gunáh-i kalíra*—*Atyáchár, atidushtatá, aghorata, atiqátak, mahápátak, atipáp, maháp.p.*
- E-NÔR'MOUS-LY**, *ad.* beyond measure—*Be-andáz, lá-intihá*—Aparimit rūp se, atyant.
- E-NÔR'MOUS-NESS**, *n.* the state or quality of being enormous—*Be-andázagi, lá-intihái, bahut hi ziyádati, shiddat, sakhti, niháyat zabúni yá kharábí*—Aparimitatwa, atyantatá, atidushtatá, atimandatá.
- E-NOUGH**, *e-nūf', a.* (S. *genog*) that satisfies desire, sufficient; *ad.* in a sufficient degree; *n.* a sufficiency—*Káfi, wáfí; ad. káfi, az-bas; n. kifáyat, wafá, iktifá, wufúr*—Yatheshit, prachur, bas; *ad. bas, yatheshit wá prachur rūp se; n. ya-*
- E-NÔW'**, *a.* the old plural of enough. [cheshtatwa, prachuryya.]
- E-NÔUNÇE'**, *v.* (L. *e, nuncio*) to declare—*Záhir k.*—Prakásit k., prakat wá piagat k.
- E-NŪN'CI-ATE**, *v.* to declare, to express—*Záhir k., bayán k.*—Prakás k., bolná, kahná.
- E-NŪN CI'ATION**, *n.* declaration, expression, manner of utterance, intelligence—*Ichár, bayán, talaffuz ká tuwr, talaffuz, 'aql, fahm, khabar*—Prakásan, varpan, khyápan, uchchará, sanajh, buddhi, jñán, medhiá, vijñatá.
- E-NŪN CI-A-TIVE**, *a.* declarative, expressive—*Muqirr, muzhir, ba-khúbi layán k. w.*—Vyaktakári, uchchárak, khyapak, prakásak, ushpashaktakári.
- EN-QUIRE'**. See INQUIRE. [k., prakopit k., bharkáná, jaláná.]
- EN-RAGE**, *v.* (Fr. *en, rage*) to irritate—*Gazab-nák k., barham k., khafr k.*—Kruddh
- EN-RÁNK**, *v.* (Fr. *en, rang*) to place in ranks or order—*Suf men rakhná yá tartib d.*—Pánti wá páukti meñ rakhná, sahwáná.
- EN-RÁPTURE**, *v.* (L. *in, raptum*) to transport with pleasure, to delight highly—*Khushi ke máre be-khud k., khushi se be-ikhtiyár k., wajd meñ dálná yá k., bág-bág k., niháyat khush k.*—Param harsh se murchchit k., paramánand ke kárap se achet k., nibál k., pulkáná, románchit k., paramánandit k.
- EN-RÁPT**, *a.* thrown into an ecstasy—*Niháyat khushi se be-khud be-ikhtiyár yá be-havás*—Harshamohit, harshonnatta.
- EN-RÁV'ISH**, *v.* (Fr. *en, ravir*) to throw into ecstasy, to transport with delight—*Niháyat khushi se be-ikhtiyár be-khud yá be-havás k., wajd meñ dálná yá k., bág-bág k.*—Paramánand se achet k., harshonnatta k., harshamohit k.
- EN-RÁV'ISH-MENT**, *n.* ecstasy of delight—*Niháyat khushi se be-khud be-ikhtiyári yá be-havási*—Param harsh se murchchhá, paramabarsh se sudh ká har jáná, harshavés.
- EN-RÍCH'**, *v.* (en, S. *ric*) to make rich, to fertilize, to store, to supply—*Táli-war yá táli-mund k., tarangar k., daulat-mund k., gani k., pur-zor k., tázu k., jaiyid k., zar-khez k., má'mur k., bakhshná, árasta k., kháb-surat k.*—Dhanádhiya k., dhaní wá dhanawán k., phalavati k., prabál k., bharná, sobhit k., dená.
- EN-RÍCH'MENT**, *n.* the act of making rich—*Táli-war k., tarangar k., pur-zor yá jaiyid k., má'mur k., bakhshná*—Dhaní wá dhanawán k., phalavati wá prabál k., bharná, so-
- EN-RIDGE'**, *v.* (en, S. *rig*) to form into ridges—*Menr yá tilá bananá^h*. [bhit k.]
- EN-RÍNG'**, *v.* (en, S. *hring*) to bind round—*Gherná^h, gher-kar bándhná^h*.
- EN-ROBE'**, *v.* (Fr. *en, robe*) to dress, to clothe—*Libás pahiráná, poshák pahánáná*—Vastra pahanáná, kapre pahánáná.
- EN-RÔL'**, *v.* (Fr. *en, rôle*) to insert in a roll or register, to record—*Daftar yá fihrist meñ mundaraj k., daftar yá fihrist meñ dákhl k., ism-nawisi k.*—Nám likhná, námá-valipatra meñ likhná, námáparisankhyápatra meñ nám chapkhná.
- EN-RÔL'MENT**, *n.* the act of enrolling, a register—*Ism-nawisi, daftar, fihrist*—Nám likhná, námáropán, námávalipatra. [tháná^h.]
- EN-ROOT'**, *v.* (en, Sw. *rot*) to fix by the root—*Jar se lagáná gápná yá ropná^h, jar bai-*
- EN-RÓUND'**, *v.* (L. *in, rotundus*) to environ—*Gherná^h*.
- EN-SÁMP'LE**, *n.* (L. *exemplum*) a pattern—*Námúna, nazir*—Ádarś, pratimá, upamá.
- EN-SÁNGUINED**, *p. a.* (L. *in, sanguis*) stained or covered with blood—*Khám-álúda, pur-khám*—Lahú se bhara, lohólóhán, rudhíranay.
- EN-SCHED'ULE**, *en-shéd'ule, v.* (Gr. *en, schedé*) to insert in a schedule—*Fard yá fihrist meñ mundaraj yá dákhl k.*—Sámagripatra meñ chapkhná wá likhná, likh rakhná. [hisár se mahfúz k., mahfúz k.—Mánon kot wá garh se rakshá k., bacháná.]
- EN-SCŌNÇE'**, *v.* (en, Ger. *schanze*) to cover as with a fort, to secure—*Goyá gal'á yá*
- EN-SEAL'**, *v.* (L. *in, sigillum*) to impress—*Nishán k., muhr k.*—Áuk wá chluh k., mudráñkit k., mudráchihnit k., mudrábaddh k.
- EN-SEAM'**, *v.* (en, S. *seam*) to sew up—*Táñkná^h, síná^h, si d^h*. [jaláná.]
- EN-SEAR'**, *v.* (en, S. *searían*) to cauterize—*Dág d., gul d.*—Dagdh k., tapt lohe se
- EN-SEMBLE**, *ang-sám'ble, n.* (Fr.) all the parts taken together—*Mo^h, gathri^h, sab mil-kar^h*. [ármá^h, bachaná^h.]
- EN-SHIELD'**, *v.* (en, S. *scylid*) to cover, to protect—*Dhánkná^h, dhánpmá^h, dhál se*

EN-SHRINE', *v.* (en, S. *scrire*) to preserve as sacred—*Pák ján-kar mahfúz rakhná*—*Pavitra samajhkar surakshit rakhná wá bachá rakhná*. [bacháná^b.

EN-SHRÖUD', *v.* (en, S. *scrud*) to clothe, to invest, to shelter—*Lapetná^b, dhāpná^b, EN'SIGN*, *én'sin*, *n.* (L. *in, signum*) the flag or standard of a regiment, the officer who carries a standard, a badge—*Ek paltan ká nishán, 'alam-bardár, nishán-bardár, 'alámat, patá^b*—*Sená ká jhānlá wá patáká, patákādhāri, patákāvīhak, dhwajadhāri, chíhn, lakshap*. [bardāri—*Patákādhāri ká pad, dhwajadhāri ká pad*.

ÉN'SIGN-QY, *n.* the office of an ensign—*Nishán-bardāri, nishán-bardār ká 'ukda, 'alam-ÉN'SIGN-BEĀR-ER*, *n.* one who carries a flag—*Nishán-bardār, 'alam-bardār—Patákāvīhak, dhwajadhāri*.

EN-SLAVE', *v.* (en, Ger. *seclure*) to reduce to slavery, to deprive of liberty—*Gulám k., halqa-ba-gosh k., asir k., quid k.*—*Dās banāná, vās k., bañdhua k., swādhinatwa-chyut k., parādhīn k.* [goshi, asīri—*Dāsyā, dāsātwa, dāsabīhaw, cheriī*.

EN-SLAVEMENT, *n.* servitude, slavery—*Gulám-sāzi, gulāmi, lawīri-paṇā^b, halqa-ba-EN-SLAV'ER*, *n.* one who enslaves—*Gulām k. w., halqa-ba-gosh bunāne w., asir k. w., qaid k. w., giriftār k. w.*—*Dās banāne w., vās k. w., bañdhua k. w., swādhinatwa-chyut k. w., parādhīn k. w.*

EN-SNARE', *v.* (en, Dan. *snares*) to entrap, to allure, to take by guile—*Phande se pakayná, nargulānná, fareb se giriftār k.*—*Phānsná, phāndná, phuslāná, lubhāná, bahkāná, chíhl kapat wá lobh dikhākar pakarná*.

EN-SWĀR'ER, *n.* one who ensnares—*Phānsne w.^b, phānsne w.^b, phuslāne w.^b, lubhāne w.^b, bahkāne w.^b, lālach yā lobh dikhā-kar pakarne w.^b*

EN-SÓBER', *v.* (L. *in, sobrius*) to make sober, to compose—*Parhez gār k., sanjida k.*—*Parimitāchāri k., amatta k., śānt wá dhīr k.* [rakhná^b, gol banāná^b.

EN-SPHERE', *v.* (Gr. *en, sphaira*) to place in a sphere, to make round—*Gole meñ EN-STAMP'*, *v.* (en, D. *stampen*) to impress as with a stamp—*Thāpná^b, chhāpná^b*.

EN-SŪE', *v.* (L. *in, sequor*) to follow—*Pichhe h.^b, ájāná^b, á-papná^b, honá^b*.

EN-SURE', *v.* (L. *in, securus*) to make certain or secure. See INSURE—*Zimma k., qāim k., yaqīn k., muqarrar k., be-khatar k.*—*Bimā k., sunīshit k., sthīr k.*

EN-SWEEP', *v.* (en, S. *swapan*) to pass over rapidly—*Khīnch le-jāná^b, uñhā le-jāná^b, jhūr le-jāná^b*.

EN-TĀB'LA-TURE, *n.* (L. *in, tabula*) the architrave frieze and cornice of a pillar—*Sitān ke sir ká naqsha*—*Ghar ke stambh ká agrabhāg, ghar ke stambh ke mastak ká ābharan ādi*.

EN-TAIL', *v.* (Fr. *en, tailler*) to settle the succession of an estate so that it cannot be bequeathed at pleasure; *n.* an entailed estate, the rule that limits the succession—*Jāe-dād ki wirāsat ke bād meñ aisā baid-o-bast karnā ki jismeñ wah apnī murzi ke mulābiq hiba na ho-sake; n. jāe-dād jo kisi khāss wārīs ke liye muqarrar ho, jāe-dād jo kisi khāss shart-i-wirāsat se chālī ātī ho, wirāsat ká muhūdud karne-wālā qā'idā, wah qā'idā jis se wirāsat mahūdud hotī hai, wirāsat ká qā'idā*—*Sthāwar dhan ko vishay meñ aisā niyam karnā ki jismeñ wah jisko chāheñ usko na de sakeñ, sthāwar dhan ko vishesh kramāgamanūsār se sthīr k.; n. kramāgatarikth, sthāwar dhan jo kramāgamanūsār se chālī ātī ho, kramāgamanavidhi, uttarādhikāravidhi, dāyādhikāravidhi*. [Paluā k., sidhā k., vās k., daman k.

EN-TĀME', *v.* (en, S. *tamian*) to make tame, to subdue—*Hilāná^b, rachāná^b, tābi^b k.*—

EN-TĀN'GLE, *v.* (en S. *tang*?) to involve, to twist, to confuse, to perplex—*Phāsāná, phānsāná^b, uljhāná^b, bhañwar-jāl meñ dālnā^b, gherná^b, lapetná^b, ghabrá d^b, har-barā d^b, uljherā dālnā^b*. [ghabrāhat^b, harbarāhat^b.

EN-TĀN'GLE-MENT, *n.* involution, perplexity—*Laptāw^b, uljherā^b, phānsāw^b, phānsāwal^b*.

EN-TĒN'DER, *v.* (L. *in, tener*) to make tender, to mollify—*Narm k., mulāim k.*—*Komal k., thāndīā k., śānt k.*

ENTER, *v.* (L. *intro*) to go or come into, to initiate, to set down in writing—*Dākhil h., andar jāná yā āná, dākhil k., dar lāná, āgāz karāná, mundaraj k., qalam-bānd k.*—*Bhitar jāná yā āná, paithná, dhasná, ghusná, praveś k. wā karāná, pravritta k., tānk lenā, likh lenā*.

ÉN'TER-ER, *n.* one who enters—*Andar jāne yā āne w., dākhil h. w., dākhil k. w., dar lāne w., āgāz karāne w., mundaraj k. w., qalam-bānd k. w.*—*Bhitar jāne wā āne w., paithne w., ghusne w., praveś k. w., praveś karāne w., pravritta k. w., tānk lene w., likhne w.* [mārg, path, bāt, dwār.

ÉN'TER-ING, *n.* passage into a place—*Paithne ki rāh, rāsta, darwāza*—*Paithne ká*

ÉN'TRANQE, *n.* the act of entering, the passage for entering, initiation—*Āmad, dākhil, dar-āmad, rasāi, idkhāl, paithne ká rāsta, darwāza, āgāz, ibtidā*—*Āná, pahunch, āveś, paith, dwār, praveś, prārambh*.

ÉN'TRY, *n.* passage, the act of entrance, the act of setting down in writing, beginning—*Rāsta, darwāza, āmad, dar-āmad, rasāi, bāryābī, dākhila, navishṭa, āgāz, shurū*—*Mārg, bāt, dwār, gamanāgamanapath, paith, praveś, lekḥ, abhiliḥhan, ārambh, prārambh*.

ENT-TER-PÀRLANCE, *n.* (L. *inter*, Fr. *parler*) mutual talk, conference—*Ápas meñ guft-yá, suvâl jauáb*—Ápas meñ bāchlit, paraspar sambhāshan, vārtalāp.

ENT-TER-PRĪSE, *n.* (L. *inter*, Fr. *pris*) an undertaking of hazard, an arduous attempt; *v.* to undertake, to attempt—*Muhimm, sakht yá 'azim kām ke liye sa'i, sakht kām, kār-i-'azim; v. zimma lenā, 'azimat k., sa'i k., koshish k.*—Jokhim, durgakarm, kathin karm, kathiu karin ke nimitta cheshṭā wā udyog; *v. uṭhā lenā, pānw dālnā, ārambh k., udyog wā cheshṭā k.*

ENT-TER-PRĪSE-ER, *n.* a man of enterprise—*Muhimm k. w., sakht yá 'azim kām ke liye sa'i k. w., sakht kām k. w., kār-i-'azim k. w.*—Kathinakarmavyavasāyī, kathinakarmapravritta. [Jokhimi, kathinakarmavyavasāyī, dīrīh, sāhasī, hiyāi.]

ENT-TER-PRĪSE-ING, *p. a.* adventurous, bold—*Jān-bāz, dil-chal, sāhib-i-himmāt, diler*—

ENT-TER-TĀIN', *v.* (L. *inter, teneo*) to treat with hospitality, to keep, to hold in the mind, to amuse, to divert—*Mihmāni k., zigāfat k., rakhnā^h, naukar rakhnā, dil meñ rakhnā, khush k., dil bahlānā*—Pāhun kā satkār k., sevā meñ rakhnā, man meñ rakhnā, rījhānā, ramānā, man phernā, man bahlānā.

ENT-TER-TĀIN'-ER, *n.* one who entertains—*Mez-bān, mihmān-dār, naukar rakhne w., dil bahlāne w.*—Satkārī, pāhun kā satkārī, bhṛitya rakhne w., man meñ rakhne w., rījhāne w., prasanna k. w., ramāne w., man pherne w., ji bahlāne w.

ENT-TER-TĀIN'-ING, *p. a.* amusing, diverting—*Dil-chasp, mufarrih, farhat-angez, dil bahlānā*—Vinodak, vinodajanak, manorānjak, rāmya, man bhāū, man bhāwna, man bahlāū.

ENT-TER-TĀIN'-ING LY, *ad.* so as to amuse—*Khush kerne yā dil bahlāne ke taur se*—Rījhā-

ENT-TER-TĀIN'-MENT, *n.* hospitable treatment, a feast, amusement, diversion—*Mihmāni, mihmān-dārī, tuācān, zigāfat, dil-lagī, tafarruṣ, suvād, dil-bahlāw*—Atithisevā, atithisatkariyā, satkār, utsav, sambhojan, salaabhojan, vinod, vilās, man pher, ji bahlāw.

ENT-THRĀL'. See INTHRĀL.

ENT-THRĪL', *v.* (en, S. *thirliān*) to pierce, to penetrate—*Chhednā^h, bedhnā^h, chubhnā^h,*

ENT-THRONE', *v.* (L. *in, thronus*) to place on a throne—*Takht par baithālnā, bād-shāhi dārja d.*—Siñhāsan par baithānā, rājā banānā.

ENT-THU'SI-ĀSM, *n.* (Gr. *en, theos*) heat of imagination, ardent zeal—*Sar-garmi, josh, kharosh, tezi, wajd, ta'ussub, shauq*—Uttāp, ugratā, āves, atyutsāh, atyāsakti, paramotsāh.

ENT-THU'SI-AST, *n.* one of a heated imagination elevated fancy or ardent zeal—*Sar-gurm, le-hūla khayāl k. w., pur-shauq yā pur-josh shakhs, muta'ussib, abdāl*—Uttaptabuddhi, vyagrabuddhi, atyutsāhi āvesī atyāsakt wā paramotsāhi jān.

ENT-THU'SI-ĀS'TIC, ENT-THU'SI-ĀS'TIC-CAL, *a.* having enthusiasm, ardently zealous—*Sar-gurm, pur-josh, pur-shauq*—Vyagra, uttapt, āvesī, atyutsāhi, atyāsakt, paramotsāhi. [se, āves se, atyāsakti se, atyutsāh se, paramotsāh se.]

ENT-THU'SI-ĀS'TIC-CAL-LY, *ad.* with enthusiasm—*Sar-gurm se, josh se, ta'ussub se*—Uttāp ENT-HY-MEME, *n.* (Gr. *en, thumos*) a syllogism of which one of the premises is understood—*Im-i-mantiq nuñ ek dalil jiskā ek qaziya muhtaj yā muqaddar rahtā hai*—Nyāyākār jismeñ ek avayav lupt wā upalakshit rahtā hai, nyūnaikāvayavanāyāvāvesh.

ENT-TICE', *v.* (S. *tihtan* ?) to allure, to attract, to tempt, to incite—*Lubhnā^h, kashish k., khūchnā^h, targīb d., wargulānnā, tahrīs k. yā d.*—Lobhnā, phuslānā, ākarashān k., bahkānā, lālehnā, pūchkārnā, jagānā, ūthānā, barhāwā d., pravritti janmānā.

ENT-TICE'MENT, *n.* allurement, blandishment—*Igwā, dil-farebī, dil rubāi, nāz, karashma, 'ashwa, nakhra*—Phuslāhat, ākarashān, pralobhan, lālan, lobhadarsan, chofichlā wā chochlā, hāv, hawbhāw. [ne w^h.]

ENT-TICE-ER, *n.* one who allures to ill—*Phuslāne w^h, bahkāne w^h, bure kām kī or bahkā-*

ENT-TICE-ING-LY, *ad.* in an alluring manner—*Dil-farebī yā dil-rubāi ke taur se, wargulānnē ke taur se*—Phuslāne wā bahkāne kī rīti se.

ENT-TIRE', *a.* (L. *integer*) whole, undivided, complete, full—*Kullī, musallam, kāmīl, tamām*—Sab, sakal, samagra, akhand, akhil, sampūrp, sārā.

ENT-TIRE-LY, *ad.* in whole, completely, fully—*Bi-l-kull, sar-ā-sar, sar-ba-sar, ek-qalam*—Sarvā, sampūrp rūp se, nihsesh rūp se, sārā, akhil prakār se, samagrātā se.

ENT-TIRE'NESS, *n.* completeness, fulness—*Kulliyat, takmīl, tamām, tamāmī, tamāmīyat*—Sampūrpnatā, samudīy, samastatā, samasti.

ENT-TIRE'TY, *n.* completeness, the whole—*Kulliyat, tamāmīyat, tamāmī*—Sampūrpnatī, akhandatwa, samagrya, samastatā.

ENT-TITLE', *v.* (L. *in, titulus*) to give a title or right to, to dignify with a title—*Zī-haqq k., mustahiq k., haqq-dār k., khitāb d.*—Adhikārī k., adukār wā swattwa d., nāmādheya k., padāvī d.

ENT-TITY, *n.* (L. *ens*) being, existence—*Hastī, wujūd*—Sattwa, sattā, bhūt, vastu.

ENT-TOIL', *v.* (L. *in, tela*) to ensnare—*Phānsnā^h, phāndnā^h, phandle yā jāl meñ pakarnā^h.*

- ENT-TOMB', en-tôm', *v.* (Gr. *en, tumbo*) to put into a tomb, to bury—*Gor d., dafn k.*
—Samādhi meñ dharnā wā gārnā, gārnā. [gār top.]
- EN-TOMB'MENT, *n.* burial—*Dafn, tadfn, gor meñ dafn*—Gār top, garāw, samādhi meñ
- EN-TO-MÖL'O-GY, *n.* (Gr. *entoma, logos*) the natural history of insects—*Hasharāt-u-l-arz-nāma, hasharāt-nāma, kiṛe-nakoroñ kā bayān*—Kitāvarṇan, kiṛe patañgōñ kā varṇan.
- EN-TÖR-TI-LĀTION, *n.* (L. *in, tortum*) a turning into a circle or round figure—*Ek dā'ira hulqa yā mudawwar shakl ho-jānā*—Ek vartui wā maṇḍalākār ban jānā.
- ENTRAILS, *n. pl.* (Gr. *entera*) the bowels—*Añṛiyāñ^h, añṛariyāñ^h, rode, añṛēñ^h.*
- ENTRANCE. See under ENTER.
- EN-TRANCE', *v.* (Fr. *en, transe*) to put into a trance, to put into ecstasy—*Gashī meñ dālnā, sakte yā wajd meñ dālnā, be-khud k.*—Murcheliḥāpanna *k.*, murchelhit *k.*, achet *k.*, sudh har lenā.
- EN-TRĀP', *v.* (en, S. *treppa*) to catch in a trap, to ensnare—*Phāñsnā^h, phande meñ phāñsāñā yā bajhāñā^h, phāñdnā^h, phande meñ pakarñā^h, jāl se pakarñā^h.*
- EN-TREAT', *v.* (L. *in, tractum*) to beg earnestly, to beseech, to use—*Itlijā k., 'arz k., iltimās k., dar-khwast k., istid'ā k., sulūk k., guft-gū k.*—Ghigḥiyāñā, prārthanā *k.*, girgīrāñā, savinay prārthanā *k.*, bintī *k.*, chīraurī *k.*, nivedan *k.*, ācharaṇ *k.*, vyavahār *k.*, bāṭchit *k.*
- EN-TREAT'ER, *n.* one who entertreats—*Itlijā k. w., 'arz k. w., istid'ā k. w., sulūk k. w., guft-gū k. w.*—Prārthak, bintī *k. w.*, chīraurī *k. w.*, nivedan *k. w.*, vyavahār *k. w.*, bāṭchit *k. w.*
- EN-TREAT'IVE, *a.* pleading, treating—*Dalil lūne w., 'uzr k. w., 'arz k. w., sulūk k. w., guft-gū k. w.*—Bintī *k. w.*, vinayapūvak prārthanā *k. w.*, ācharaṇ *k. w.*, vyavahār *k. w.*, bāṭchit *k. w.* [dar-khwast—Prārthanā, vinatī, bintī, yāchanā, chīraurī, nivedan.
- EN-TREAT'Y, *n.* petition, prayer, request—*Itlijā, istid'ā, minnat, guzārish, 'arz, iltimās,*
- ENTRE-METS, āng'tre-mā, *n.* (Fr.) small dishes set between the principal ones at table—*Chhotī chhotī rikābīyāñ jo mez par bari bari rikābīyōñ ke bich meñ chuni jāti haiñ*—Chhotī chhotī thālyāñ jo bhojan ke samay bari bari thālyōñ ke bich meñ dhari jāti haiñ.
- EN-TRE-POT, āng'tre-pō, *n.* (Fr.) a magazine, a warehouse—*Makhzan, ganj, ganjīna, jins-khāna, ashāb-khāna*—Bhāñḍāgāi, bhāñḍār, vikreyadravyasālā.
- ENTRY. See under ENTER. [aiñṭhnā^h, batnā^h, marornā^h, lapetnā^h, lipatnā^h.
- EN-TWINE', *v.* (en, S. *twinan*) to twine or wreath round—*Bauñṛiyāñā^h, bhāñṛnā^h,*
- EN-TWIST', *v.* (en, D. *twisten*) to twist or wreath round—*Bauñṛiyāñā^h, lupetnā^h, aiñṭhnā^h, batnā^h, marornā^h, lipatnā^h.*
- EN-ŪCLE-ATE, *v.* (L. *e, nucleus*) to clear, to explain, to solve—*Sāf k., bayān k., tafsīr k., hall k.*—Spasht *k.*, samjhāñā, batāñī, bujhāñī, kholnā, suljhāñā.
- EN-ŪMER-ATE, *v.* (L. *e, numerus*) to reckon up singly, to number—*Ek ek kar-ke shumār k., hisāb k., shumār k.*—Ek ek karke giñnā, sañkhyā *k.*, giñnā, gapanā *k.*
- EN-ŪMER-ĀTION, *n.* the act of numbering—*Shumār, hisāb*—Gintī, gapanā, sañkhyā, parigapanā, parisañkhyā. [gapanā *k. w.*, gapanākāri, ganak.
- EN-ŪMER-A-TIVE, *a.* reckoning up, counting—*Shumār k. w., hisāb k. w.*—Gintī *k. w.*,
- EN-ŪN'CI-ATE. See under ENOUNCE.
- EN-VĒL'OP, *v.* (Fr. *envelopper*) to inwrap, to cover, to hide, to surround—*Lapetnā^h, malfūf k., dhāñpnā^h, dhāñknā^h, chhipāñā^h, gherñā^h.*
- EN-VE-LOPE, āng've lōp, *n.* a cover, a wrapper—*Lifāfa, qilāf*—Beṭhan, pariveshtan, āveshtan, ohār, uhār wā uhār, āchchhādān.
- EN-VĒL'OP-MENT, *n.* perplexity, entanglement—*Pech-o-tāb, mūr-peech, iztirār, phāñsāw^h*—Ghabrahāt, laptāw, uljherā, atkāw.
- EN-VĒN'OM, *v.* (L. *in, venenum*) to taint with poison, to poison, to enrage—*Zuhr-āluda k., zahr-dār k., gozab-nāh k., barham k.*—Vishayukt *k.*, vish milāñā, bikh milāñā, prakopit *k.*, krudh *k.*
- EN-VĒR'MEIL, *v.* (Fr. *en, vermeil*) to dye red—*Surkh rañgnū*—Raktavarṇ rañgnā.
- EN-VĒRON, *v.* (Fr. *en, virer*) to surround, to encompass, to invest—*Gird k., gherñā^h, ihāta k., muhāsara k.*—Gher lenā, rūndhnā, pariveshtan *k.*, āveshtan *k.*, āvrit *k.*
- EN-VĒRON, *n. pl.* places adjacent—*Gird-pek ki jagah, pairāman, gird-narāh, nuwāh, javāñib, aṭrāf, savād, javār yā juwār*—Parisar, gweñrā, paros, neri ki jagah.
- EN'VOY, *n.* (Fr. *envoyé*) a public minister sent from one power to another—*Bādshāh kā wakil, elchī, safir*—Rājādūt, rājachār. [Rājādūtāpad.
- ĒN'VÖY-SHIP, *n.* the office of an envoy—*Bādshāh ki wakīlī, elchī-garī, shāhī wakālat*—
- ĒN'VY, *v.* (L. *in, video*) to hate another for excellence happiness or success, to grieve at another's good, to grudge; *n.* pain or vexation at another's good—*Hasad k., rashk k., hasrat k., nā-rāzī se d., be-khushī se d.; n. hasad, rashk, hasrat*—Dāh *k.*, irshā *k.*, dūse ki bhalāī par jalnā, anichehhāpūrvak *d.*, anman *d.*; *n. dāh, irshyā, irshā, mātārya, parotkarsādsāhishnūtā.*

- ĒN'VI-A-BLE, *a.* exciting envy, desirable—*Hasud-pazīr, hūsidāna, wājibū-l-hasad, mar-gāb, dīl-pasand*—Irshyaniy, irshyotpādak, dāhi kiye jāne ke yogya, ākāṅkṣhāṇiy, abhulashāṇiy.
- ĒN'VI-ER, *n.* one who envies—*Hasud yā rashk k. w., kāsīd*—Dāhi, irshyī
- ĒN'VI-OUS, *a.* full of envy, malicious—*Hāsīd, hasūd, bad-chashm, kūa-war, bad-andesh*—Dāhi, matsari, irshyī, dweshī, dūse kā anishtache-litak, drohī
- ĒN'VI-TOUS LY, *ad.* with envy—*Hasud se, kāsīdāna*—Dah se, irshyāpūrvak.
- EN-WHEEL', *v.* (*en, S. hweol*) to encompass—*Ghernā^h*.
- EN-WOMB', *en-wōm', v.* (*en, S. wamb*) to make pregnant, to bury, to hide—*Hāmīla k, dafu k, poshida k*—Pet se k, gāpnā, luknā, chhipānā.
- EN-WRAP', *en-rāp', v.* (*en, wrap*) to involve. See INWRAP—*Lapetnā^h*.
- EN-WRĀP'MENT, *n.* a covering, a wrapper—*Lifāfa, dast-buycha, gilāf*—Bethan, lapetan, pariveshtan, uhīr wā ohār
- E-OLIO, *a.* pertaining to *Kolia*—*Iolia mulk ke mutā'alliy*—*Iolialesasambandhī*.
- E-OLIAN, *a.* pertaining to *Aolus* or the winds—*Iolus yā havā ke mutā'alliy, Iolus yā havā se nisbat-dār*—*Pawanadvatāsambandhī*. [*nulī yā tohtī lagī ho^h*]
- E-OLIT-PILE, *n.* (*L. Aolus, pila*) a hollow ball with a pipe—*Ek polā golā jismeñ*
- E'PACT, *n.* (*Gr. epi, ago*) the excess of the solar month and year above the lunar—*Shamsī mahīne aur sāl kī zigādutī gamari mahīnōn aur sāl se*—*Saur mās aur vatsar kā ādhikya chāndra mās aur vatsar se*.
- EP-A-NÉTIC, *a.* (*Gr. epi, ainos*) laudatory, bestowing praise—*Sanā-khwān, maddāh, tahsīn yā tarīf k. w.*—*Praisōnakārī, stutivādak, stutikārī*.
- EP'AU-LÉT, *n.* (*Fr. epaule*) a shoulder-knot, an ornament for the shoulder—*Phuindā yā jhabbā jo sipihīyon ke kamle par rahtā hai^h, jhabbā^h, phuindā^h*.
- EP'HA, *n.* (*H.*) a Hebrew measure—*'Ibrānī yā Yahūdī māp*—*Yihūdīya deś kā parimān vīshesh*. [*jītā hai^h, uch kīyā jo jis dīn hotā hai usī dīn martā hai^h*]
- E-PHÉM'ERA, *n.* (*Gr. epi, hemera*) an insect that lives only a day—*'Kīyā jo ek hī dīn*
- E-PHÉM'E-RAL, E PH'U'M'E-RIC, *a.* beginning and ending in a day, short-lived—*Jis dīn hone usī dīn marnē wā^h, thore dīn rahne nā jāne wā^h, kum-zīst, qalīlū-t-hayāt*—*Aikādhik, ekāhamāstrasthāyī, alpiyū, alirghajivī, kṣhāṇajivī*.
- E-PHÉM'E-RIS, *n.* an account of the daily motions and situations of the heavenly bodies. *pl.* EP'U-M'ER-I'D-ES—*Saiyārōn kā roz-nāmcha, ajsām-i-falakī kī roz-roz kī harakat aur maqām kā hisāb yā baqān, taqwīm*—*Nakshatrōn aur grahōn ke pratidin kī gati aur sthiti kī pustak wā lekḥā, wah pustak jismeñ nakshatrōn aur grahōn ke pratidin kī gati aur sthiti likhī jāti hai, patrī*.
- E-PHÉM'E-RIST, *n.* one who consults the planets—*Munājim, saiyārōn ke bāb meñ shaghl k. w.*—*Nakshatra aur graha ādi ke vishay meñ abhyās k. w., phalīt jāne w., phalitavettī*. [*patabhī jo hunday par hotā hai, swapnakālpitāmithiyāvāsānā*]
- EPH I-AL'TES, *n.* (*Gr.*) the nightmare—*Kābīs*—*Ajūnaprayuktaswapna, swapnakal-*
- EPH'OD, *n.* (*H.*) an ornament worn by the Jewish priests—*Yahūdīyōn ke padrī kā zewar*—*Yihudiyōn ke āchārya wā yājak kā bhūshan*
- EP'IC, *a.* (*Gr. epōs*) narrative, heroic; *n.* an epic poem—*Dāstānī, hikāyatī, bahādurt-āmez, bahādūrānā, dilīrānā*. *n.* *masnawī jismeñ muntāz aur musḥḥār logōn kī bahādurtī kā baqān ho*—*Atīthāsik, virachantrakathak, kāthīk, śūravrittāntavishay, śūratāsambandhī, vīratāvishayak, vīryawān, vikrānt*; *n.* *virachantravishayak kāvyā*
- EP'I-CĒDE, *n.* (*Gr. epi, keolos*) a funeral song or discourse—*Marsiya, mātāmī gīt yā qazāl*—*Śokasūchak gīt, kāunūk gīt, śokagān*
- EP'I-CĒ'DI-AN, *a.* elegiac, mournful—*Mātāmī, marsiye ke mutā'alliy, mātām-angez*—*Śokasūchak, kāunūk, karunāmāy, vilāpī*.
- EP'I-CENE, *a.* (*Gr. epi, kenos*) common to both sexes, of both kinds—*Do-jinsā, donōn jinsoñ ke liye 'amm, tānis-o-takīr meñ mushtarak*—*Sāmānyālīng, ubhayālīng*.
- EP'I-CURE, *n.* (*L. Epicurus*) one given to the luxuries of the table—*Shikam-parwar, shikam-banda, 'aiyāsh, tamāsh-bīn, shikam-parast*—*Petū, chāṭorā, jibhulā, vishaya-sevī, vishayāsakt, udaraparāyan*.
- EP-I-CU-RE'AN, *n.* one of the sect of Epicurus; *a.* pertaining to Epicurus, luxurious—*Epikyuras hakīm ke mat kā pai-rau*; *a.* *Epikyuras hakīm ke mutā'alliy, 'aiyāsh, shah-watī, nafsānī*—*Epikyuras pandit kā mānūyāyī, Epikyuraspanthī, Epikyuras kā matāvālambi, Epikyuras kā mat mānne w. jān*; *a.* *Epikyurassambandhī, Epikyuras-vishayak, vishayī, śūirīkasukhasevī, bhogaparāyan*.
- EP-I-CU-RE'AN-ISM, *n.* the doctrine of Epicurus—*Epikyuras kā mat^h*
- EP'I-CU-RISM, *n.* luxury, sensual enjoyment, the doctrine of Epicurus—*'Aish, 'aiyāshī, shahwat, nafsānī khushī, Epikyuras kā mat^h*—*Vishaya-sevā, śūirīkasukhānurāg, Epikyuras kā tattva wā panth*.
- EP'I-CU-RIZE, *v.* to indulge like an epicure, to profess the doctrines of Epicurus—*Shikam-parwar ke mānūnd khānā pīnā yā 'aish k., Epikyuras ke mat kā pai-rau h., Epikyuras ke mat ke mutābīq chalnā*—*Chāṭorā wā jibhulā ke sadrī khānā pīnā,*

udaraparāyaṇ jan ke sadris̄ vishayasevā k., Epikyuras kā mat mánna, Epikyuras ke panth meñ chalna.

ÉP'I-ÇY-CLE, *n.* (Gr. *epi, kuklos*) a little circle whose centre is in the circumference of a greater—*Ek chhotā dāira jiskā markaz bare dāire ke muhit meñ hotā hai*—*Ek chhoṭa vartul jiskā kendra bare vartul ki paridhi meñ hotā hai, prāchakra, nichochchavritta.*

ÉP-I-DÉM'IC, ÉP-I-DÉM'I-CAL, *a.* (Gr. *epi, demos*) affecting great numbers, generally prevailing—*Alam gir, āmm, jahān-gir, bahuteroñ ko girīśār k. w., aksar kar-ke phail-ne w.*—Bahujanasanānya, sarvatrag, bahut phailne w., bahuviyāpak, ghar ghar kā.

ÉP-I-DÉM'IC, *n.* a disease generally prevailing—*Jo himārī bahuteroñ ko hotī hai, mahā-mārī*—Bahujanasanānya rog, jo rog bahut janōñ ko hotā hai, marak, mārak.

ÉP'I-GRĀM, *n.* (Gr. *epi, gramma*) a short poem ending with a witty thought—*Kotī gazal jiske akhīr meñ zarāfat kī bāt rahtī hai, latifa*—*Ek laghu risakākāya, mukri, sarasalaghubukāya.*

ÉP-I-GRAM-MĀT'IC, ÉP-I-GRAM-MĀT'I-CAL, *a.* belonging to epigrams, like an epigram, concise, pointed—*Aisi gazal ke mutā'alliq kī jiske akhīr meñ zarāfat kī bāt rahtī hai, latife se nisbat-dār, latife ke mūnib, mukhtasar, nukta pur, latifa-āmez, nokilā*—Laghurasikakāvya-sambandhī, risakāvitisambandhī, laghurasikakāvya ke sadris̄, alp, laghu, risik, rasavān, saas, chokhā, pūmī, tikshṇa.

ÉP'I-GRĀM'MA-TIST, *n.* a writer of epigrams—*Aisi gazal kā musannif, jiske akhīr meñ zarāfat yā latāfat kī bāt rahtī hai, latifa-nāris*—Laghurasikakāvya-rachak, laghurasikakāvīkārtā. [Bhramar, mūrchchāvāyu.

ÉP'I-ÉP-SY, *n.* (Gr. *epi, leipsis*) the falling sickness—*Mirgī, mirgī, sar, apasmār*—

ÉP-I-ÉP'TIC, ÉP-I-ÉP'TI-CAL, *a.* affected with epilepsy, pertaining to epilepsy—*Mir-gijā, masrū, mirgī ke mutā'alliq*—Apasmāragast, apasmāraprit apasmārasam-bandhī, apasmārī, bhramārī. [saṅkhyā, ganānā.

E-PIL'O-GISM, *n.* (Gr. *epi, logos*) computation, enumeration—*Shumār, hisāb*—Gintī,

ÉP'I-LOGUE, *n.* (Gr. *epi, logos*) the poem or speech at the end of a play—*Nuql-bāzi kī akhīr gazal yā tuqrir, khātīm*—Nāṭk wā jatrā kī antaslok wā samāpakavākya, antavākya. [—Nāṭk wā jatrā ke antaslok wā samāpakavākya ke sadris̄.

ÉP'I-LOG'ISTIC, *a.* of the nature of an epilogue—*Nuql-bāzi kī akhīr gazal yā tuqrir sū*

E-PIL'O-GIZE, ÉP'I-LOGUIZE, *r.* to pronounce an epilogue—*Nuql-bāzi kī akhīr gazal yā tuqrir kahū*—Nāṭk kā antaslok wā samāpakavākya kahū.

E-PIPH'A-NY, *n.* (Gr. *epi, phanō*) a Christmas festival held on the 12th day after Christmas—*Ek 'Isāi tewhar jo Huzrat 'Isā ke roz ī t uallud se gin-ke bārahvēñ roz hotā hai*—Isāi mahotsavadin jo Isā ke jaumajavāñ se pare bārahvēñ duñ partā hai.

E-PIPH'O-NÉMA, *n.* (Gr. *epi, phanō*) an exclamatory sentence—*Tā'ajjub-o-gum-pur fīqra, aisi fīqra jis se tā'ajjub-o-gum zāhīr hotā hai*—Āsharyāprakāśak vākya, duḥkh wā klesvāchak vākya.

E-PIPH'Y-SIS, *n.* (Gr. *epi, phuo*) accretion, the part added by accretion—*Dūsrī chiz meñ shāmīl ho ke bāgh-jānā, jo hissa dūsrī chiz meñ shāmīl kar diyā jātā hai*—Dūsrī vastu meñ jutne se bah jānā, jo bhag dūsrī vastu meñ joṛ diyā jātā hai.

E-PIS'CO-PA-CY, *n.* (Gr. *epi, skopos*) government by bishops—*Isāiyōñ ke firqe par imām yā sar-dār pādri kī hukūmat*—Isāiyōñ par dharmādhyaksh kā adhikār, Isāiyōñ meñ dharmādhyakshādhipatya, dharmādhyakshakartrik Isāi samājāniti.

E-PIS'CO PAL, *a.* belonging to a bishop—*Sar-dār pādri ke mutā'alliq*—Dharmādhyaksha-sambandhī. [adhyaksha ke adhikār wā sāsan se.

E-PIS'CO-PAL-LY, *ad.* by episcopal authority—*Sar-dār pādri kī hukūmat se*—Dharm-

E-PIS'CO-PAL-LAN, *a.* belonging to episcopacy; *n.* an adherent of episcopacy—*Isāiyōñ ke firqe par imām yā sar-dār pādri kī hukūmat ke mutā'alliq*; *n.* *Isāiyōñ ke firqe par imām yā sar-dār pādri kī hukūmat kā pāi-rav yā dost yā tarāf-dār*—Dharmādhyakshādhipatya-sambandhī, dharmādhyakshakartrik Isāi samājānativishayak; *n.* dharmādhyakshādhipatya kā anuyāyi wā bhakt.

E-PIS'CO-PATE, *n.* the office of a bishop—*Imāmāt, sar-dār pādri kī 'uhūd*—Dharmādhyakshādhipatya, dharmādhyakshādhipad.

E-PIS'CO-PY, *n.* survey, superintendence—*Nigāh, nazar, nigāh-bānī*—Nirikshan, nirīkshā, ālochan, darsan, kāryadarsan, adhyakshatā, kāryādhisatā, adhikār, adhikarm.

ÉP'I-SÔDE, *n.* (Gr. *epi, eis, hodos*) an incidental narrative, digression—*Qissa-dar-qisse, bālāi bayān*—Bāt meñ bāt, upākhyān, upakathā, prasaṅgavākya, prasaṅgikavākya, mūlavishayavahirgat kathā, prastutatyāg, vachanakramatyāg, vākyaprasaṅgatyāg, vākyakramabhaṅg, vākyāntar, vicchalan.

ÉP'I-SÔD'IC, ÉP'I-SÔD'I-CAL, *a.* contained in an episode, pertaining to an episode—*Qisse-dar-qisse meñ shāmīl, bālāi bayān meñ shāmīl, bālāi bayān ke mutā'alliq, qisse-dar-qisse se nisbat-dār*—Prasaṅgik, upākhyān meñ antargat, prasaṅgavākya meñ antargat, upakathāsambandhī, vākyantaravishayak.

ĒP-I-SÖD'I-CAL-LY, *ad.* by way of episode—*Qisse-dar-gisse ke taur se, bálári bayán ke taur par*—Upakhyán ki riti se, prasaṅgik bhāv se, upakathā ki riti se.

E-PIS'TLE, *c-pls'sl, n.* (Gr. *epi, stello*) a letter, a writing sent—*Khatt, shuqqa, ruq'a, mursala*—Chitthi, patri, patrikā, patra, jo lekḥ bhejā jāy.

E-PIS'TLER, *n.* a writer of letters—*Khatt-navis, shuqqa-navis, khatt yā ruq'a likhne-w.*—*[patravishayak. Patra likhne w., chitthi likhne w.]*

E-PIS'TO-LA-RY, *a.* relating to an epistle—*Khatti, maktūbi*—*Patriya, patrasambandhi.*

Ē-P-I-STÖL'I-CAL, *a.* having the form of an epistle—*Khatt-numā, shuqqa-numā, shuqge ki sūrat kā*—Chitthi ke ākār kā, patri ke rūp kā. *[likhnā.]*

E-PIS'TO-LIZE, *v.* to write letters—*Khatt ruq'a yā shuqqa likhnā*—Chitthi wā patra

ĒP'I-STYLE, *n.* (Gr. *epi, stulos*) an architrave—*Sitūn kā upari hissa*—Stambh ke upar kā bhāg. *[Mritajan ki samādhi ke upar ki lipi wā lekḥ, chaityoparisthalipi.]*

ĒP'I-TAPH, *n.* (Gr. *epi, t:phos*) an inscription on a tomb—*Kitāba, kitāba-i-qabr*—

ĒP-I-TAPH-I-AN, *a.* pertaining to an epitaph—*Kitābe se nisbat-dār, kitāba-i-qabr ke muta'alliq*—*Mritajan ki samādhi ke upar ki lipi kā sambandhi, chaityoparisthalipi-sambandhi.*

E-PIT'A-SIS, *n.* (Gr.) the progress of the plot in a play or poem—*Naql-bāzi yā gazal waqaire meñ jauhar yā tauriya ki tarayqi*—*Nāṭak wā kāvya ki vastu kā agraṃgaman wā agraṃsaran.*

ĒP-I-THA-LĀ-MI-UM, *n.* (Gr. *epi, thalamos*) a nuptial poem or song—*Shādāna-gīt, jalwe kā gīt, shādī kā gīt*—*Vaivāhikagīt, vivāhasamay meñ māṅgalikagīt.*

ĒP'I-THEM, *n.* (Gr. *epi, titheui*) a fomentation or poultice—*Senk, lep*.

ĒP'I-THET, *n.* (Gr. *epi, thetos*) an adjective denoting a quality—*Sifat, wasf, ta'rif, ek lafz jo koī sifat wasf yā ta'rif zāhir kartā hai*—*Visheshan, gunāgunavāchaka-sabd.* *[mūjaz, muḥtasar, khulāsa*—*Saṅkshap, sārasaṅgrah, sārasaṅhita.]*

E-PIT'O-ME, *n.* (Gr. *epi, temno*) an abridgment, a compendium—*Ikhtisār, intikhab,*

E-PIT'O-MIST, E-PIT'O-MIZ-ER, *n.* an abridger—*Ikhtisār k. w., intikhab yā khulāsa k. w.*—*Saṅkshēptā, sārasaṅgrahakartā, sūalekḥak.*

E-PIT'O-MIZE, *v.* to abridge, to reduce—*Muntakhab k., mūjaz k., muḥtasar k., kam k.*—*Saṅkshēp k., saṅkshipt k., saṅkshēp karke likhnā, sārasaṅgrah k.*

ĒP'OCH, E'POCH, *n.* (Gr. *epi, echo*) a time or period from which dates are numbered, any fixed time or period—*Ek zamāna jis se tarikh kā shunār hotā hai, san, tarikh, sālā, koī muqarrar waqt yā zamāna*—*Śak, śāk, saṅvat, kālāvadhī, nirṇatakāl.*

ĒP'ODE, *n.* (Gr. *epi, oddi*) the stanza following the strophe and antistrophe—*Qaside kā tīrā yā akhīr tukrā*—*Ek prakāś ke gīt kā tritiya arthāt ant bhāg.*

ĒP'O-PĒĒ, *n.* (Gr. *epos, poeo*) an epic or heroic poem—*Wah masnawi jismeñ muntāz bahāduron ki bahāduri kā bayān rakhtā hai*—*Viracharitravishayakāvya, mahākāvya.* *[bhōjan]*

ĒP-U-LĀ'TION, *n.* (L. *epulum*) a feast—*Ziyāfat*—*Utsav, utsavabhōjan, mishṭāna-*

ĒP-U-LŌ'TIC, *a.* (Gr. *epi, outos*) cicatrizing; *n.* a cicatrizing medicament—*Zakhm par gosht lāne w., mundānil; n. durā-i-jāzib, ek qism ki durā jis se zakhm par gosht ho jātā hai*—*Ghāw chāngā k. w. ghāw bharne w. wā purā k. w.; n. ghāw chāngā karnewālī aushadh, ghāw bharnewālī wā purā karnewālī aushadh.*

Ē'QUAL, *a.* (L. *aequus*) having the same extent bulk qualities degree or value, even, uniform, just, adequate; *n.* one of the same age rank or merit; *v.* to make equal, to be equal to—*Ek hi rus'at qudd ausāf darja yā qimat kā, ham-rus'at ham-qudd ham ausāf ham-darja yā ham-qimat, ham-wār, yak-sān, barābar, rāst, kāfi, lāiq, mu-wāfiq; n. ham-umr, ham-jolī, ham-sinn, ham-darja, ham-sar, ham-tiyāqat; v. barābar k., musāwī k., yak-sān k., musāwī yā yak-sān k., barābar k.*—*Ekhi vistār parimān gun pad wā mol kā, chauras, tulya, samān, ekākar, nyāyi, thik, yogya, ya-theṣṭ; n. samān vāy pad wā yogyatā kā jan, samānavayask, samānapadasth, samā-nagunavāsisṭ; v. samān k., tulya k., chauras k., samān tulya wā chauras h.*

Ē'QUA-BLE, *a.* equal to itself, even, uniform—*Hamesha yak-sān yā barābar. musāwī, ham-wār*—*Sarvadā ek rūp, samān, ekākar. tulya.*

E-QUA-BIL-I-TY, *n.* evenness, uniformity—*Ham-wārī, musāwāt, yak-sānī, barābarī*—*Samatā, samānatā, tulyatā, ekarūpatā, ekākāratwa, samānarūpatā.*

Ē'QUA-BLY, *ad.* uniformly, evenly—*Musāwāt se, ham-wār yā musāwī taur se*—*Samatā-purvak, ekarūpatāpurvak, samānarūpatā se, tulyatā se, samānatā se.*

E-QUĀL-I-TY, *n.* likeness, uniformity—*Muwāfaqat, barābarī, musāwāt, ham-wārī, yak-sānī*—*Samatā, samānatā, ekarūpatā, tulyatā, samānarūpatā.*

Ē'QUAL-IZE, *v.* to make equal, to make even—*Ham-wār k., musāwī k., barābar k.*—*Tulya k., samān k., sam k.* *[tā, samānatā.]*

Ē-QUA-LĪ-TĀ'TION, *n.* state of equality—*Ham-wārī, musāwāt, barābarī*—*Tulyatā, sama-*

Ē'QUAL-LY, *ad.* in the same degree, uniformly—*Barābar, ham-wārī se, yak-sānī se*—*Tulyatā se, samānatā se, samānarūpatā se.* *[Tulyatā, samatā, samānatā.]*

Ē'QUAL-NESS, *n.* the state or quality of being equal—*Ham-wārī, musāwāt, barābarī*—

- E-QUA'TION**, *n.* a making equal, the reduction of extremes to a mean proportion—*Ham-wár yá musáwí k., i'tidál-i-haqiqí, musáwát*—Tulyakaraṇ, samānakaraṇ, samikariyā.
- E-QUA'TOR**, *n.* a great circle passing round the middle of the globe at an equal distance from the two poles—*Ḳhatt-i-istiwá, ḳhatt-i-i'tidál*—Nirakṣla, vishuvavritta, vishuvarekhá, bhūmadhyarekhá.
- E-QUA-TÓRI-AL**, *a.* pertaining to the equator—*Muta'allig-i-ḳhatt-i-istiwá, ḳhatt-i-istiwá ke muta'allig*—Nirakṣhasambandhī, nirakṣhavishayak, vishuvavrittāsambandhī, bhūmadhyarekhāsambandhī. [Nirakṣh wá vishuvarekhá kí díśá meñ.
- E-QUA-TÓRI-AL-LY**, *ad.* in the direction of the equator—*Ḳhatt-i-istiwá ke rukh meñ*—
- E-QUI-TY**, *n.* justice, right, impartiality—*Insáf, 'adl, haqq, rástí, be-taraf-dári*—Nyáy, nyáyatá, dharin, yáthárthya, apakṣhapát.
- E-QUI-TA-BLE**, *a.* just, right, impartial—*'Adil, haqq, rást, munsif, be-taraf-dár*—Nyáyi, dhármik, nyáyakári, yáthányay, vipakṣhapát, apakṣhapáti, samadarśi.
- E-QUI-TA-BLY**, *ad.* justly, impartially—*Munsifána, insáf se, br-rástí, rást-bázi se, be-taraf-dári se*—Nyáya se, yáthányay, bimá pakṣhapát, apakṣhapát se.
- E-QUA-NÍM'I-TY**, *n.* evenness of mind—*Dil kí sanjidaḡi yá ham-wári, qarár*—Samachittatwa, samabuddhitá, samánaviitti.
- E-QUI-ÁN'GU-LAR**, *a.* consisting of equal angles—*Barábar zánigón ká, mutasáwíu-l-záwiya*—Tulyakon, samán kon ká, jiske sab kon samán hon.
- E-QUI-CRÚRAL**, *a.* having legs of equal length—*Barábar tóngón ká, jiskí tóngón barábar lambí hon*—Samán tóngón ká.
- E-QUI-DIS'TANT**, *a.* being at the same distance—*Ham-fásila, ham-dúr, barábar fásile ká*—Samántar, samádúr, tulyántar, ek hí palle ká. [antar, samán dúri.
- E-QUI-DIS'TANCE**, *n.* equal distance—*Barábar fásila, ham-dúri*—Saman antar, tulya
- E-QUI-DIS'TANT-LY**, *ad.* at the same distance—*Barábar fásile par, ham-dúri par*—Samán palle par, samán antar par, tulya antar par.
- E-QUI-FORM'I-TY**, *n.* uniform equality—*Yak-sán ham-wári yá musáwát, hamesha yak-sáni yá ham-wári*—Ekarup tulyatá, ekákar samatá, sadásamati.
- E-QUI-LÁ'T'ER AL**, *a.* having the sides equal—*Matasáwíu-l-azlú, har-jánib barábar, musáwíu-l-azlú*—Samabhuj, samánabáhu, samajyúśwa. [wá sam k.
- E-QUI-LÍ'BRA'TE**, *v.* to balance equally—*Ham-wazn k., barábar k.*—Tulyabhá k., saman
- E-QUI-LI-BR'UTION**, *n.* even balance, equipoise—*Ham-wazní, ham-sangi, barábar zor*—Bháratulyatá, tulyabháratwa, samatolatwa.
- E-QUI-LÍB'R-IOUS**, *a.* equally poised—*Ham-wazn*—Tulyabhár, samabhár, tulit, samatol.
- E-QUI-LÍB'R-IOUS-LY**, *ad.* in equipoise—*Ham-wazní meñ, ham-sangi meñ, barábar zor meñ*—Tulyabháratwa meñ, samabhá meñ, tulya balatwa meñ. [bhá k. w.
- E-QUI'LÍ-BRIST**, *n.* one that balances equally—*Ham-wazn k. w.*—Tulyabhár wá sama-
- E-QUI-LÍB'R-ITM**, *n.* equality of weight—*Ham-wazní, ham-tarázú, mu'ádatat, i'tidál*—Tulísamata, bháratulyatá, samatolatwa, samánagutwa.
- E'QUI-NÓX**, *n.* the time when the days and nights are equal about the 21st of March and 22nd of September—*I'tidál-i-lail-o-nahár, wah zamána jab rát dín barábar hote haiñ yu'ní Mách mahine kí ekkiswén táriḳh aur Septembar mahine kí báiswén táriḳh ke qaráb*—Vishuv, vishup, wah samay jab rát dín tulya hote haiñ arthát Mách mahine ke ekkiswén dín aur Septembar mahine ke báiswén dín ke lagbhag.
- E-QUI-NÓC'TIAL**, *a.* pertaining to the equinox; *n.* the great circle in the heavens corresponding to the equator on the earth—*I'tidál-i-lail-o-nahár ke muta'allig, us zamáne ke muta'allig kí jab rát dín barábar huá karte haiñ; n. ásmán ká wah bará dáira jo kura-i-zamín ke ḳhatt-i-istiwá ke mutábíg hotá hai, ḳhatt-i-i'tidál-i-lail-o-nahár*—Vishuvāsambandhī, vishuvi, us samay ká sambandhí kí jab rát dín tulya hote haiñ; *n. ákás ká wah chakra wá vartul jo nirakṣh ke anurup hotá hai, vishuvachakra.* [Vishuv kí or, vishup kí díśá meñ.
- E-QUI-NÓC'TIAL-LY**, *ad.* in the direction of the equinox—*I'tidál-i-lail-o-nahár kí taraf*—
- E-QUI NÚ'MER-ANT**, *a.* having the same number—*Ham-'adad, ham-shumár, barábar shumár ká*—Samánasankhya, samasankhya.
- E-QUI-PÉN'DEN-CY**, *n.* a hanging in equipoise—*Ham-wazní meñ latakná, barábar zor meñ latakná*—Tulyabhár meñ latakná, samabháratwa wá samatolatwa meñ latakná.
- E-QUI-PÓISE**, *n.* equality of weight or force—*Ham-wazní, ham-sangi, barábar zor yá táqat*—Bháratulyatá, tulyabháratwa, samatolatwa, tulyabalatwa.
- E-QUI-PÓL'LENCE**, **E-QUI-PÓL'LEN-CY**, *n.* equality of force or power—*Táqat yá zor kí bará-barí, ham-táqatí*—Samabalatwa, tulyasaktitwa, bal kí samatá.
- E-QUI-PÓL'LENT**, *a.* having equal force or power—*Táqat yá zor meñ barábar, ham-táqat, ham-zor, musáwíu-l-qúwat*—Tulyabal, tulyasakti, samasakti.
- E-QUI-PÓL'LENT-LY**, *ad.* of the same force—*Barábar yá ek-hí zor se*—Tulyabalatwa se, samasaktitwapúrvak. [samabháratwa, samatolatwa,
- E-QUI-PÓN'DER-ANCE**, *n.* equality of weight—*Ham-wazní, ham-sangi*—Bháratulyatá,

- E QUI-PÖN'DER-ANT**, *a.* equal in weight—*Ham-wazn, wazn yá bár meñ barábar*—Tulyabhár, samatol, samánabhár.
- E QUI-PÖN'DER-ATE**, *v.* to be of equal weight—*Ham-wazn h., musáwíu-l-wazn h., bár yá wazn meñ barábar h.*—Tulyabhár *h.*, samatol *h.*, samánabhár *h.*
- E QUIV'A-LENQE**, *n.* equality of power or worth—*Ham-táqatí yá ham-qadrí, quwwat yá táqat meñ barábarí*—Samána-saktitwa wá samánamúlyatwa, tulyayogyatá.
- E QUIV'A-LENT**, *a.* equal in value merit or power; *n.* a thing of the same value—*Ham-qímat ham-qadr ham-liyáqat yá ham-táqat*; *n.* *ham-qímat shái*—Samánamúlya samánayogyatá samánapátrata wá samánasakti; *n.* samánamúlya vastu, samán mol kí vastu.
- E QUIV'A-LENT-LY**, *ad.* in an equal manner—*Barábar, barábar taur se*—Samánarúp se.
- E QUIV'O-CAL**, *a.* doubtful, ambiguous—*Mushkák, mushkábi, mubham, muzabzab, do-ma'ní-dár, gair-ta'aiyun ma'ni ká*—Sandigdñ, aníshít, sandigdñhárth, aspashtárth, dwyarth, vikálñthak.
- E QUIV'O-CAL-LY**, *ad.* doubtfully, ambiguously—*Shakk se, shubhe se, íbhám yá muzabzabí se, gair-ta'aiyun ma'ni se*—Sandeh se, aníshít rup se, aspashtabháv se, sandigdñhárth rup se, dwyarth prakár se.
- E QUIV'O-CAL-NESS**, *n.* double meaning—*Do-ma'ni, dohve ma'ni, íbhám*—Dwyarthatá, do arth, aspashtatá, sandigdñhárth, arthasandeh.
- E QUIV'O-CATE**, *v.* to use words of double meaning, to speak ambiguously—*Do-ma'ni-dár alfáz ká isti'mál k., pech-pách kí bát kahná, uqzish k., mubham yá muzabzab bát bolná*—Dwyarth wá sandigdñhárth shábdon ká vyavahár k., gol gol líkhná wá bolná, aspashtatá wá arthasandigdñhatá se bolná.
- E QUIV'O-CÁ'ION**, *n.* ambiguity of speech—*Do-ma'ni kí bát, pech-pách kí bát, mubham-kalámí, muzabzab-kalámí*—Vakrokti, arthavaikalp, vákya kí dwyarthatá, vákya-vakratá, vakchhal.
- E QUIV'O-CÁ-TOR**, *n.* one who equivocates—*Mubham-kalám-go, muzabzab-kalám-go, pech-pách yá do-ma'ni kí bát k. w.*—Dwyarthavaktá, dwyarthavádí, vakravákya-vádí, pher phái wá do arth kí bát kahne w.
- E QUI-VÖKE**, **E QUI-VÖQUE**, *n.* a quibble—*Íhám, mugálatá, farfund, íbhám, pech-pách kí bát*—Vakrokti, kútokti, dwyarthavákya.
- E QUER-Y**, **E QUER'RY**, *n.* (Fr. *cuirier*) an officer who has care of horses—*Ghoron ká díroga yá nigáh-ban, nír-istabál, nír-ákhór*—Áswapál, ghoron ká rakhwál.
- E QU'ESTRI-AN**, *a.* (L. *equus*) pertaining to horses or horsemanship—*Ghoron ke muta'alliq yá ghore kí sawári ke junn ke muta'alliq*—Áswasambandhí, áswiya, áswik, áswarohanavidyavishayak, ghoré par chahne kí vidyá ká sambandhí.
- E QUIP'**, *v.* (Fr. *équiper*) to fit out—*Arasta k., taiyár k., sa:-o samán se durust k.*—Sajána, sáj, o súnagí se plastit k.
- E QUI-PAGE**, *n.* the furniture of a horseman, furniture, attendance, retinue—*Sawár ká asbáb, sámán, sar-anjám, sáz, sí:-sámán, lawázima, sawári, jilau*—Ghurcharhe kí sá-magí, upakaran, sáj, sáth ké tháth bát, pariyan, parichar, paricharavag.
- E QUIP-MENT**, *n.* the act of equipping, furniture, accoutrement—*Taiyári, árastagi, lawázima, sámán, sáz, asbáb, jangi sí:-bá, yá lawázima*—Sajáwat, sáj, upakaran, yuddhopakaran, yuddhasajjá, yuddh ká sáj.
- E'RA**, *n.* (L. *era*) a point or period of time, an epoch—*Zamána jis se tárikh ké shumar hotá hai, san, koi muqarrer waqt, síkáb, tárikh*—Sák, sák, sañvat.
- E-RÁ'DI-ATE**, *v.* (L. *e, radius*) to shoot like a ray, to beam—*Shu'á' d. yá dálná, shu'á' ke mánind nikalná*—Kíran phútná, kíray ke sadhús nikalná wá chalná, kíran ke sadhús phút nikalná.
- E-RÁ-DI-ATION**, *n.* emission of radiance—*Khuráy-i-shu'á'*—Kíran ká phút nikalná.
- E-RÁ'DI-CATE**, *v.* (L. *e, radex*) to pull up by the root, to extirpate—*Bekh-kani k., isti-sál k., bunyád khod-nikálná, nest k.*—Jar se ukhár dálná, jar se khod dálná, mitáná, mitá d. [samulotpatán, jar se khod dálná, vinás.]
- E-RÁD-I-CÁ-TION**, *n.* the act of eradicating—*Istisál, bekh-kani, nesti*—Jar se ukhár, jar se khod wá khod dálné w., *istisál k. w.*—Jar se khodú, jar se ukhár wá khod dálné w., samulotpatánakári.
- E-RÁSE'**, *v.* (L. *e, rasum*) to rub or scrape out, to obliterate, to efface—*Hakk k., mahv k., nikál-dálná*^h—Chhil dálná, dho dálná, meñ dálná, kát dálná, urá d., poñchh dálná, har lená, malmeñ k. [kút kút, dhoáw, vmas.]
- E-RÁ-SURE**, *n.* the act of erasing—*Nashh, mahv, hakk*—Chhíleháíl, mitáw, chhiláw, E-RÁ'SION, *n.* the act of erasing, obliteration—*Hakk, mahv, páe-máli*—Chhiláw, mitáw, kátkút, vinás, vilopan. [Púrv, áge, pahle, prep. pahile, púrv, áge.]
- ÉRL**, *ad.* (S. *er*) before, sooner than; *prep.* before—*Pesh-az-in, pesh-tar*; *prep.* *qabl*—**ÉRE-LONG'**, *ad.* before long—*Thore zamáne meñ, chand muddat meñ, thore 'arse meñ, bahut roz guzarne ke pesh tar hí*—Thore dínon meñ, alp kál meñ, bahut dín bitue ke pahile hí.

ĒRE-NŌW', *ad.* before this time—*Pesh-az-în, qabl-az-în, is waqt ke pesh-tar*—Iske áge, is samay ke pahile.

ĒRE-WHILE', *ad.* some time ago—*Thore roz guzre yá áge*—Thore din bíte wá áge.

E-RECT', *v.* (L. *e, rectum*) to place upright, to raise, to build, to exalt; *a.* upright, directed upwards, bold, intent—*Istáda k., qáim k., nash k., 'imárat banána, ta' mir k., faráz k., buland k. : a. istáda, mustaqím, nāsib, mustaqill, be bák, sá'í, mazbút*—*Khará k., sidhá khará k., uḥána, grh banána, unnat k., únchá k. ; a. sidhá, khará, úrdhwamukh, úpar kí or muḥ kiye hue, nidar, sahasi, nivisht, nirat, tatpar, druh.* [Uṭhán, pratishṭhāpan, utthāpan, grh.

E-RECT'ION, *n.* the act of raising, a building—*Istádagi, istikkám, ta' mir, 'imárat*—E-RECT'NESS, *n.* uprightness of posture—*Istádagi, sárat yá shakl kí khará yá úncháí*—Rúp aur ákár kí khará, unnatá wá úncháí.

E-RECT'OR, *n.* one that erects—*Sidhá khará k. w^h, únchá k. w^h, banáne w^h.*

ĒRE-MITE', *n.* (Gr. *eremos*) a hermit—*Gosha nishín, sahrá-nishín, záhíl*—Vanavási, vánaprasth, udási, tápas, tapaswí, nirjanasthánavási.

ĒRE-MIT-AGE, *n.* the residence of a hermit—*Hujra, gosha nishín ká kḥilwat-khāna*—Aranyavás, áśram, munivás, munisthan.

ĒRE-MÍT'-CAL, *a.* solitary, secluded—*Gosha-nishín, sahrá-nishín, tanháí dost*—Ekánta-vási, nirjanasthánavási, vijana-sth, nirvanasth, jana-samsarg-nahit, ekánt.

ĒR'(GO), *ad.* (L.) therefore—*Is-wáste, lihá.á, is-lye^h*—Is nūntat, is hetu se, kárap se.

ĒR'-GO-TISM, *n.* a logical inference—*Mantiqí natíja*—Nigaman.

E-RIS'TIC, E-RIS'TI-CAL, *a.* (Gr. *eris*) controversial—*Bahs-dár, bahsí, hujjat-mansúb*—Vitandaniy, vitarkaníy.

ĒRMINE', *n.* (Fr. *hermine*) a species of animal, the fur of the ermine—*Ek chhotá jám-war yá uská bál, qáqum*—Ek prakár ká kshudrajantu, ek játi ke kshudra jantu kí komal lom wá rom.

ĒRMINE', *a.* clothed with ermine—*Qáqum-pesh*—Ek játi ke kshudra jantu ke komal E-RÓDIE', *v.* (L. *e, rodo*) to eat away—*Khá-janá^h, kátaná^h, kát-dilná^h.*

E-RŌ'SION, *n.* the act of eating away, canker—*Kha-janá yá kát-dálná^h, ek kírá jo jis-men lagtá hai use khá-játá hai^h.* [—Premasambandhí, kámi, kénávisḥay.

E-RŌTIC, E-RŌT'-CAL, *a.* (Gr. *eros*) relating to love—*'Ishqí, muhabbat ke muta'alliq*

ERR', *v.* (L. *erro*) to wander, to miss the way, to stray, to mistake—*Gum-ráh h., bud-ráh h., rást-ráh bhúl-kar ghúmná, khatá k., galatí k*—Bhraman k, sidhá path bhúlkar idhar udhar bhraman k, vipathagámi h, bhatakna, bhatakkar dūsrí or níkal jáná, bhránt h., chúkná, bhúlná, bhram k., bhránti k. [matwa, bhramádhnatá.

ĒR'-ABLE-NESS, *n.* liability to err—*Khatá-pazírí, galatí karne kí imkán*—Bhránti-

ĒR-RANT, *a.* wandering, roving, vile, bad—*Ghúmtá huá^h, phirná huá^h, áwara, sar-gar-dán, zulil, dún, kharáb, zabán*—Bhramapakárá, bhramí, phirne w., phirantá, adham, nich, mand, burá, dushṭ.

ĒR-RAN-TRY, *n.* an errant state—*Ghúmné kí hálut, sar-gar dání*—Bhraman, paribhra-E-RÁTIC, E-RÁT'-CAL, *a.* wandering, irregular, uncertain—*Ghúmantá^h, ghúmtá huá^h, sar-gar-dán, chulantá^h, be-gá'ula, quír-muqarrar*—Bhramanásil, paribhramí, chānehāl, ramatá, aniyam, asthír, anisṭh.

ER-RÁT'-CAL-LY, *ad.* without rule or order—*Be qá'ida be tartib yá be-band-o-bast*—E-RÁT'TUM, *n.* an error in writing or printing *pl.* E-RÁ'TA—*Likhne yá chhāpe meñ galatí*—Likhne wá chhāpe meñ bhūl, ásuddhí, ásuddh.

ĒR'ROR, *n.* a mistake, a blunder, a sin—*Galatí, khatá, qusúr, gunáh*—Bhūl, chūk, ásuddhí, bhram, bhránti, dosh, aparádh.

[Ayathárh, bhramamay, asatya, mithyá.

ER-RŌ'NE-OUS, *a.* mistaken, wrong, false—*Galat, ná-sahih, ná-durust, jhúthá^h*—Ásuddhí,

ER-RŌ'NE-OUS-LY, *ad.* by mistake, not rightly—*Galatí se, galatan, khalān, sahcan, ná-durustí yá ná-rásti se*—Bhūl wá chūk se, bhram se, ayathárh rūp se.

ER-RŌ'NE-OUS-NESS, *n.* state of being erroneous—*Ná-durustí, galat hálut, galatí, darog-iyat*—Ayathárhtha, asatyatá, ayathárhthá, bhrántimatwa, pramādlav itwa.

ĒR-RAND, *n.* (S. *arend*) a message—*Paigám, payám*—Sāndesa, samāchár, sandes wá sandes.

[Áne kí sunghatí^h.

ĒRRHINE', *n.* (Gr. *en, rhin*) a medicine for the nose, medicinal snuff—*Nás^h, chhínk*

ERSE', *n.* the language of the Scotch Highlanders—*Mulk-i-Skátland ke pahárijyon yá ní uttar taraj ke bashandoñ kí zabán*—Skátland des ke pahárijyon arthāt uttar ke ní-vásiyon kí bhāshá.

[iske puhile^h, ab tak^h.

ĒRST', *ad.* (S. *erest*) first, at first, formerly, till now—*Pahile^h, áge^h, agle dinon meñ^h,*

E-RÚCTATE, *v.* (L. *e, ructo*) to belch—*Dukárná^h, dhakárná^h.*

ĒRUC-TATION, *n.* the act of belching—*Dukár^h, dhakár^h.* [vyutpanna.

ĒR-U-DITE', *a.* (L. *e, rudis*) learned—*'Alim, fázil*—Vidyáwán, vidwán, pandit,

ĒR-U-DITION, *n.* learning, knowledge—*'Ilm, fázilat, qábiliyat*—Vidyá, vyutpatti, pánditya.

[sá^h, tañbaká^h.

E-RŪ'GI-NOUS, *a.* (L. *erugo*) of the substance or nature of copper—*Tāñbe ká^h, tāñbe*

E-RUPTION, *n.* (L. *e, ruptum*) the act of breaking forth, a violent emission, a sudden excursion, a breaking out of humours, efflorescence or redness of the skin—*Phūtan^h, ubhār^h, dhadkak^h, phuphkār^h, charhāw yā charhā^h, khasrā^h, khuḷi^h, phunsi^h, dadrā^h, khāj^h, phorā^h, phuriyā^h, chām yā khāl ki sūjan yā lūt.*

E-RUPTIVE, *a.* bursting forth, having eruption—*Phūt-nikalne w^h, ubhār-nikalne w^h, khasrā^h, khor dād phunsi yā phorā^h se bhārā huā^h.*

ÉR-Y-SÍP-E-LAS, *n.* (Gr.) a disease called St. Anthony's fire—*Surkh-bāda*—Dadrā.

ÉR Y SI PÉL'A-TOUS, *a.* having erysipelas—*Surkh-bāda-dār*—Dadrā.

ES-CA-LADE', *n.* (L. *scala*) the act of scaling the walls of a fortification—*Kamand-andāzi, qul'ē ki dōwār par charhāw*—Durgalaighan, koṭ ki blit par charhāw.

ES-CAL'OP, scal'lop. See SCALLOP.

ES-CA-PĀDE', *n.* (Fr) irregular motion of a horse—*Ghore ki be-qā'ida harakat*—(Ghore

E-SCAPE', *v.* (Fr. *échapper*) to flee from, to avoid, to get out of danger, to pass unobserved, to evade; *n.* flight, a getting out of danger, evasion, sally, mistake—*Bhāgnā^h, bach nikalnā^h, barhnā^h, dār yā jōkhim se nikat jūnā^h, ānkh bachnā^h, ānkh churānā yā chhipānā^h, bach ruknā^h, bach parnā^h; n. bhāgar^h, bhājar^h, bhagāw^h, dār yā jōkhim se bachāw^h, tāt-matol^h, aranjhan^h, urān^h, jhapat^h, ubhār^h, bhūl^h, chūk^h.*

E-SCĀP'ING, *n.* avoidance of danger—*Dār yā jōkhim se bachāw yā bhagāw^h.*

ES-CĀRP', *v.* (Fr. *escarper*) to slope—*Dhāt banānā^h, dhātū jagoh banānā^h.*

ES-CHA-LOT', sho-lot *n.* (Fr.) a species of small onion or garlic—*Ek qism ki chhoṭī piyāz*—Ek jāti kā chhoṭā lahsun.

ES-CHAR, *n.* (Gr. *eschare*) a crust or scab caused by a caustic application—*Jalne kā dāg, ghāv kā dāg*—Jalne kā chubn, jalne wā ghāv kā chubnikā.

ES-CHA-RŌ'IC, *a.* caustic; *n.* a caustic application—*Tez, hūd, gosht jalāne w.*; *n. tez-āb, muqarrih, gosht jalāne-wālē shai*—Mānsadāhak, jalā dūlne w.; *n. mānsadāhak pralep, kshār.*

ES-CHEAT', *n.* (Fr. *echoir*) property that falls to the lord of the manor by forfeiture or for want of heirs; *v.* to fall to the lord of the manor, to forfeit—*Lā-wāris māl, baitu-l-māl*; *v. baitu-l-māl h, lā wāris parnā, zabt h, yā k.*—Uttārdhikārī ke abhāv meñ bhūswāmī ke hāth meñ bhūmī wā khet kī jūnī; *v. bhūswāmī ke hāth meñ parnā, uttārdhikārī ke abhāv meñ bhūswāmī ke hāth meñ phir parnā.*

ES-CHEAT'OR, *n.* an officer who observes escheats—*Baitu-l-māl kā 'uhde-dār, lā-wāris māl kā 'uhde-dār*—Uttārdhikārī ke abhāv meñ jo bhūmī bhūswāmī ke hāth meñ phir par jātī hai uskā adhyaksh [jūnī, chhor jūnī, tyāgnā.

ES-CHEW', *v.* (Ger. *schuen*) to slum—*Bāz rakhnā, kunārā k, tark k*—Bhāgnā, bachī

ES-CŌRT, *n.* (Fr. *escort*) a guard—*Badraqa, rāh kā nigāh-bān*—Rakshwāl, rakshak, parichar, rakshārth samyadal rakshārth anuvajan.

ES CŌRT', *v.* to attend as a guard—*Rāh par muhājazat ke liye sāth jūnā, badraqa jānā*

ESCOT. See SCOT. [—Rakshūth sāng jūnā, rakshā karke palutichūnā.

ES-CRI-TOIRE', *es-cri-twār*, *n.* (Fr. *ecritoire*) a box with implements for writing—*Qalam-dān, ek qism kā likhne kā sandūqcha*—Lekhasūthanādhār, hpiasjūdhar, hkh-ne kī sāmāgī kī chhoṭā pātra,

ES-CU-AGE, *n.* (L. *scutum*, a kind of tenure by knight's service—*Ek qism kā pattā jiske ba'is se putte-dār ko apne mālīk ke sāth larā par jānā partā thā*—Ek prakār kā pattā jiske kārān se pattedū ko apne bhūswāmī ke sāth larā par jūnā partā thā.

ES-CŪ-LĀ'PI-AN, *a.* (L. *Esculapius*) pertaining to the healing art—*Shifā-bāhsh fann ke mutā'alliq*—Rog-sūntikārī akavidyāsambandhī.

ES-CU LENT, *a.* (L. *cscu*) good for food, eatable, *n.* something fit for food—*Khur-dānī, khāye jāne ke qābil*, *n. k'urdānī shai*—Bhojan ke hye achchhā, bhakshapīy, khādyā, khādānī; *n. khidānīy vastu, khīdyavastu.*

ES-CŪT-CHEON, *n.* (L. *scutum*) the shield of a family, ensigns armorial—*Khāndānī dhāl, bare gharāne kī nishān-dār dhāl*—Kisī kul kī dhāl, kulachihnapatra, vaishā-maryādālakshana-patra, kulīn gharāne kī chitrayukt dhāl.

ES-CŪT-CHEONED, *a.* having an escutcheon—*Khāndānī dhāl rakhne w., bare gharāne kī nishān-dār dhāl rakhne w.*—Kul kī dhāl rakhne w., kulachihnapatraviśisht.

E-ŠŌ'PI-AN, *a.* pertaining to *Æsop*, in the manner of *Æsop*—*Isāp ke mutā'alliq yā taur par*—Isāp sambandhī, Isāp ke anusār.

ES-O-TÉR'IC, *a.* (Gr. *eso*) secret—*Poshida*—Gupt, gūrh, guptokt, ekāntopadishit.

ES-O-TÉR'I-CAL-Y, *ad.* secretly—*Poshidagi se, ikhfā se*—Gupt rūp se, gūrhātā se.

ES-O-TÉR-Y, *n.* secrecy, mystery—*Poshidagi, rāz, bhed^h*—Guptatā, gūrhātā.

ES-PĀL'IER, *n.* (L. *palus*) a tree trained on a frame or stake—*Hawā ke rokne ke wāste koi darakt jo kisī dhānche yā khambh se lagā-kar bandhā r hū hai*—Vāyu ke ārne ke nimittā kshudrā vriksh jo kisī dhānche wā khambh se lagākar bandhā rahatā hai.

E-SPĒCT'AL, *a.* (L. *species*) principal, chief, particular—*Sar-dār, af-zal, khāss, makhsūs*—Mukhya, pradhān, viśeshya. [se, pradhān rūp se, viśeshatā se, viśesh karke.

E-SPĒC'IAL-LY, *ad.* principally, chiefly—*Awoolan, qālībān, khusūs, khusūsan*—Mukhyatā

E-SPI'AL. See under ESPI.

ES-PLA-NÁDE', *n.* (Fr.) an open space before a fortification—*Qa'le ke sámne ká maidán*—*Kot ke sámne ká sam sthal, durg ke sanmukh ká sam sthal.*

E-SPOŮŠE', *v.* (L. *e.*, *sponsum*) to betroth, to marry, to maintain—*Pyáh ká níshat yá mañgní k.*, *byáh k.*, *hámí h.*, *pushkí d.*, *táid k.*—*Viváhpratiñná k.*, *viváh ká vágdán k.*, *viváh k.*, *añgikár k.*, *anupálan k.*, *pakshapát k.*, *pakshapáti h.*

E-SPOŮŠ'AL, *n.* the act of espousing, adoption, protection; *pl.* a contracting of marriage—*Byáh ká mañgní^h*, *íkhtiyár, qabúl, hamáyat, parvarish, pushkí, hafázat*; *pl. níkah, shádí*—*Viváh ká vágdán, viváhpratiñná, viváhasambandh, grahap, swikár, anupálan, rakshá, pakshapát*; *pl. viváh.*

E-SPOŮŠ'AL, *a* relating to the act of espousing—*Níkahí, shádí-mansúb, shádí ke mut'alliq*—*Byáhi, viváhit, viváhasambandhi, viváhavishayak.*

E-SPOŮŠ'ER, *n.* one who espouses—*Byáh ká mañgní k. w.*, *nikáh k. w.*, *hámí h. w.*, *pushkí d. w. yá k. w.*, *táid k. w.*, *qabúl k. w.*—*Viváh ká vágdán k. w.*, *viváh ká pratiñná k. w.*, *viváh k. w.*, *rakshak, pakshapáti, añgikár k. w.*, *anupálan k. w.*

E-SPŮ', *v.* (Fr. *épier*) to see at a distance, to discover, to watch—*Tufánuut se dekhná, zúhír k.*, *nigáhábání k.*—*Dúr se dekhná, dhúñh níkálná, pragat k.*, *tákná, chaukí d.*

E-SPI'AL, *n.* a spy, observation, discovery—*Júsús, nigáh, muláhaza, inkisháf, ísháh*—*Bhediyá, avalokan, alokan, alochan, prakáshan, anusandhán.*

E-SPI'ER, *n.* one who watches as a spy—*Júsús*—*Bhediyá.*

ES-PI-O-NÁGE, *n.* the practice of a spy—*Júsúsi*—*Bhediyápan.*

ES-QUIRE', *n.* (L. *scutum*) the attendant on a knight, a title of courtesy—*Mumtáz sa'ar ká hum-ráh yá mulázim, ek khitáb jo murawwat ke rú se logoñ ko diyá jatá hai*—*Pratishthit ghuçharhe ká sevák, ek padavi jo íshatáchar se logoñ ko dí játi hai.*

ES-SAY', *v.* (Fr. *essayer*) to attempt—*Koshuk k.*, *qasd k.*, *ázamá, kasná*—*Udyog k.*, *cheshq k.*, *parikshá k.*, *táwná.*

ES-SAY, *n.* an attempt, a short treatise—*Koshish, qasd, ázmáish, risála*—*Udyog, cheshq, yatn, kísi vishay men lekhyabandh, lekhyaprasang*

ES-SAY-ER, *n.* one who writes essays—*Risála-navis*—*Lekhyanibandhá, lekhyakartá.*

ES-SAY-IST, *n.* a writer of essays—*Risála-navis, ek chhote risále ká musannif*—*Lekhyanibandhá, lekhyarachak.*

ESSENCE, *n.* (L. *esse*) the nature substance or being of any thing, existence, perfume, scent; *v.* to perfume, to scent—*Jauhar, zat, khássiyyat, mukiyat, wujúh, nafs, asl, 'atr, khush-bú-dár chíz, v. mu'attar k.*, *khush-bú-dár k.*—*Sár, mulavastu, bháw. adhbhút, sattwa, asti, vís, sugandhidravya; v. sugandhi k., sugandhavisisht k., mahkáná.*

ESSEN'TIAL, *a.* necessary to existence, very important, pure, highly rectified; *n.* being, a first principle, the chief point—*Jauharí, asl, zati, zarúr, bhári^h, khális, bahut saý, níkáyat latíf, n. wujúh, hasti, mabúd, asl bat*—*Atyávaśyak, atiprayojanárh, ávaśyak, barí, pradhnú, swachchh, nirmal, atisúdhít; n. sattwa, asti, mól, tattwa, paramárth, pradhnárth.*

ESSEN-TI-ÁL'TY, *n.* the state or quality of being essential—*Asliyat, jauhar, zarúrát, bhári-pan^h, saýái, níkáyat latáfat*—*Atyávaśyakatá, ávaśyakatá, bárápan, pradhnátwa, swachchhatá, atisúdhítavasthá.* [*ávaśyakarup se, tattwa se.*]

ESSEN'TIAL-LY, *ad.* in an essential manner—*Zarúratán, bi-zati-hi, aslatán*—*Vastutah.*

ESSEN'TI-ATE, *v.* to become of the same essence—*Ek hi jauhar yá zat ká h.*, *ham-máhiyat ham-asl yá ham-khássiyyat h.*—*Ek hi sár ká h., samánasár vá samánabháv h.*

ES-SOIN', *n.* (L. *ex, onus*) excuse, exemption; *v.* to excuse, to release—*Uzr. mu'áfi, rihái; v. mu'áf k., khalás k., rihá ya ázúd k.*—*Kshamáprárthan, kshamá, bacháw, chhutkára; v. kshamá k., chhorná, mukt k.*

E-STÁB'LISH, *v.* (L. *sto*) to settle firmly, to fix, to ratify, to confirm—*Qáim k., muqarrar k., ta'ayun k., bar-pá k., mazbút k., bahál rakhna, bar-qarár rakhná*—*Nirdháran k., khará k., sañsthápan k., nirnay k., níshchay k., tháhrání, sthír k., diríh k., pramáni k.*

E-STÁB'LISH-ER, *n.* one who establishes—*Qáim k. w., muqarrar k. w., bar-pá k. w., mazbút k. w., bahál rakhne w., bar-qarár rakhne w.*—*Nirdháran k. w., sañsthápan k. w., khará k. w., nirnay k. w., níshchay k. w., sthír k. w., diríh k. w., pramáni k.*

E-STÁB'LISH-MENT, *n.* that which is established, fixed state, confirmation, settled regulation, foundation, income—*Jo shái muqarrar hoti hai, basti^h, qiyám, taqarrar, ta'ayun, baháli, bar-qarári, intizám, band-o-bast, biná, bunyád, musháhara, ámad, tamkhuah*—*Jo vastu sañsthápit hoti hai, sañsthápan, vyavasthápan, sañsthihi, sthiti, diríhikaran, pramánikaran, vyavasthá, níshchit niyam, new, vetan, másik, prápti.*

ES-TÁ-FETTE', *n.* (Fr.) a military courier—*Pullani harkára, jangi harkára*—*Yud-dhavisahayak dhávak dandrává wá dút.*

E-STATE', *n.* (L. *statum*) condition, property, rank, the government—*Hálat, hál, mílk, amlak, mirás, jáe-dád, mílkíyat, haqíyat, darja, martaba, sarkár, bádhsháhát*—

- Avasthā, daśā, bhāv, rikth, dāy, dhan, adhikār, pad, sthān, padavi, rājatwa, rājya.
- E-STEEM**, *v.* (L. *estimo*) to value, to prize, to regard, to respect, to think; *n.* value, regard, respect—*Qadr k.*, *besh-qimat jānnā*, *ganimat jānnā*, 'azīz jānnā, muhabbat k., 'izzat k., *khayāl k.*, *qiyās k.*; *n.* *qimat*, *qadr*, *muhabbat*, 'izzat, *hurmat*—*Sreshth samajhnā*, *bahumūlya k.*, *mān k.*, *ādar k.*, *sammān k.*, *vichārnā*, *sochnā*; *n.* *bahumūlya*, *chāh*, *prem*, *ādar*, *mān*, *sammān*.
- E-STEEM**'A-BLE, *a.* that may be esteemed—*Mu'azzaz*, *qadr kiye jāne ke lāiq*, 'azīz *sam-jhe jāne ke qābil*, 'azīz—*Ādaraniy*, *pūjaniy*, *mānya*.
- E-STEEM**'ER, *n.* one who esteems—*Qadr-dān*, *qadr k. w.*, 'izzat *k. w.*, 'azīz *samajhne w.*—*Bahumūlya k. w.*, *ādar k. w.*, *mān k. w.*
- ES**'TI-MA-BLE, *a.* worthy of esteem, valuable—*Mu'azzaz*, *besh-qimat*, *qimati*, 'azīz—*Pūjya*, *ādaraniy*, *mānya*, *sammānya*, *baṛe mol kā*, *bahumūlya*.
- ES**'TI-MATE, *v.* to rate, to set a value on, to calculate; *n.* computation, value, comparative judgment—*Tashkhis k.*, *andāz k.*, *takdama k.*, *takhmīna k.*, *qimat k. yā lagānā*, *shumār k.*; *n.* *shumār*, *tashkhis*, *takhmīna*, *qimat*, *qiyās*, *andāz*—*Kūtnā*, *āhknā*, *mol jānohnā wā lagānā*, *ginnā*, *gapanā k.*, *sañkhyā k.*; *n.* *ginti*, *gapanā*, *parisañkhyā*, *mol*, *mūlyanirūp*, *kūt*, *āhknāw*, *jānch*, *jañchāw*, *atkal*, *vichār*, *samajh*.
- ES**'TI-MĀ'TION, *n.* calculation, opinion, regard—*Shumār*, *hisāb*, *andāza*, *tashkhis*, *rāe*, *khayāl*, *nazar*, *qadr*, 'izzat—*Ganānā*, *ginti* *parisañkhyā*, *atkal*, *kūt*, *āhknāw*, *matī*, *vivechanā*, *pyār*, *prem*, *mān*, *ādar*. [makīlasambandhi, grishmakālīn.]
- ES**'TI-VAL, *a.* (L. *estas*) pertaining to the summer—*Garmāi*, *tābistāni*, *sāfi*—*Grish-*
- ES**-TI-VĀ'TION, *n.* act of passing the summer—*Garmi kātnā*, *mausim-i-garmā guzārnā*—*Grishmakāl vyatit k.*
- E**-STOP, *v.* (Fr. *etouper*) to impede—*Roknā*, *ārnā*, *alkānā*^h.
- ES**-TÖ'VERS, *n. pl.* (Fr. *etoffer*) necessities allowed by law—*Haq-i-asāmī*, *āin se jo zarūriyāt jāiz hoñ*—*Khetihārōñ kā adhikār*, *vyavasthānusār jo āvasyak vastu di jiyū*.
- E**-STRANGE, *v.* (L. *extra*) to keep at a distance, to alienate, to withhold—*Tafāwut k.*, *begāna k. yā h.*, *muhabbat khinch lenā*, *khīnch-lenā*^h—*Dūr k.*, *dūr rakhnā*, *parāya k. wā h.*, *prithak k.*, *nyārā k.*, *virakt k.*, *jī khīnch lenā*, *chitta tornā wā phārnā*, *snehd utthā lenā*. [Snehanivritti, virakti, snehabhed, virāg, dūribhāv, prithagbhāv.]
- E**-STRANGE'MENT, *n.* alienation, distance—*Muhabbat-kashidāgi*, *begānāgi*, *tafāwut*—
- E**-STRAY, *v.* (S. *strecgan*) to wander; *n.* a beast lost or wandering—*Bhatakānā*^h, *ghūmnā*^h, *phīrnā*^h; *n.* *paluā jānwar jo gum ho jātā hai yā ghūmā kartā hai*—*Paluā paśu jo hiray jātā hai wā phīrā kartā hai*.
- E**-STREAT, *v.* (L. *ex*, *tractum*) to copy, to extract, to take from; *n.* a true copy—*Naql k.*, *intikhāb k.*, *muntakhab k.*; *n.* *sahih naql*—*Utārnā*, *pratirūp k.*, *sañkshēp k.*, *nikāl lenā*; *n.* *thīk pratilipi*. [nā^h, phadphadānā^h, khalbalānā^h, ubalnā^h.]
- ES**TU-ATE, *v.* (L. *cestus*) to boil, to be agitated, to rise and fall—*Khaulnā*^h, *khadbadā*—
- ES**-TU-Ā'TION, *n.* agitation, commotion—*Khaulāha!*^h, *khadbadāha!*^h, *khalbalāha!*^h, *khal-bālī*^h. [kol^h, mūhānā^h.]
- ES**'TU-A-RY, *n.* the mouth of a river widened into an arm of the sea—*Samundar kā*
- E**-SŪ'R-IENT, *a.* (L. *euriō*) hungry, voracious—*Bhūkhā*^h, *petū*^h, *haūkākā*^h, *khāū*^h.
- ET**-CĀ'E-TERA, *ad.* (L.) and so on, and so forth, contracted etc. and &c.—*Waqaira*, *gair-zālik*, *aur aur*^h—*Itiyādi*, *ādi*. [hue pattar par chhāpā k^h.]
- ET**CH, *v.* (Ger. *etzen*) to engrave on metal by means of aquafortis—*Tānbe ke khode*
- ET**CH'ING, *n.* a method of engraving—*Tānbe ke khode hue pattar kā chhāpā*^h.
- E**-TĒR'NAL, *a.* (L. *aeternus*) without beginning or end, endless, perpetual, everlasting; *n.* an appellation of God—*Azāl-i-abadi*, *lā-ibtidā-o-intihā*, *lā-intihā*, *dāim*, *mudāmi*, *jāuidān*, *qāim*; *n.* *quiyūm*, *qādir-i-lā-yazāl*—*Anādyant*; *anant*, *nitya*, *niran-tar*, *anantakālasthāyī*, *chirasthāyī*; *n.* *anant Parameśwar*.
- E**-TĒR'NAL-IST, *n.* one who holds the past existence of the world to be infinite—*Wah shakhs jiskā yah qaul hai ki zamīn lā-ibtidā zamāne se hai*—*Wah jan jo yah mātā hai ki jagat anādī kāl se hai*.
- E**-TĒR'NAL-LY, *ad.* without beginning or end, endlessly, perpetually, unchangeably—*Lā-ibtidā-o-lā-intihā*, *lā-intihā*, *hamesha*, *mudām*—*Anādyantarūp se*, *anantarūp se*, *nitya*, *sadā*, *sarvadā*.
- E**-TĒR'NI-TY, *n.* duration without beginning or end, duration without end—*Azāl-o-abad*, *mudāvamat*, *hameshaṭ*, *dāwām*—*Anādyantatā*, *anantatā*, *nityatā*, *anantya*.
- E**-TĒR'NIZE, *v.* to make eternal or endless—*Dāim k.*, *qāim k.*, *lā-intihā k.*, *abadi k.*, *dāimu-l-hāl k.*—*Anant k.*, *nitya k.*, *anantakālasthāyī k.*
- E**-TĒ'SI-AN, *a.* (Gr. *etos*) periodical—*Fasli*, *mausimī*, *waqti*—*Sānvatsarik*, *sāmayik*.
- E**THER, *n.* (Gr. *aither*) a matter supposed to be finer and rarer than air, air refined or sublimed, a volatile fluid—*Ek qism ki shai jo hawā se patli aur bārik farz ki gai hai*, *hawā-i-khālīs*, *ek qism ki raqiq shai jo nihāyat bārik hoti hai*, *asir*—*Ek prakār kā dravya jo vāyu se adhik patlā aur sūkshma anumān kiya gayā hai*, *ākāś*, *sūnya*, *nir-malavāyu*, *sūkshmaavāyu*, *ek prakār kā dravadravaya jo khol dene se uṛ jātā hai*.

- E-THÉ'RE-AL**, *a. formed of ether, celestial*—*Ākhālīs hawā kā banā huā, hawā-i-khālīs kā banā huā, āvirī, āsmāni*—*Ākāśaj, ākāśasambhav, atisūkshṁ, bahut śodhā huā, ākāśīy, vāyav.* [Ākāśaj, ākāśasambhav, ākāśīy, vāyav.]
- E-THÉ'RE-ous**, *a. formed of ether, heavenly*—*Hawā-i-khālīs kā banā huā, āsmāni*—
- E-THÉ'RE-AL-IZE**, *v. to convert into ether*—*Hawā-i-khālīs banānā, nihāyat bārik raqīq shai banānā*—*Ākāś banānā, atisūkshṁ dravadravya banānā.*
- ETH'IC**, **ETH'I-CAL**, *a. (Gr. ethos) relating to morals, treating of morality*—*'Ilm-i-akhhlāq ke mutā'alliq, akhlāq se mansūb, nasihat-mansūb*—*Nivishay, nitividyaavishayak, nitīśāstrasambandhi, nitīśāstriy.* [Niti ke anusār, nitividya ke anusār.]
- ETH'I-CAL-LY**, *ad. according to ethics*—*'Ilm-i-akhhlāq ke mutābiq, akhlāq ke mutābiq*—
- ETH'ICS**, *n. pl. the doctrines of morality, the science of moral philosophy*—*'Ilm-i-akhhlāq, nasihat-nāma, pand-nāma*—*Nitividya, nitīśāstra.*
- ETH'IO-P**, *n. a native of Ethiopia, a blackamoor*—*Ithiopia mulk kā mutawattin, zangī, sidi, habshi*—*Ithiopia des kā jan, kālā manushya, śyāmāṅg, śyāmādeh, kishṭpāng.*
- ETH'NIC**, **ETH'NI-CAL**, *a. (Gr. ethnos) heathen, pagan*—*Shirkī, mushrik, but-parastī-mansūb, but-parast, begāna, gair-mulk ki, gair*—*Putalārādhak, mūrtīrādhak, mūrtipūjak, anyudeśīy, bhinnudeśīy, devārchchakasambandhi, devapūjakasambandhi, murtipūjāvisṭhayak.* [devārchchak, devapūjak, vidēśī.]
- ETH'NIC**, *n. a heathen, a pagan*—*Mushrik, but-parast, gair-mulk kā ādāni*—*Mūrtipūjak,*
- ETH'NI-CISM**, *n. heathenism, paganism*—*Shirk, but-parastī*—*Mūrtipūjā, devapūjā, devārchchā.* [yān—*Manushyajātyon kā vīvaran, nrikulavidyā, nrijātividyā.*]
- ETH'NO-L'O-GY**, *n. treatise on races of men*—*Qaumon kā risāla, insān ki qaumon kā ba-*
- E-TI-OL'O-GY**, *n. (Gr. aitia, logos) an account of the causes of any thing*—*Mujībāt kā bayān, sababon kā bayān*—*Kisī padārth kā hetuvivaran, kisī vastu ke kāraṇon ki vyākhyā, kāraṇavād.*
- ET-I-QUETTE'**, **ET-I-KET'**, *n. (Fr.) forms of ceremony or decorum*—*Adab, ādāb, takal-luf*—*Sajānāchāravidhi, vinayavidhi, śištāchāravidhi, saujanya, suniti, sabhyāchārārīti.* [kā kosh.]
- ET-UL'**, *n. (Fr.) a case for tweezers*—*Chimṭā kā gilāf*—*Chimṭā rakhne kā ghar, chimṭā*
- ET-Y-MOL'O-GY**, *n. (Gr. etymos, logos) the derivation of words*—*Ishtiqāq-i-alfāz, wajh-i-tasmiyā*—*Śabdāsādhana, śabdasādhanavidyā, śabdavyutpattividya.*
- ET-Y-MO-LŌG'I-CAL**, *a. relating to etymology*—*Ishtiqāqī, alfāz ke tushaqqūq ke muta'al-lig*—*Śabdasādhanaavishayak, śabdasādhanavidyāsambandhi, padabhanjanavishayak.*
- ET-Y-MO-LŌG'I-CAL-LY**, *ad. according to etymology*—*Ishtiqāq ke mutābiq, alfāz ke tushaqqūq ke mutābiq*—*Śabdasādhanaanusār śabdasādhanavidyā ke anusār.*
- ET-Y-MŌL'O-GIST**, *n. one versed in etymology*—*Ishtiqāq-dān, alfāz kā ishtiqāq-dān*—*Śabdasādhanakušāl, śabdavyutpattikuśāl, śābdik.*
- ET-Y-MŌL'O-GIZE**, *v. to derive words from their roots*—*Alfāz ko unke masdaron se nikāl-nā, alfāz kā ishtiqāq k.*—*Śabdavyutpattī k., śabdasādhana k., padabhanjan k.*
- ET-Y-MON**, *n. an original or primitive word*—*Aslī lafz, masdar*—*Mūlasabd, dhātu.*
- EŪ-CHA-RIST**, *n. (Gr. eu, charis) the act of giving thanks, the sacrament of the Lord's Supper*—*Shukr-guzārī, adā-i-shukr, Hazrat 'Isā ki wafāt ki yād-gārī ke liye khānā khānā*—*Dhanyavād, Isā ki mrityu ke smaran ke nimitta bhojan, Kishṭmritiyusmaranārthakabhojan.*
- EŪ-CHA-RIS'TIC**, **EŪ-CHA-RIS'TI-CAL**, *a. relating to the sacrament of the Lord's Supper*—*Hazrat 'Isā ki wafāt ki yād-gārī ke khāne ke muta'alliq, shukr-guzārī-mansūb*—*Isā ki mrityu ke smaran ke nimitta jo bhojan tiskā sambandhi, Kishṭmritiyusmaranārthakabhojanasambandhi, dhanyavādārthak.*
- EŪ-CHŌL'O-GY**, *n. (Gr. euehē, logos) a formulary of prayers*—*Namāz kā qānūn-nāma yā 'aqā'id-nāma*—*Isvaraprārthanavidhi, devaprārthanāvidhigranth.*
- EŪ-CRA-SY**, *n. (Gr. eu, krasis) a good habit of body*—*Badan ki khūb 'adat*—*Sārīr kā sunder bhāv.* [prarthak.]
- EŪCTI-CAL**, *a. (Gr. euehē) suppliant*—*Multamis, niyāz-mand, mutājī*—*Vīnayi,*
- EŪ-DI-ŌME-TER**, *n. (Gr. eudios, metron) an instrument for ascertaining the purity of the air*—*Hawā ki safāi daryāft karne kā āla*—*Vāyu ki swachchhatā kā thikānā lagāne kā yantra, vāyuswachchhatāmāpakayantra.* [Stuti, prasaṁsā, barāī, ślāghā.]
- EŪ-LŌG-I-UM**, **EŪ-LŌ-GY**, *n. (Gr. eu, logos) praise, panegyric*—*Ta'rif, sanā, madh*—
- EŪ-LŌ-GIST**, *n. one who praises or commends*—*Ta'rif yā sanā k. w., sanā khwān, mādih*—*Prasaṁsak, stutipāthak, vandi, barāī k. w.* [k., barāī k., ślāghā k.]
- EŪ-LŌ-GIZE**, *v. to praise, to commend*—*Ta'rif yā sanā k., madh k.*—*Prasaṁsā k., stuti*
- EŪ-NUCH**, *n. (Gr. euehē, echo) a man who has been castrated*—*Khoja, khwāja-sarā, khasī, be-khāya*—*Hijrā, chhinnavrisṭhan, napuṁsak.*
- EŪ-NU-CHATE**, *v. to make a eunuch*—*Khoja banānā*—*Hijrā banānā.*
- EŪ-NU-CHISM**, *n. the state of a eunuch*—*Khoja-pan. khwāja-sarāī*—*Hijrāpanā, chhinnavrisṭhanatā, napuṁsakatwa.* [—*Yathārth sparśbodh, yathārth bodh, thik jñān.*]
- EŪ-PATHY**, *n. (Gr. eu, pathos) right feeling*—*Durust lāma yā lāmīa, durust khayāl*

- EUPHEMISM**, *n.* (Gr. *eu, phēmē*) a delicate way of expressing what might offend — *Jis bāt se sháyad koí ná-ráz ho usko muláymat se kahná, nárm-goi* — *Apriya bāt ko sundar wá komal rūp se kahná súvákya, akatubháshan.*
- EUPHONY**, *n.* (Gr. *eu, phonē*) an agreeable sound, smooth enunciation — *Khush-áwáz, túshin-i-talaffúz* — *Suswar, súshál, sundar uchehāran.*
- EUPHONIC**, **EUPHONICAL**, *a.* agreeable in sound — *Khush-áwáz* — *Suswar, súśrávya, śrutisukh.* [prakār ki jari.]
- EUPHRASIA**, *n.* (Gr. *euphrasia*) the herb eye-bright — *Ek qism ká chhoiā per* — *Ek*
- EURIPUS**, *n.* (L.) a strait where the water is much agitated — *Ek áb-náe jiská páni bahut uchhálá hai* — *Ek jaladamarunadhya jiská páni bahut hilá dolá kartá hai.*
- EUROPEAN**, *a.* belonging to Europe, *n.* a native of Europe — *Farangistáni, Farangi, Afranji, Yúrop mulk ká, Yúrop mulk ke mutá'alliq; n. Farangistáni, Farangi, Afranji, Yúrop mulk ká mutawattin* — *Yúropi, Yúropdesasambandhi, Yúropdesaj; n. Yúrop ká de-ujan.* [andáz, qurina, khush-duuli — Mel, parimán, sudauli.]
- EURYTHMY**, *n.* (Gr. *eu, rhythmos*) harmony, proportion, symmetry — *Muwáfiqiyá*
- EUTAXY**, *n.* (Gr. *eu, taxis*) established order — *Muqarrar band-o-bast intizam yá tartib* — *Shir vyavasthá wá niyam.*
- EUTHANASIA**, **EUTHANASY**, *n.* (Gr. *eu, thanatos*) an easy death — *Ásán marit, ásáni ki marit* — *Sugam maritya, biná kasht wá kleś ki mich.*
- EVAKUATE**, *v.* (L. *e, vaco*) to make empty, to discharge, to quit — *Kháli k., ikhráj k., takhliya k., tark k.* — *Súnya k., nikálna, chhāntna, chhoṇa, chhuṇāni, chhor jāna, tyágana.*
- EVAUATION**, *n.* the act of emptying, discharge, abolition, a withdrawing from — *Kháli k., ikhráj, takhliya, dust, radd, mauq'fi, mansúkh, tark, bíz ámad* — *Súnyakarap, nikál, jhár, jhāá, malotsarg, malamutratyág, chhoṇaw, khandan, lop, uthá d., tyag, sídhārná, chhor jāni, chhoṇa lená, uthá lená.*
- EVAUATOR**, *n.* one who makes void — *Kháli k. w., ikhráj k. w., takhliya k. w.; tark k. w.* — *Súnya k. w., nikálne w., chhoṇe w., chhuṇāne w., chhor jāne w., tyágane w.*
- EVADE**, *v.* (L. *e, vado*) to elude, to avoid, to escape, to slip away — *Tálná^b, uráná^b, baráw rukhná^b, bucháná^b, dūr bhāgná^b, bachná^b, nikál jāná^b, nikál bhāgná^b.*
- EVASION**, *n.* subterfuge, artifice — *Bahāna, hila, hila-hawála, fareb, sitrat, hila-bāzi, mugálatá* — *Talmatol, upānjhāin, táli táli, urān, chhāima, chhal, vākchhal.*
- EVASIVE**, *a.* using evasion, elusive — *Dhokhe-báz, hila-báz, bāt se fareb d. w., farebí, muzabzab* — *Dhokhá d. w., chhali, vaichak, vakpravaichak, bāt se dhokhá d. w., bahkātū.* [muzabzab tuur se — Chhal se, dhokhe se, vākchhal se, vakrokti se.]
- EVASIVELY**, *ad.* by evasion, elusively — *Hila se, fareb se, hila bāzi yá hila-sāzi se,*
- EVAGATION**, *n.* (L. *e, rago*) the act of wandering, excursion, deviation — *Gashí, sair, be-ráhi, qum-ráhi* — *Bhraman, paribhraman, bhrauti, vichalan.*
- EVANESCENT**, *a.* (L. *e, vanus*) vanishing, fleeting, passing away — *Qáib h. w., naqsh-bar-áb, qutár-jāne w., káfúr ho-jāne w., zuwál-pazir* — *Astháyi, achirastháyi, bhaṅgur, kshapabhaṅgur, kshapamātrastháyi, síghra chhalá jāne w., ur jāne w.*
- EVANESCENTCE**, *n.* disappearance — *Káfúr ho-jāná, qáib ho-jāná* — *Urāw, ur jāná, adarsán, apratyakshatá.*
- EVAUENT**, *a.* faint weak, evanescent — *Halká^b, kachchá^b, ur-jāne w^b.*
- EVAUISH**, *v.* to disappear, to vanish — *Káfúr ho-jāná, qáib ho-jāná* — *Ur jāná, adriśya ho jāná, apratyaksh h* [Injil — Maṅgalasamāchár, susānvád, Isáidharmapustak.]
- EVANGEL**, *n.* (Gr. *eu, angello*) good tidings, the gospel — *Mushdu, khush khabari,*
- EVANGELIC**, **EVANGELICAL**, *a.* according to the gospel, contained in the gospel — *Injil ke mutábíq, muwáfiq-i Injil, Injili* — *Susānvádānusāri, Isáidharmānusāri, Isáidharmāniyāyi, Isáidharmapustakāntargat.* [dharmapustakānusār.]
- EVANGELICALLY**, *ad.* according to the gospel — *Injil ke muwáfiq yá mutábíq* — *Isáidharmapustakāntargat*
- EVANGELISM**, *n.* promulgation of the gospel — *Injil ká wa'z ishtihār yá izhār* — *Susānvád ká prachār, maṅgalasamāchár ká prachār, Isáidharm ká prachār.*
- EVANGELIST**, *n.* a writer of the history of Jesus Christ, a preacher of the gospel — *Hazrat 'Isá ki tarárikh likhne w., Injil-nawis, Injil ká wa'z ishtihār yá izhār k. w., Injil ká khatib* — *Ísharitrarachak, maṅgalasamācháralekhak, susānvádprachárák, maṅgalasamācháraprachárák, Isáidharmaprachárák.*
- EVANGELISTARY**, *n.* a selection from the gospels to be read in divine service — *Injil ká itikhab* — *Maṅgalasamāchár ká sañkshap, Isáidharmapustak ká sañkshap.*
- EVANGELIZE**, *v.* to instruct in the gospel — *Hazrat 'Isá ke mazhab ko jari yá zúhír k., Injil ká wa'z k., 'Isqim mazhab ki ta'lim k.* — *Isáidharm ká upades k., maṅgalasamāchár ká prachār k., Isáidharm ká prachár k.*
- EVAPORATE**, *v.* (L. *e, vapor*) to fly away in vapour, to waste insensibly — *Bukhār shamíl h., bukhār ban-kar ur-jāná, bukhār banāná, káfúr ho-jāná, haráw ho-jāná, sūkh jāná^b, sukhlá-dālná^b* — *Váshph., váshp ho-kar ur-jāná, váshparúp se ur-jāná, bháph hokar ur-jāná, bháph banāná, sushk k. wá h.*

E-VĀP'O-RA-BLE, *a.* easily dissipated in vapour—*Bukhār kī sūrat meñ urāḥe jāne ke qābil jise bā-āsānī bukhār banā-kar urā sakēh*—Vāshp wā bhāph ke ākār meñ urāḥe jāne ke yogya, jisko vāshp wā bhāph banīkar urā sakāin.

E-VĀP'O-RĀ'TION, *n.* the act of flying away in vapour, conversion into 'apour—*Bukhār ho-ke urnā, bukhār h., tabakhkhur*—Vashp wā bhāph hokar ur jānā, vāshp wā bhāph h.

[*Shām, kisi tewhār kī agli shām*—Sāñjh, kisi tewhār kī agli sāñjh.

EVE, *E'VEN*, *ē'vn*, *a.* (*S. æfen*) the close of the day, the evening before a holiday—

E'VEN-ING, *n.* the close of the day, the latter end of life; *a.* toward the close of day—*Shām, piri; a. shām kā*—Sāñjh, bubhāpā, viiddhāpā; *a.* sāñjh kā.

E'VEN-SONG, *n.* form of worship for the evening—*Shām kī du'ā yā namāz yā mazhabī git*—Sāñjh kā bhajan, sāñjh kā dharmagit.

E'VEN-TIDE, *n.* the time of the evening—*Shām kā waqt*—Sāyāukāl, sandhyākāl.

E'VEN, *ē'vn*, *a.* (*S. efen*) level, uniform, smooth, equal, parallel, calm, capable of being divided into equal parts; *v.* to make even, to level, *ad.* exactly, verily, likewise, so much as—*Ham-wār, mustawī, yak-sāñ, musattah, barābar, mutawāzi, thandhā^h, dhīrā^h, sanjīda, juft, zuj; v. ham-wār k. musattah k.; ad. bi-'ainih, bi-'ainī-hī, wāq'ī, waisāhī^h, bhī^h, yakhān tak^h*—Sam, samān, ekākār, samasth, chauras, chaupat, batādhār, tulya, samānāntar, sānt, samabhāv, samavritti, yugma; *v. sam k, chauras k., batādhār k.; ad. thik, satya, hāñ sach, usī riti se, tathā, itnā kī.*

E'VEN-LY, *ad.* equally, uniformly—*Barābarī se, sarāsar, ham-wārī se, yak-sānī se*—Tulyatā se, samānatā-se, chaurasī se, ekākār rūp se.

E'VEN-NESS, *n.* the state of being even—*Ham-wārī, barābarī, rāsī, dhīrā-pan^h, sanjīdagi*—Tulyatā, samātā, samānatā, sāntī, samachittatwā, samānavritti, samabhāv.

E'VEN HAND-ED, *a.* impartial, equitable—*Be-taraf-dār, munisf, be-guraz, rāst, sādiq, 'ādil*—Apakshapātī, vipakshapāt, samadarsī, ubhayaśam, nyāyī, nyāyakāri, nyāyavartī.

E-VĒNT', *n.* (*L. e, ventum*) that which happens, an incident, consequence—*Sar-guzasht, hādīsa, wāq'ā, mājarā, natija, samarā*—Ghaṭanā, vritta, vrittānt, phal, paripam.

E-VĒNT'FUL, *a.* full of events, momentous—*Pur-mājara, pur-sar-guzasht, girān, sāngin, bhārī^h*—Bahughaṭanāmay, bahughaṭanāviśisht, bahuvrittaviśisht, gurughaṭanāviśisht.

E-VĒNT'Ū-AL, *a.* happening as a result—*Qat'ī, 'arizī, ākhīrī*—Anuvartī, ānushaṅgik, anusārī, antya, antin. [sesh meñ.

E-VĒNT'Ū-AL-LY, *ad.* in the event—*Natije meñ, ākhīr ko*—Phal meñ, ant meñ, ant ko, **E-VĒNTER-ATE**, *v.* (*L. e, venter*) to rip open, to disembowel—*Pet chīr-dānā^h, pet chīr-kar āntēn nikālā^h.* [nā^h, jhānā^h, chhān k^h.

E-VĒN'TI-LATE, *v.* (*L. e, ventus*) to winnow, to sift out, to discuss—*Chhānā^h, chāl-*

E-VĒN'TI-LĀTION, *n.* the act of ventilating—*Jhānā^h, chālā^h, chhān^h, chhānā^h.*

EVER, *ad.* (*S. æfer*) at any time, always—*Kudhī^h, hamesha*—Kabhi, kisi samay meñ,

kadipi, sadā, sarvadā.

EVER-BURN-ING, *a.* unextinguished—*Mudām roshan*—Sadā jalātā huā.

EVER-DŪ-RING, *a.* eternal—*Dāimī yā dāim, mudāmī yā mudām, azālī-o-abadī*—Nitya, sanātana, anādyant, anantakālāsthāyī.

EVER-GREEN, *a.* green throughout the year; *n.* a plant always green—*Hamesha tar-o-lāz, hamesha sabz, sadā-bahār; n. sadā-bahār nabāt*—Sadā harā, sarvadā amlān aur āsushk; *n. sadā harā paudhī, sarvadā amlānaushadhi.*

EVER-LAST'ING, *a.* lasting without end, perpetual, immortal, eternal; *n.* eternity—*Dāimī yā dāim, qāim, lā-zawāl, be-zawāl, mudāmī yā mudām; n. hameshagī, dawām*—Anantakālāsthāyī, mtyasthāyī, akshay, anāśya, ajar, anant, nitya; *n. nityatā, anantatā, anādyantatā.* [—Nitya, anant kāl tak, anantatā se.

EVER-LAST'ING-LY, *ad.* without end, eternally—*Hameshagī se, lā-zawālī se, dawām se.*

EVER-LAST'ING-NESS, *n.* eternity, perpetuity—*Lā-zawālī, dawām, hameshagī*—Nityatā, anantatā. [mudāmī yā mudām—Nitya, akshay, ajar, anant, lagātār.

EVER-LIV-ING, *a.* eternal, immortal, incessant—*Dāim yā dāimī, lā-zawāl, be-zawāl,*

EVER-MORE, *ad.* always, eternally—*Hamesha, mudām*—Sadā, sarvadā, nitya.

E-VĒRT', *v.* (*L. e, verto*) to overthrow—*Bar-bād k., nest-o-nābūd k.*—Ulatpulat d., nās k., ukhār dānā. [pulāt, ukhār, nās, dhwañs.

E-VĒR'SION, *n.* overthrow, destruction—*Bar-bādī, nest-o-nābūdī, zavāl, inhidām*—Ulat-

EVER-Y, *a.* (*S. æfer, etc*) each one—*Har, har ek*—Ek ek, pratyek. [sāmpradāyik.

EVER-Y-DAY, *a.* common, usual—*Amm, mā'mulī, rāij*—Sādharan, sāmānya, vyavahārik,

EVER-Y-WHERE, *ad.* in every place—*Har jagah, har kahīn*—Sarvatra, sab thaur.

E-VICT', *v.* (*L. e, victum*) to take away by a sentence of law, to dispossess—*Qānūnī hukm se le-lenā, be-dākhil k.*—Vyavasthā ke anusār chhīn lenā, bhrītādhikār k., adhikār wā swattwa har lenā. [nirākarañ wā vahishkaran, pramāñ.

E-VIC'TION, *n.* dispossession, proof—*Be-dākhilī, dalīl*—Swattwaharan, adhikār se

EVI-DENT, *a.* (*L. e, video*) plain, apparent—*Āyāñ, zāhīr, 'alāniya, wāzih, huwaidā, numāyāñ, āshkāra*—Kbulā, pratyaksh, spashṭ.

EV'-DENCE, *n.* testimony, proof, a witness; *v.* to prove, to show, to convince—*Gawāhī, shāhidī, shahādāt, dalīl, dalālat, sabūt yā subūt, wusūh, gawāh*; *v. shāhid k., shahādāt d., dalīlāt k.*—Sākshī, pramāṇ, sākshī; *v. pramāṇī k., driṇh k., dikhānā, pratyaksh k., prakāś k., spāshṭ k., sujhāna, suchanā k.* [pramāṇavisīshṭ.

EV'-DENT-IAL, *a.* affording evidence or proof—*Dalīl d. w., dalīl-āwar*—Pramāṇ *d. w., EV'-DENT-IAL*, *ad.* plainly, obviously—*Zāhīran, sarīhan, zāhīrā, sāf-sāf*—*Khulā khulī, pratyaksh rūp se, spāshṭ wā vyakt rūp se, sākshāt.*

EV'IL, *EV'*, *a.* (*S. ift*) not good, bad, wicked, corrupt; *n.* wickedness, injury, calamity; *ad.* not well, injuriously—*Burā^h, bad, zabān, kharāb*; *n. burā^h, badṭ, zabūnā, khulā, khabāsat, nuqsān, kharābī, ziyān, balā, āfut*; *ad. zabūnī se, kharāb taur se, nuqsān yā kharābī se*—*Mand abhadra, anaṅgal, dushṭ, pāpī, khal. sāth, adham, kutsit*; *n. dushṭatā, khalatā, sāthatā, daurātmya, daurjanya, arisht, anisht, ahit, hānī*; *ad. mand rūp se, burā se, dushṭatā se, apakār se, hīn-āpūrvak.*

EV'IL-LX, *ad.* not well—*Burā^h se^h, burā^h.*

EV'IL-NESS, *n.* badness, viciousness—*Kharābī, zabūnī, khulā, khabāsat, shavārāt, sharr, gunāh-gārī*—*Burāi, mandatā, dushṭatā, daurjanya, daurātmya.*

EV'IL-DŌ-ER, *n.* one who does evil—*Bad-kār, karām-kār, gunāh-gār, bad-ḥīl, bad-kir-dār*—*Kukarnī, asatkarnī, pāpakārī, durvīta.*

EV'IL-EPED, *a.* having a malignant look—*Bad-nigāh, bad-andesh-nigāh, manhūs-nigāh*—*Kṛādrishṭī, pāpdrishṭī, asaddrishṭī.*

EV'IL FĀ'VOURED, *a.* ill-countenanced—*Bad-sūrat, bad-shakl*—*Kurūp.*

EV'IL FĀ'VOURED-NESS, *n.* deformity—*Bad-sūratī, bad-shaklī*—*Kurūpatā, virūpatā.*

EV'IL-MIND-FD, *a.* malicious, wicked—*Bad-bātin, bad-andesh, bad-kho, bad-zāt, khabīs*—*Dweshī, drohī, pāpatmā, durātma.* [Paramindā, apavād, durvachan, durālāp, kalaṅk.

EV'IL-SPEAK'ING, *n.* slander, calumny—*Bad-goī, āib-goī, iftīrā, tuḥmat, ittīhām*—

EV'IL-WŌRK-ER, *n.* one who does wickedness—*Bad-kār, bad-ḥīl*—*Pāpātma, durchārī.*

EV-VINCE', *v.* (*L. e, vinco*) to prove, to show, to manifest, to make evident—*Sābit k., zāhīr k., aḡān k., āshkārā k.*—*Pramāṇī k., driṇh k., dikhānā, dikhānā, jātanā, bat-lānā, spāshṭ k., vyakt k., prakāś k., pragat k., pratyaksh k.*

EV-VIN'-IBLE, *a.* capable of proof—*Sābit hone ke qābil, dalālat-pāzīr, qābil-i-sabūt*—*Siḥya, nirdesaṇīya, prapṇya, pramāṇī kī ye jāne ke yogya.*

EV-VISCER-ATE, *v.* (*L. e, viscera*) to take out the entrails, to disembowel—*Āṭharī nī-kāhnā^h, pet chūr-kar āntariyān nīkāhnā^h.* [bachā jānā.

EV-VITE', *v.* (*L. e, vito*) to avoid—*Bāz rahnā, gurez k., ērās k.*—*Dūr rahnā, barā jānā,*

EV'-TA BLE, *a.* that may be avoided—*Jis se bāz rah sakeṇ, jis se gurez kar-sakeṇ*—*Jis se bhāg wā bach sakaiṇ, jis se barāw wā bachāw kar sakaiṇ, pariḥarāṇī, varjaniya.*

EV'I TATE, *v.* to avoid, to shun, to escape—*Barānā^h, bachānā^h, bachā-jānā^h, bhāgnā^h, nīkal bhāgnā^h, nīkal-jānā^h.*

EV'-TĀ'TION, *n.* the act of avoiding—*Barāw^h, bachāw^h, nīkal^h, bhāgnāw^h.*

EV-VOKE', *v.* (*L. e, roco*) to call forth—*Bulānā^h, pukārānā^h, khīnchnā^h.*

EV-O-CATE, *v.* to call forth—*Bulānā^h, pukārānā^h, khīnchnā^h.*

EV-O-CĀ'TION, *n.* a calling forth—*Bulāhat^h, pukār^h, khīnch^h.*

EV-O-LĀ'TION, *n.* (*L. e, volo*) a flying away—*Urān^h, vṛ-jānā^h.*

EV-VOLVE', *v.* (*L. e, rolo*) to unfold, to open, to disclose to expand—*Udḥernā^h, suljhānā^h, kholnā^h, ughārnā^h, dikhānā^h, bolnā^h, phornā^h, phailānā^h, pasārnā^h.*

EV-O-LŪ'TION, *n.* the act of unfolding—*Kholāw^h, ughār^h, kholnā yā ughārnā^h, dikhāw^h, bolnā^h, phorāw^h, phailāw^h, pasār^h.*

EV-O-MĪTION, *n.* (*L. e, romo*) a vomiting—*Qui, radd*—*Vaman, chhānt, uchhār.*

EV-VUL'SION, *n.* (*L. e, rulsun*) the act of plucking or tearing out—*Ukkhā^h, khasot^h, uthā-dānā^h, noch-dānā^h.*

EW'E, *n.* (*S. eowu*) a female sheep—*Bherī^h, meirī^h, bher^h.* [lotā^h, āftāba, ābtāba.

EW'ER, *n.* (*S. hver*) a kind of pitcher—*Karvā^h, badhnā^h, purvā^h, surāhī, jhārī^h.*

EX-AC'ER-BATE, *v.* (*L. e, acerbus*) to imbitter, to increase malignant qualities—*Kurhānā^h, 'adāwat barhānā*—*Khijhānā, khijānt, kurkānā, chirbānā, dwesh barhānā.*

EX-AC'ER-BĀ'TION, *n.* increase of malignity—*'Adāwat kī ziyādātī*—*Dwesh wā droh kī vriddhi.*

EX-ACT', *a.* (*L. ex, actum*) nice, accurate, strict, methodical, punctual; *v.* to require, to demand, to extort—*Bārīk, durust, mukammal, sahīh, sakht, murattab, muntazam, saltiq-shī'ar, uslub-dār, bādīq, rāst, wa'da-wafā*; *v. talab k., dā'wā k., taqāzā k., istihqāq k. dā'wā k., zabar-dastī se lenā, jabran lenā*—*Sūksm, yathārth, yāthārthik, dosharahit, suddh, karā, kaṭhin, niyamaṣil, kramaṣil, kramānugat, sayatn, apramā-dī, kharā, sachchā*; *v. māṅgnā, adhikār pūrvak chāhnā, dabā lenā, aiñṭh lenā, chhin lenā.*

EX-ACT'ER, **EX-ACT'OR**, *n.* one who exacts—*Talab k. w., tālib, mutaqāzī, muqtazī, ziyā-da-talab, jabran lene w.*—*Māṅgne w., adhikār pūrvak chāhne w., dabā lene w., chhin lene w., aiñṭh lene w.*

- EX-AC'TION**, *n.* extortion, unjust demand — *Dast-darāzi, zabar-dastī se lenā, bejā da'wā taqāzā yā mutālaba* — *Paraswadān, dabā lenā, anyāyapūrvak lenā, anyāy māṅg.*
- EX-AC'T-I-TUDE**, *n.* nicety, exactness — *Bārīkī, durustī, takmil* — *Sūkshmatā, yāthārthatā, yāthārthya, sūddhatā.* [Suddhatāpūrvak, sūkshmatā se, thik thik, thik.
- EX-AC'T-LY**, *ad.* accurately, nicely, precisely — *Sikhat se, bārīkī se, hū-ba-hū, bi'-aini-hi* —
- EX-AC'T-NESS**, *n.* accuracy, nicety, regularity — *Durustī, sihhat, bārīkī, nāzūkī yā nazākat, sijil-bandī, qarīna-bandī* — *Sūddhatā, yāthārthya, yāthārthatā, sūkshmatā, bandhān, bandhej, kramānusār, samatā.*
- EX-AC'T-RESS**, *n.* a female who exacts — *Jo 'aurat tūlib mutagūzī muqtazī yā jabran le-lene wālī hotī hai* — *Jo stri adbhikār pūrvak māṅgnevālī dabālenevālī wā chhinlene-wālī wā anyāy se adbhik lenevālī hotī hai.*
- EX-AG-GER-ATE**, *v.* (*L. ex, agger*) to heap up, to heighten by representation — *Dher lagānā^h, ziyāda kar-ke bayān k., mubāloga k.* — *Rāsi lagānā, barhānā, sāncay k., adbhik karke wā barhikār kahānā, ativarṇan k., atyukti k., vāgvistār k.*
- EX-AG-GER-ATION**, *n.* amplification, hyperbole — *Aś se ziyāda kar-ke bayān, tūl-tawil bayān, mubāloga* — *Ativarṇan, vākyabādhulya, vāgādhikya, atyukti.*
- EX-AG-GER-A-TO-RY**, *a.* containing exaggeration — *Pur-mubāloga, pur-tūl-tawil bayān* — *Ativarṇanamay, atyuktinmay.*
- EX-ALT**, *v.* (*L. ex, altus*) to raise, to elevate, to extol, to magnify — *U'ṭhānā^h, sar-farāz k., buland k., taragqī d., tā'rīf, k., wasf k., sanā-khwānī k., bayā k.^h* — *Charhānā, barhānā, ūnchā k., unnat k., prasaṅsī k., barāi k., stuti k., ślāghā k.*
- EX-AL-TATION**, *n.* the act of exalting, elevation — *Taragqī, sar-farāzī, wasf, sanā-khwānī, tā'rīf, sar-bulandī, irtifā', 'urūj* — *Unnati, charhāw, barhāw, prasaṅsī, stuti, uchchatā, ūnchāī, ūnchā k.*
- EX-ALT-ED-NESS**, *n.* state of dignity or greatness — *Sar-farāzī, mumtāzī, musafkḥkharī, fakhr, 'azīmu-sh-shānt* — *Unnatā, unnati, prabhutā, mahimā, aiśwarya.*
- EX-ALT-ER**, *n.* one who exalts — *Sar-farāz k. w., taragqī d. w., buland k. w., tā'rīf k. w.* — *Unnat k. w., ūthāne w., charhāne wā barhāne w., prasaṅsak, ūnchā k. w.*
- EX-AMEN**, *n.* (*L.*) inquiry, disquisition — *Tahqīqāt, pursish, munāzara, taftish* — *Jijñāsā, parikshā, anweshan, vichār, vitark, anusandhān.*
- EX-AM-INE**, *v.* to search into, to question, to try, to scrutinize — *Talāsh k., surcāl pūchh-nā, āzmānā, imtihān k., tahqīq k., nazar-andāz k., qaur k., tajwiz k., taftish k.* — *Khojā, dhūnṛhā, prasna k., pūnchhnā, parikshā lenā, parakhnā, kasnā, vichār k., jānchnā chhānū.*
- EX-AM-I-NA-BLE**, *a.* that may be examined — *Jiskī talāsh āzmāish imtihān tahqīqāt tajwiz yā taftish ho-sakē, mumkinu-l-imtihān, mumkinu-l-taftish* — *Jiskā khoj parikshā kasāw vichār jānchāw wā chhānāw ho sake, parikshaniyā, anweshaniyā, vichāraniyā, mrikshaniyā.* [honewālī ho.
- EX-AM-I-NANT**, *n.* one to be examined — *Jiskā imtihān hone-wālā ho* — *Jiskī parikshā*
- EX-AM-I-NATE**, *n.* the person examined — *Imtihān d. w., mumtahan* — *Parikshā d. w.*
- EX-AM-I-NATION**, *n.* the act of examining — *Talāsh, āzmāish, pursish, imtihān, tahqīqāt, tajwiz, taftish, just-o-jā* — *Khoj, dhūnṛh, pūnchhnā pūnchhī, parikshā, parakh, vichār, jānch, chhān, anusandhān, mrikshan.*
- EX-AM-INE-R**, *n.* one who examines — *Talāshī, tajriba-kār, mumtahn, mutafakḥhī, tahqīqāt k. w., tajwiz k. w., taftish k. w., muhāsib* — *Khojne w., khojī, pūnchhwniyā, parikshak, parkhaiyā, kasne w., vichārne w., vichārak, jānchue w., jānchwaiyā, chhāne w., chhān karne w.*
- EX-AM-PL-E**, *n.* (*L. exemplum*) a copy, a pattern, a model, an instance, a specimen, a precedent, an illustration — *Nagl, nāmānā, qālib, qidwa, misāl, bāngī^h, nazir, tamsil, tafsīr, tā'bir* — *Pratirūp, pratma, ādarś, drishṭānt, udāharan, nidārsan, pūr-vadrishṭānt, pūrvanidārsan, utprekshā, pradārsan, vyākhyā.*
- EX-AM-PLER**, *n.* a pattern, a sampler — *Nāmānā, bāngī^h* — *Pratirūp, ādarś, nidārsan.*
- EX-AN-GUI-OUS**. See **EXSANGUIOUS**.
- EX-AN-I-MATE**, *a.* (*L. ex, anima*) lifeless, dead, spiritless, depressed — *Be-jān, murda, afsurda, pach-murda, dūl-tang* — *Nirjīw, ajīw, vichetan, prāpahn, muā, mrit, miste, nirutsāh, man tūṭī, bhagnaman, udās.* [Japratnidhi
- EX-ARCH**, *n.* (*Gr. ex, archos*) a viceroy — *Bādshāh kā nāib, nawwāb, siba-dār* — *Rā-*
- EX-AR-CHATE**, *n.* the office of an exarch — *Bādshāh kī niyābat, siba-dāri, nawwābī* — *Rājapratnidhitwa, rājapratnidhya.*
- EX-AS-PE-R-ATE**, *v.* (*L. ex, asper*) to provoke, to enrage; *a.* provoked — *Khafā k., nā-khush k., diqq k., gussa-nāk k.; a. khafā yā gussa-nāk kiya gayā* — *Khijhānā wā khijhānā, kurhānā, chhaernā, ruṭhānā, krudhd k.; a. khijyā kurhāyā ruṭhāyā wā krudhd kiya gayā.* [gussa angezi — *Chher, prakop, krodhakaran, kopakaran.*
- EX-AS-PE-R-ATION**, *n.* provocation, irritation — *Khijāhā^h, chir yā chirh kā kām, khafagi,*
- EX-AUC-TO-RATE**, *v.* (*L. ex, auctum*) to dismiss from service, to deprive of a benefice — *Bar-taraf k., naukari se mauqūf k., nā-mustahiqq k., nazr-i-aṭmma chhin lenā* —

Chhorá d., pad wá adhikár se dūr k. wá chhorá d., vritti haraṇ k., dharmasikshaka-vritti chhin lená.

EX-AUO-TO-RĀ'TION, n. dismissal, deprivation—*Bar-tarafi, mauqúfi, ma'zúli, istihqáq ká chhiná jar á*—Adhikár wá pad se nirákarāṇ, adhikárahchuyuti, padachyuti, vritti upaharaṇ, vritti wá dharmádhyaṇapakajiviká ká chhiná janá.

EX-ĀU'THO-RATE, v. to dismiss from service—*Naukarí se bar-taraf mauqúf yá ma'zúl k.*—Adhikár wá pad se chhorá d.

EX-AU-THO-RĀ'TION, n. deprivation of office—*Bar-tarafi, mauqúfi, ma'zúli*—Adhikár wá pad se nirákarāṇ, padachyuti. [*be-ikhtiyár k.*—Adhikaráhin k., adhikárarahit k.

EX-ĀU'THO-RIZE, v. to deprive of authority—*Ikhtiyár chhin lená, ikhtiyár se ma'zúl k.*

EX-CĀR'NATE, v. (L. *ex, caro*) to clear from flesh—*Be-goshk k., gosht chhoráná*—Mānsa-hin k., nirmāns k., mās chhoráná.

EX'CA-VATE, EX-CĀ'VATE, v. (L. *ex, cavus*) to hollow, to cut into hollows—*Korná^h, kakorná^h, khodná^h, khokhlá^h, polá^h, kút-kar garhá^h*. [*kholará^h, garhá^h*.

EX-CA-VĀ'TION, n. act of hollowing, a cavity—*Khodá^h, korar^h, khokhlá^h, khokhar^h*.

EX-CEED', v. (L. *ex, cedo*) to go beyond, to go too far, to surpass, to excel—*Kisi ke áge janá^h, barh janá^h, bahut-hi dūr janá^h, ziyáda h., afzal h., sabqat k., tarjih rakhná, pesh-qadam h., kisi se bih-tar h.*—Nāghlná wá lāghlná, atyant dūr janá, adhik h., bahikar h., barhiyá h., śreshth h., charhtá h., saras h.

EX-CEED'ER, n. one who exceeds—*Pesh-qadam h. w., afzal h. w., sabqat k. w., kisi se bih-tar h. w., tarjih rakhné w., ziyáda h. w.*—Áge bath jāne w, nāghne wá lāghne w., barhiyá h. w., śreshth h. w., charhtá h. w., saras h. w., adhik h. w.

EX-CEED'ING, p. a. great in extent quantity or duration; *ad.* in a very great degree; n. the act of going beyond bounds—*Ziyáda, zúid, niháyat, ba-shiddat; ad. niháyat-hi; n. ziyáduti*—Bahut, nipat, atyant, atisay, atikrámak; *ad. bahut hi; n. adhikái, maryádá ullaughan.* [nitánt.

EX-CEED'ING-LY, *ad.* greatly, very much—*Ba-shiddat. niháyat*—Nipat, atyant, atisay,

EX-CEL', v. (L. *excello*) to outdo in good qualities, to surpass, to be eminent—*Faiq h., sabqat k., fauqiyat le-janá, tarjih rakhná, sharaf rakhná, afzal h.*—Śreshth h., barhiyá h., charhtá h., saras h., nikaltá h., utkrishṭ h.

EX'CEL-LENCE, EX'CEL-LEN'CY, n. the state of excelling, good quality, dignity, high rank in existence, a title of honour—*Fauqiyat, tarjih, sharaf, fa'zilát, khúbi, lutf, buzurgi, qadr, 'áli martaba, hazrat, junáb, junáb-i-'áli*—Chokháí, sarasái, suthráí, utkrishṭatá, utkarsh, ankarshya, bhaláí, śreshṭhátá, uttamátá, utkrishṭ gup, māhātmya, sammán, piatáp, prabháv, pradhinatá, utkrishṭ pad, maháráj, áryya

EX'CEL-LENT, a. eminent in any good quality—*Khúbi, khússa, latif, tuhfá, bih tar, pakiza, má'yúh, sharif, fúzil, nádir, faiq, mumtíz, afzal, mustasná*—Uttam, śreshth, ágrahya, bádhiya, bhalá, suthrá, chokhá, saras anúthá, utkrishṭ. [*achchhi bhánti se, śreshṭhátá se.*

EX'CEL-LENT-LY, *ad.* well in a high degree—*Ba-khúbi, khússi tarah se*—Uttam ríti se,

EX-CEPT', v. (L. *ex, capto*) to leave out, to object; *prep.* exclusively of, unless—*Faro-guzasht k., tark k., istisná k., mustasná k., i'tiráz k., 'uzr k., chún-o-chirá k.*; *prep. siná yá siná, ba-juz, ba-gair, illá, agar, magar*—Chhorá, chhor d., jāne d., bhin k., tonkná, bádhá k., aswikár k., khandan k., kátná; *prep.* chhorákar chhorkar wá chhorke, biná, jo, yadi. [*ke wá chhoráke, chhorkar wá chhorákar, biná.*

EX-CEPT'ING, *prep.* with exception of—*Siná, ba-juz, qat'-nazar, ba-gair, bidún*—Chhor-

EX-CEPT'ION, n. the act of excepting, exclusion, the thing excluded, objection, cavil—*Tark, istisná, takáshṭ, sházz, jo shai tark ki játi hai, i'tiráz, nuqs, 'aib-joi, 'aib-giri, nukta-chini*—Tyág, vyatirek, chhút, chhoráw, rok, rukáw, nipátan, chhorí huí vastu, jo vastu chhor di jay, varjit vastu, bádhá, aswikár, rok tok, doshakalpan, chhidránwesh, vákyakhapdan. [*i'tiráz, giriftaní*—Varjaniya, pariharaniya, ágrahya, bádhya.

EX-CEPT'ION-Á-BLE, a. liable to objection—*Írad-pazir, jiskebáb men i'tiráz ho-suke, qábíl k. w., doshakalpak, chhidránweshi.* [*chirá, tenti, doshakalpak, chhidránweshi.*

EX-CEPT'IOUS, a. peevish, full of objections—*Tunuk-mizáj, i'tiráz k. w., 'aib-gir*—Chir-

EX-CEPT'IOUS-NESS, n. peevishness—*Tunuk mizáj, zád-rangí*—Chirchiráhat.

EX-CEPT'IVE, a. including an exception—*Istisná-ámez, istisná-dár, dákhil-i-istisná*—Var-janavisṭh, nishedhavisṭh, vyatirekasúchak, dokhe jāne ke yogya.

EX-CEPT'OR, n. one who makes exceptions—*Mustasná, girift-kun, 'aib-jo*—Chhor d. w., jāne d. w., chhidránweshi, doshakalpak.

EX-CERN', v. (L. *ex, cerno*) to strain out—*Chhánná^h, chhán lená^h.*

EX-CERN', v. (L. *ex, carpo*) to pick out—*Chun-lená yá chug-lená^h, chunná^h, chugná^h.*

EX-CERN'TION, n. a selecting, the thing selected—*Chun-lená^h, chunná^h, chugná^h, jisko chun lená^h.*

EX-CERN'TOR, v. a picker, a culler—*Chun-lene w^h, báchhne w^h, báchh lene w^h.*

EX-CESS, n. (L. *ex, cessum*) more than enough, superfluity, intemperance—*Ziyádati, kárat, frávání, ifrá, tugyání, be-i'tidáli, bad-parhezi*—Adhikái, ádhikya, báhulya,

- ātyantikatā, bahutāyāt, bahutāt, nīyamātikram, ātyāchār, āssāyam.
- EX-ĀS-SIVE, *a.* beyond due bounds—*Ziyāda, nihāyat, fazūl*—*Adhik, bahut, ātāt, ātisāy, nīpat.*
- EX-ĀS-SIVE-LY, *ad.* in an extreme degree—*Be-hadd, hadd se ziyāda, nihāyat, ba-shid.*
- EX-CHĀNGE, *v.* (L. *ex*, Fr. *changer*) to give one thing for another; *n.* the act of exchanging, barter, balance of money, a place where merchants meet—*Badalnā, adlā-badlī k., 'iwaz mu'āwaza k., mu'āwaza k.; n. adlā-badlī, mu'āwaza, mu'ābadala, tabdīl, badl, adl-badl, badlā, battā^h, karlā^h, sandū-ḡurōn ke bāham jam' hone kī jagah*—*Erāpherī k., erpher k., paltā k.; n. erāpherī, erpher, paltā, bārḡā, phirtā, pher, chauk, baniyōn ke ekatra hone kā sthān.* [w., erpher k. w., paltā k. w.]
- EX-CHĀNGER, *n.* one who exchanges—*Mubādala k. w., mu'āwaza k. w.*—*Erāpherī k.*
- EX-CHEQ-UER, *ex-čhēc'er, n.* (Fr. *echec*) the court into which the public revenue is paid; *v.* to sue in the court of exchequer—*Inglistān kī wah kachahri: jismen kharāj dākhil hotā hai, sar-kārī khazīna, khālisa; v. khālisa men nālīsh dāir k.*—*Ingland kī wah kachahri jismen rājakar dīyā jāta hai, rājadhanāgar, rājaswakkosh; v. koshādhyaksh wā koshādhlīs kī kachahri men wā mahāvichārsthān men vyavahārābhīyog k.*
- EX-CISE, *n.* (L. *ex*, *cesum*) a tax on commodities; *v.* to levy excise—*Saudā-garī kī chizon par mahsūl; v. sandū-garī kī chizon par mahsūl lagānā*—*Bānīyadravya par kar, rājakar; v. bānīyadravya par kar lagānā.*
- EX-CISE-ABLE, *a.* liable to excise—*Jispar mahsūl lag-sake, mahsūlī*—*Jis par kar lag sakai.*
- EX-CISE-MAN, *n.* an officer who inspects commodities and rates the excise upon them—*Saudā-garī kī chizon par mahsūl thahrāne w., mirdhā, dāroga-i-mahsūl*—*Bānīyadravya par kar thahrāne w., karanīrīpak, karādhyaksh.*
- EX-CISE-ION, *n.* a cutting off, extirpation—*Turāsh, bekḡ-kunī, bar-būdi*—*Kāt, chirphār, uechhed, utpātān, jar se khod dālnā, vinās.*
- EX-CITE, *v.* (L. *ex*, *cito*) to stir up, to rouse, to animate, to stimulate—*Jumbish d., harakat d., angēzā, bedār k., istīqlāl d., himmat baūdhnā, targīb d., tahrīk d., tahrīs k.*—*Uksānā, ūthānā, ublūṛnā, jagānā, dīḡarḡas d., bārḡ d., uttejīt k., pravartīt k., protsāhīt k., utthāpīt k., kharā k.*
- EX-CIT-A-BLE, *a.* easily excited—*Bā-āsānī bedār kīye junc ke qābil, jisko āsānī se targīb tahrīk yā tahrīs ho-saktī hai, tahrīk-pazīr, targīb-pazīr, zūl-ranj, tunuk-mizāj*—*Uttejānī, uddīpānī, pravartānī, sīghrakopī.*
- EX-CIT-A-BIL-I-TY, *n.* the state or quality of being easily excited—*Jald bedār hone kī qābilīyat, targīb-pazīrī, tahrīk-pazīrī, tunuk-mizājī, zūl-ranjī*—*Uttejānīyatā, uddīpānīyatā, sīghrapravartānīyatā, sīghrakopitwā.* [uddīpak, chittotājakārī, utthāpak, uttejak.]
- EX-CIT-TANT, *a.* stirring up, animating—*Tahrīs-kun, targīb d. w., muharrik*—*Dīpak.*
- EX-CIT-TION, *n.* the act of exciting—*Tahrīs, tahrīk, jumbish*—*Uttejan, protsāh, uddīpan, uksāw.*
- EX-CIT-A-TIVE, *a.* having power to excite—*Tahrīs tahrīk yā targīb dene ke qābil*—*Uksānā ūthānā wā bārḡ dene ko samarth, uttejīt wā pravartīt karne ko samarth.*
- EX-CITEMENT, *n.* the act of exciting, the state of being excited, that which excites—*Tahrīs, tahrīk, targīb, jumbish, jostī, bā-is-i-targīb, sabab-i-tahrīk, jis se targīb yā tahrīk ho*—*Uttejan, utthāpan, uddīptī, chittotāj, uttejanakārī, jo nksāwāi wā uttejīt karai.*
- EX-CIT-ER, *n.* one who excites—*Muharrīk, mushtahī, targīb tahrīs yā tahrīk d. w.*—*Uddīpak, uttejak, uksān, uksāne w., protsāhāk, pravartak.*
- EX-CLAIM, *v.* (L. *ex*, *clamo*) to cry out—*Chillā-ūthnā^h, chillānā^h, hānk-pukārnā^h, pukār-ūthnā^h, bol-ūthnā^h, pukārnā^h.* [pukārne w^h, bol-ūthne w^h.]
- EX-CLAIM-ER, *n.* one who exclaims—*Chillā-ūthne w^h, chillāne w^h, pukār-ūthne w^h.*
- EX-CLAM-ATION, *n.* outcry, clamour, a sentence passionately uttered, a mark (!) indicating emotion—*Shor, ḡul, faryād, wā-wailā, nālā, nālū mār-kar jo fīra bolā jāta hai, tā'ajjub-o-ḡam kā nīshān jāisā kī yah (!)*—*Chillḡat, chitkār, chīḡḡhār, jo vākya chillākar bolā jāta hai, āscharyasūchak wā šokasūchak chīhn jāisā kī yah (!).*
- EX-CLAM-A-TO-RY, *a.* containing exclamation—*Shor-dār, bā-faryād-o-zārī, tā'ajjub-pur, pur-ḡam*—*Chitkārāvīśīḡt, āschary ādī bodhak, chillāḡatmay.*
- EX-CLODE, *v.* (L. *ex*, *claudio*) to shut out—*Khārīj k., bāz rakhnā; mahrūm k., mus-tamā k.*—*Bāhar k., nikāl wā nikās d., nisār d., alag k., alag rakhnā, varjanā.*
- EX-CLŪ-RE, *n.* the act of shutting out—*Ikhraj, bāz-dārī, khārīj, irtidād, dār-sāt, rukāw*—*Nikāl, nisār, vahīshkaran, nīshkāsān, nīvārān, vārān, varjan, vyātīrek.*
- EX-CLŪ-RE-IST, *n.* one who excludes—*Bāz rakhne w., mahrūm k. w., khārīj k. w.*—*Bāhar k. w., dūr rakhne w., alag k. w. wā rakhne w.*
- EX-CLŪ-SIVE, *a.* shutting out, debarring—*ḡair kī shirkat ko bāz kī w., dīlā-shirkat-i-ḡair, ḡul-i-nazar, ālāwa, ba-istīsnā, mā-siwā*—*Nivārak, bādhāk, nīshēdhak, binā dūstre ke sājhe ke, ananyagrāhya, anyagrāhya, chhoṛ ke, chhoṛkar.*
- EX-CLŪ-SIVE-LY, *ad.* without admitting or comprehending others—*Sīrf, ba-ḡair dūstre kī shirkat ke*—*Keval, dūstre kisī ke sājhe ke binā.*

EX-COCTION, *n.* (L. *ex, coctum*) the act of boiling—*Khaulānā^h, ubālnā^h, khaulāha^h.*

EX-COGITATE, *v.* (L. *ex, cogito*) to strike out by thinking, to contrive, to invent—*Gaur kar-ke nikālnā, mansūba k., ijād k.*—Sochkar nikālnā, kalpanā k., upāy k., kalpanā karke nāvin vastu banānā.

EX-COGITATION, *n.* contrivance, invention—*Mansūba, tadbīr, ijād*—Upīyachintan.

EX-COMMUNICATE, *v.* (L. *ex, con, munus*) to eject from communion with the church; a excluded from the church; *n.* one excluded or cut off—*Mardūd k., mal'ūn k., mazhab-dāron ki musāhabat se khārij k., 'Isāi mazhab ke huqūq se khārij k.; a. 'Isāi mazhab se khārij kiya gayā, mardūd kiya gayā;* *n.* jo shakhs mardūd kiya jātā hai, mal'ūn kiya huā shakhs, jo shakhs 'Isāi mazhab se khārij kiya jātā hai—'Isāi samāj se nikāl d., 'Isāi dharmādhikār se nikāl d. wā bāhar k., jāt ke bāhar k., jāt se nikāl d.; a. 'Isāi samāj wā dharmādhikār se nikālī huā, jāt se bāhar kiya gayā; *n.* 'Isāi samāj wā dharmādhikār se nikālī huā jan, jāt se bāhar kiya gayā jan.

EX-COMMUNICABLE, *a.* liable or deserving to be excommunicated—'Isāi mazhab ke huqūq se yā 'Isāiyon ki suhbat se khārij kiye jāne ke qābil, mardūd yā mal'ūn kiye jāne ke liye—'Isāi samāj wā dharmādhikār se nikālīe jāne ke योग्या, jāt se nikālīe jāne ke योग्या.

EX-COMMUNICATION, *n.* exclusion from the fellowship of the church—'Isāiyon ki suhbat se khārij yā ikhrāj, 'Isāi mazhab se khārij yā ikhrāj, mardūdī—'Isāi samāj wā dharmādhikār se nishkāsan vahishkarān wā nirākāsan, jāt se nisār wā nikāl.

EX-CORRIATE, *v.* (L. *ex, corium*) to strip off the skin, to flay—*Chamrā udharnā ukelnā yā rogār-dālnā^h, chhīlnā^h, raqarnā^h, ghisnā^h, khāt khīchnā^h.*

EX-CORRIATION, *n.* act of flaying, abrasion—*Khāt khīchnā^h, raqar^h, ghisāw^h, kharāsh.*

EX-CREMENT, *n.* (L. *ex, cerno*) that which is discharged from the animal body—*Galiz, ālaish, gūh^h, gobar^h*—Śarīramal, viśtā, viśtānā, viṭ.

EX-CREMENTARY, *a.* that is voided as excrement—*Ālaishi, galizi, gūthi^h*—Viśtāsam-bandhi, śarīramalavishayak. [Viśtāmay. Śarīramalamay, viṭ se bhārī huā.

EX-CREMENTTIOUS, *a.* containing excrement—*Ālaish-pur galiz-pur gūh-bharā^h.*

EX-CRETE, *v.* to send out by excretion—*Galiz yā ālaish khārij k.*—Malamūtra tyāg k., viṭ k. [galiz waqūre kā ikhrāj, ikhrāji-ālaish—Malamūtratryāg, vittyāg.

EX-CRETION, *n.* separation of animal matters—*Galiz ālaish gūh yā gobar kā khurū,*

EX-CRETIVE, *a.* that separates and ejects—*Ālaish-guzar, galiz-guzar, gūh yā galiz chhor-ne ki tāqat rakhne w.*—Śarīramalavahishkārak, malarechak, utsargakāri.

EX-CRETORY, *a.* having power to excrete; *n.* a duct or vessel that excretes—*Galiz chhorne ki tāqat rakhne w., ālaish bāhar karne ki tāqat rakhne w.; n.* wah nālī jiske vasile se ālaish nikālīe hai—Śarīramalavahishkārak, śarīramalarechak, utsargakāri; *n.* śarīramalavahishkārakamal.

EX-CRESCENT, *a.* (L. *ex, cresco*) growing out of something else—*Kisi dūsrī chiz se phūk-kar nikalne w.*—Kisi anyā padārth wā vastu se nikalne w.

EX-CRESCENCE, EX-CRESCENT, *n.* that which grows out, a tumor, a protuberance—*Jo phūk-kar nikālī huā^h, phoṛā^h, phunsi^h, gūth^h, masā^h, 'uyda, girh, dadorā^h, gili^h.*

EX-CRUCIATE, *v.* (L. *ex, crux*) to torture—*Āzār d., 'azab d., aziyat d.*—Yātānā d., vyatāb d., pīnā d., tivravedanā d. [thā.

EX-CRUCIATION, *n.* torture, torment—*Āzār, 'azāb, aziyat*—Yātānā, tivravedanā, vya-

EX-CULPATE, *v.* (L. *ex, culpa*) to clear from the imputation of a fault—*Be-gunāh thahrānā bejurm thahrānā, nir-dokki thahrānā^h*—Nirdoshī thahrānā, nīrapārdhī thahrānā.

[yā bejurm k.—Doshamukti, nīrapārdhīkarān, doshamochan.

EX-CULPATION, *n.* act of clearing from blame—*Khatā yā gunah se mukhlasi, be-gunāh yā gunah se mukhlasi d. w.*—Doshamochak, nirdoshakāri.

EX-CURSION, *n.* (L. *ex, cursum*) a ramble, an expedition, a digression—*Sair, tākht, gīrish, asl mazmūn kā tark*—Bhraman, paribhraman, daur, chahāī, pathatyāg, vi-

chalan, mukhyavishayatyāg, vākyaprasāngatyāg. [ghumanā, phirānā.

EX-CURSIVE, *a.* rambling, wandering—*Sair k. w., gasht k. w., saiyār*—Bhramanakāri,

EX-CURSIVELY, *ad.* in a wandering manner—*Sair yā gasht ke taur par*—Bhraman-

kāri riti se, ghūmnephine ke bhāv se [saiyār-pan—Bhramanakāritwa.

EX-CURSIVENESS, *n.* the state or quality of being excursive—*Gasht, sair, gīrish,*

EX-CUSE, *v.* (L. *ex, causa*) to pardon, to free, to disengage, to remit—*Mu'af k., darguzar k., rida k., khalās k., baqshšnā^h, 'afū k.*—Kshamā k., mukt k., chhorānā, chhor-

nā, chhor d.

EX-CUSE, *n.* a plea, an apology, the act of excusing, the cause of being excused—*Huj-jat, 'uzr, mu'zarat, pozish, bahāna*—Doshachhādan, aparādhachhādan, vyapadēs, kshamā, prārthan, doshaparihārakabhāshan.

EX-CUSER, *n.* one who excuses another—*Dūsrē ke liye 'uzr k. w., muta'azzir, mu'af k. w., khatā-baqsh*—Pakshapāti, dūsrē ke nimitta uttaravādī, kshantā, kshamā k. w.

EX-CUSELESS, *a.* having no excuse—*Be-'uzr, nā-mumkin-i-'afū*—Niruttar, akshamanīy.

EX-CŪŠ'A-BLE, *a.* admitting excuse, pardonable—'Uzr-pazír, wájibu-r-rí'áyat, mu'áf kiye jáne ke láig, mumkinu-l'afu, qábil-i-afu—Kshamaníy, kshantavya, mārjaníy, mochaníy. [*jáne kí liyáqat, wájibu-r-rí'áyat*—Kshamaníyatá, mārjaníyatwa.

EX-CŪŠ'A-BLE-NESS, *n.* the state or quality of being excusable—'Uzr-pazír, mu'áf kiye

EX-CŪŠ'A-TO-RY, *a.* pleading excuse—'Uzr yá ma'zarat k. w.—Vyapadeśakári, dosha-mārjanakári, aparádhāsodhak, doshaparihárakabhāshan k. w.

EX'E-CRATE, *v.* (L. *ex, sacer*) to curse, to imprecate ill upon, to abominate—La'nat k., saráp d^h, ístikráh k., mal'án k., nafrat k.—Kosná, abhíśáp d., śáp d., amāṅgal mauáná, atighrípá k., dwesh k.

EX'E-CRA-BLE, *a.* accursed, hateful, detestable—Mal'án, mardúd, lá'in, makrúh, karth—Ákrośaníy, śápúrha, garhaníy, dweshaníy, ghriúdrha.

EX'E-CRA-BLY, *ad.* cursedly, abominably—Mal'ánt se, la'nat se, karáhiyat se—Ákrośaníy rūp se, śápúrha rūp se, dweshaníy prakár se, atikutsit rūp se, burí buri rítí se.

EX'E-CRÁ'TION, *n.* curse, imprecation of evil—La'nat, nafrih—Ákroś, śáp, abhíśáp.

EX'E-CRÁ-TO-RY, *n.* a formula of execrations—La'nat ká qánún-nána—Śápaividhi.

EX-ECT'. See EXSECT.

EX'E-CŪTE, *v.* (L. *ex, secutum*) to carry into effect, to perform, to put to death—Jári k., ta'míl k., náfiz k., anjám ko pakucháná, 'amal meñ láná, ba-já-láná, adá k., qatl k., halák k.—Siddh k., nibáhná, karná, banáná, már dálná, prápádán k., badhádán k.

EX'E-CŪ-TER, *n.* one who executes—Jári k. w., anjám ko pakucháne w., ba-já-láne w.—Siddh k. w., karne w., nishpádak, sídhak.

EX'E-CŪ-TION, *n.* performance, practice, effect, seizure, capital punishment—Kár-ravát, par-dákht, ikhtítim, bajá-ávarí, kár-guzári, adá, 'amal, ta'míl, shag, asar, tásir, qurqí, qatl, halákát—Siddhi, sídhan, karná, sampádán, nishpádán, nishpatti, anusháhn, ácharán, phal, haran, grahan, prápádán, mārán, prápahan, phánsi.

EX'E-CŪ-TION-ER, *n.* one who inflicts capital punishment, one who kills—Jallád, qátíl, —Badhakarmádhikári, badhyapurush, ghátakajan.

EX-ĒC'U-TIVE, *a.* having power to execute; *n.* the power in the state that administers the government, executive authority—Kár-ravát, kár-guzár, hukm-rán, kár-farná; *n.* hukám, 'amil, kár-kun—Nishpádak, nirváhak, rájyaníyamapravartak, rájyaividhi-pravartak, rájyaníyamapiavartanádhikári; *n.* rájyaníyamapravartak, rájyaividhi-pravartakádhikári.

EX-ĒC'U-TOR, *n.* one who executes a will—Wasi—Mritalekhapravartak, mrityulekha-

EX-ĒC'U-TOR-SHIP, *n.* the office of an executor—Wasi ká 'ukha—Mritalekhapravartakapad, mritakarmádhikáripad.

EX-ĒC'U-TO-RY, *a.* relating to execution—'Amal ke muta'allig, kár-guzári ke muta'allig, anjám se nisbat-dár—Nishpádanasambandhí, mrv. dhavishayak.

EX-ĒC'U-TRIX, *n.* a female executor—Wasiya—Mritalekhapravartak stri, mritakarmádhikáriní, mritalekha'idhikáriní stri.

EX-E-QŪ'SIS, *n.* (Gr.) exposition, explanation, interpretation—Sharh, tafsíl, tafsír, bayán, ta'bír—Vyákhyá, varpan, vívaran, áth k., samjháná.

EX-E-QŪ'TI-CAL, *a.* expository, explanatory—Musharrih, sharh-uár, bayáni, tafsili—Váchak, uddeśak, prakásak, bodhak. [khyákrām se, vívaran se.

EX-E-QŪ'TI-CAL-LY, *ad.* by way of explanation—Sharh tafsír yá bayán ke taur par—Vyá-

EX-ĒM'PLAR, *n.* (L. *exemplum*) a pattern—Numúna, nuskhá, namúdar, narír, misál—Pratirúp, ádarś [rapayogya, drishtántayogya.

EX-ĒM'PLA-RY, *a.* worthy of imitation—Qábil-i-pai-rauí, khúub, uk—Anukaráníy, anuka-

EX-ĒM'PLA-RI-LY, *ad.* in an exemplary manner—Qábiliyat-i-pai-rauí se, khúubi se, qábil-i-pai-rauí taur se—Anukaráníyaprakár se, anukaranayogyarúp se.

EX-ĒM'PLA-RI-NESS, *n.* state of being exemplary—Qábiliyat-i-pai-rauí, khúubi—Anukaráníyatá, anukaranayogiyatí.

EX-ĒM'PLÁR'I-TY, *n.* a pattern to be imitated—Namúna—Pratirúp, ádarś.

EX-ĒM'PLI-FY, *v.* to illustrate by example—Tamsíl k., misál de-kar bayán k.—Drishtánt se spashť wá prakás k., udáharan d.

EX-ĒM'PLI-FI-CÁ'TION, *n.* illustration, copy—Tamsíl-amez bayán, misál se tafsír, naql—Drishtánt ke dwárá vyákhyá, udáharanayuktavívaran, drishtántayuktavyákhyá, ut. prekshá, samudáharan, pratíúp, pratilipi, ádarś.

EX-ĒM'PLI-FI-ER, *n.* one who exemplifies—Tamsíl se bayán k. w., misál de-kar samjháne w.—Drishtánt ke dwárá spashť k. w., udáharan dekar vívaran k. w.

EX-ĒMPT', *v.* (L. *ex, emptum*) to free from; *a.* free by privilege, not liable—Ázád k., khalás k., rihá k., bari k.; *a.* mu'áf, mubarrá, barí, gair-muti', gair-mustawjib—Chhorá d., bachá rakhlá, chhorá rakhná, mukt k.; *a.* chhutí, bachá, báhar, mukt, rahit, sunya, vígat, vívarjit. [chhutkárá, mukti, koi ví-esh adhikár.

EX-ĒMPTION, *n.* freedom from immunity—Rihái, mu'áfí, koi kháss ihitíyár—Bacháw,

EX-ĒN'TER-ATE, *v.* (Gr. *ex, enteron*) to take out the entrails, to disembowel—Ánten níkálná^h, pet chír-kar ántaríyán níkálná^h.

EX-EX-TER-A-TION, *n.* a disembowelling—*Añtariyañ ká nikálná^h, peñ chír-kur ántei níkálná^h.*

EX'E-QUIES, *n. pl.* (L. *ex, sequor*) funeral rites, the ceremonies of burial—*Kafan, dafn, kafan-dafn kí rasm, tajhiz-o-takfin*—*Mritasárirakarm, pretakarín, śavakarm, śnikádhádi karm, kriyá karam.*

EX-E-QUI-AL, *a.* relating to funerals—*Kafan-dafn ke mutú'allig, kafan-dafn kí rasm se mansúb, mutú'allig-o-tajhiz-o-takfin*—*Mritasárirasatkarmasambandhi, pretakarína-vishayak, śavakarmavishayak, kriyákarám kí sambandhi.*

EX'ER-CISE, *v.* (L. *ex, arceo*) to employ, to train, to practise, to exert, to keep busy; *n.* labour, practice, use, employment, task, an example for practice—*Mashq k., shugl k., sikhiláná^h, istí'mál k. koshish k., cháláná^h, mashgúl rakhná^h; n. mihnat, kas-rat, shugl, istí'mál, muhánarú, ishtigál, harakat, sa'í, 'amál, muqarrar kám, shugl ke liye tá'im yá sobaq*—*Niyukt k., sádhni, śikshá k., abhyás k., karm, cheshtá k., lagí rakhná; n. śraut, paristhan, abhyás, vyavahár, vyavasy, udyam, udyog, cheshtá, pra-yog, seván, bhár, kártavya, abhyasan wá árittí ke nimitta páth wá śikshá.*

EX'ER-CISE-ER, *n.* one who exercises—*Mashsháy, shugl k. w., sikhilán w^h, koshish k. w., chálán w^h, mashgúl rakhne m*—*Niyukt k. w., sádhne w., śikshá k. w., abhyás k. w., karm w., cheshtá k. w., lagí rakhne w.*

EX-ER-CI-TATION, *n.* practice, use—*Mashsháy, ralt, mashq, shugl, istí'mál*—*Abhyás, vyavasy, vyápti, udyam, vyavahár*

EX-ERT, *v.* (L. *ex, certum*) to use with effort, to put forth, to perform—*Koshish k., zor marná, juld-o-jahd k., tan-dih k., muqáir-bhar k., ba-já-láná*—*Udyog k., cheshtá k., yatn k., dan bhár k., karm.* [*juld-o-jahd*—*Prayatin, cheshtá, udyog.*]

EX-ERTION, *n.* the act of exerting, effort—*Koshish, sa'í, tan-dih, tay-o-dau, mihnat,*

EX'ES-ION, *n.* (L. *ex, esum*) the act of eating out or through—*Khá-dálná^h.*

EX-ES-TU-ATION, *n.* (L. *ex, estus*) the state of boiling, ebullition—*Ubál^h, khad-khadáhat^h, khuláhat^h.*

EX-FÓ-LI-ATE, *v.* (L. *ex, folium*) to scale off—*Chhil-jáná^h, chhilká utarná^h.*

EX-FÓ-LI-A-TION, *n.* the act of scaling off—*Chhil-jáná^h, chhilke ká utarná^h.*

EX-FÓ-LI-A-TIVE, *a.* causing exfoliation—*Chhilká utárne w^h, chhilne w^h.*

EX-HÁLE, *v.* (L. *ex, halo*) to send or draw out in vapour, to evaporate—*Bukhár kí sárat meñ uráná yá khinchná, bukhár k. bukhár banná*—*Váshp wá bháph ke ákár meñ uráni wá khinchni, váshp wá bháph banná wá k., bháph banná.*

EX-HÁ-LE-A-BLE, *a.* that may be exhaled—*Bukhár kí sárat meñ uráye yá khínche jáne ke láig, mumkin-e-sá'ál, bukhár kiye jáne ke qábil*—*Váshp wá bháph ke ákár meñ uráye wá khínche jáne ke yogya, nihne ke yogya, bháph banno ke yogya.*

EX-HÁ-LI-ATION, *n.* the act of exhaling, vapour—*Tukhár, bukhár kí sárat meñ uráw yá khincháw, sa'ál, bukhár*—*Váshp wá bháph ke ákár meñ uráw wá khincháw, váshp wá bháph.*

EX-HÁLE-MENT, *n.* matter exhaled, vapour—*Jo shai bukhár kí sárat meñ urái yá khín-chí játi hai, bukhár*—*Jo vastu bháph ke ákár meñ urái wá khínchí játi hai, váshp, bháph.*

EX-HÁUST, *v.* (L. *ex, haustum*) to drain, to draw out totally, to consume—*Khálí k., sab khínch lená^h, sarf k., kharch k., khary k.*—*Śunya k., sukhná, chús lení, khínch lení, sab nikál lení, upni, kshay k., vyay k., sok lení.*

EX-HÁUST-ER, *n.* one who exhausts—*Sukhná w^h, sokne w^h, chús-ene w^h, sab khínchne w^h, sab nikál-ene w^h urá dáln w^h.*

EX-HÁUST-IBLE, *a.* that may be exhausted—*Zavál-pazir, sarf yá khálí kiye jáne ke qábil, kharch yá khary kiye jáne ke qábil*—*Chúsé khínche uráye wá soke jáne ke yogya, śunya wá vyay kiye jáne ke yogya.*

EX-HÁUST-ION, *n.* the act of exhausting—*Khálí k., khíncháw^h, sukháw^h, chúsáw^h, sarf*—*Soshan, sarvas írahárah, kshay, nis, śtýatí.*

EX-HÁUST-LESS, *a.* that cannot be exhausted—*De-zavál, sarf yá tamám hone ke láig na-hín, khálí hone ke qábil nahín*—*Śunya hone ke yogya nahín, chuk jáne ke yogya nahín, akshay, aváśi, anáya.*

EX-HÁUST-MENT, *n.* drain, diminution—*Khíncháw^h, chúsáw^h, sukháw^h, ghatáw^h.*

EX-HERE-DATE, *v.* (L. *ex, heres*) to disinherit—*Á irás ke istihqáq se khíríj k., be írs k.*—*Páitrikádhikárahin k., anśahin k.*

EX-HER-E-DATION, *n.* a disinheriting—*Mírás ke istihqáq se íkhráj, be-írsí*—*Anśahína-karan, páitrikádhikárahínakaran, páitrikáikthálop.*

EX-HIB-IT, *v.* (L. *ex, habeo*) to offer to view, to show, to display—*Dikhiláná^h, namúd k., zahir k., áshkárá k.*—*Pragat k., prakás k., pratyaksh k., í'olní.*

EX-HIB-IT-ER, *n.* one who exhibits—*Dikhíne w^h, namúd k. w., zahir k. w.*—*Dársak, prakásak, dikhilíne w., pragat k. w., pratyaksh k. w.*

EX-HIB-ITION, *n.* the act of exhibiting, display, public show, benefaction to maintain a scholar at a university—*Íshár, namúdári, ínkisháf, tamáshá, sar-kári madrasé*

men tālibu-l-ilm kā wazifa — Dikhlāī, dekhāw, prakāsan, sawāng, kautuk, rājavidyālay men chhātra ki vritti.

EX-HIBITION-ER, *n.* one maintained at a university by exhibition — *Sar-kāri madrase men wazife-dār tālibu-l-ilm* — Rājavidyālay men wah chhātra ki jāko kuchh vritti hoti hai.

EX-HIBITIVE, *a.* serving to exhibit, displaying — *Zāhir k. w., namūdār k. w., āshkāra k. w.* — Dekhāne w., pragat wā prakat k. w., prakāśak, pratyaksh k. w., khol d. w.

EX-HIBITIVE-LY, *ad.* by representation — *Namūdārī yā izhār se* — Dikhlāw se, prakāsan wā pradarśan se. [—Prakāśak, pralāśak, pragat wā prakat k. w., dekhāne w.

EX-HIBIT-TO-RY, *a.* setting forth, showing — *Zāhir k. w., namūdār k. w., āshkāra k. w.*

EX-HIL'A-RATE, *r.* (*L. ex, hilaris*) to make cheerful, to enliven, to gladden — *Khush k., shād k., khurram yā masrūr k., bāg-bāg k.* — Hulsānī, pulkānī, ānand k., āhlādīt k.

EX-HIL-A-RATION, *n.* the act of exalating — *Tafrih, jarhat, khurramī, masrūrī, khāshī* — Hulsā, harsh, ānand, praphullatī.

EX-HORT, *v.* (*L. ex, hortor*) to advise or incite to good, to admonish — *Neki ki targib d., bhulā karne ki targib yā tahrīk d., nasihat d. yā k.* — Bhulā kām ki or pravrittī k., bhulā kām karne ke munimā pravritti jannmānī, upadē d., mantramā d., śikshā d.

EX-HORTATION, *n.* the act of exhorting, advice — *Neki ki targib yā tahrīk, nasihat, pand* — Bhale kām ki or pravartan, prabodhan, upadē.

EX-HORTATIVE, *a.* containing exhortation — *Neki karne ke liye targib dīh, pand-āmez, nasihat-gar* — Bhale kām ki or pravartak wā pravritti jannmānī w., prabodhak, upadēśak.

EX-HORT-TO-RY, *a.* tending to exhort — *Nek kām ki taraf tahrīk-dīh, nasihat-gar, pand-āmez* — Bhulāī ki or pravartak, prabodhak, upadēśak.

EX-HORTER, *n.* one who exhorts — *Achhke kām ki taraf targib d. w., nasihat-gar, nāsīh* — Bhulāī ki or pravartak, prabodhak, upadēśak.

EX-HUMILIATION, *n.* (*L. ex, humilis*) the act of unburying, disinterment — *Qabr se murde ko khod-kar nikālā, khod-kar nikālā* — Mitākarī ko khodkai nikālā, śavot-EX-ICATE. See EXSICCATE. [khanan.

EX-IGENT, *a.* (*L. ex, ago*) pressing; *n.* pressing business, a kind of writ — *Bājidd, zarūrī*; *n. zarūrī kām, hukm-nāma* — Dabātī, āvaśyak; *n. āvaśyak kām, vichitrakartā* ki ājñāpatra.

EX-IGENT, EX-IGENT, EX-IGENT, *n.* demand, want, need, pressing necessity, sudden occasion — *Talab, ihtiyāj, hājāt, dārkār, zarūrat, tuyā ā, muqtadā, tarqī, nā-qahānī ki zarūrat* — Māng, clāh, āvaśyakatī, prayojan, nīhtīntīvaśyakatī, āchan, ākasmik kīrya.

EX-IGUOUS, *a.* (*L. exiguus*) small — *Chhotā*.

EX-IGUITY, *n.* smallness — *Chhotā*.

EX-ILE, *n.* (*L. exilium*) banishment, the person banished; *v.* to banish — *Jilā-watani, shahr-badārī, shahr-badār, wah shahs jo apne mulk se nikālā jātā hai, mulk-rānda be-watan*; *v. jilā-watani k., shahr-badār k.* — Swadē se nikāl wā nirākaran, swadē se nikālā gayā purush, vipravāsi, jo jan apne deś se nikālā jātā hai; *v. deś se nikāl d., swadē se bāhar k.*

EX-ILEMENT, *n.* banishment — *Shahr-badārī, jilā-watani* — Swadē se nikāl wā nirākaran.

EX-ILE, *a.* (*L. exilis*) small, slender — *Chhotā* patlā.

EX-ILITY, *n.* smallness, slenderness — *Chhotā, chhotā-pan, patlā, patlā-pan*.

EX-ILITION, *n.* (*L. ex, salio*) the act of leaping or springing out — *Kūḍ, kūḍnā*.

EX-IMIOUS, *a.* (*L. eximius*) excellent — *Uṇḍa, khūb* — Achchhā, uttam. [kulān.

EX-INANTION, *n.* (*L. ex, inanis*) an emptying, privation, loss — *Khālī k., salb, ādam, nugsān* — Śūnyatā, abhav, hānī.

EX-IST, *v.* (*L. ex, sisto*) to be, to have being, to live, to remain, to endure — *Homā, wujūd, pakārnā, zindā h., būd-o bāsh k., maujūd rahnā* — Vartamān h., vidyamān h., jindā, rahnā, tīknā, tishthānā. [asti, sthiti, jīvan, jiv.

EX-ISTENCE, *n.* state of being, a being — *Hastī, hast, būd, wujūd, zindagi, hayāt* — Sattā.

EX-ISTENT, *a.* having existence or being — *Zindā, maujūd, bū-wujūd* — Hotā, vartamān, vidyamān, jivit, jitā.

EX-ISTENTIAL, *a.* having existence — *Maujūd* — Hotā, vartamān.

EXIT, *n.* (*L.*) a going out, departure, decease, a way or passage — *Ravānagī, kūch, rihlat, mauṭ, rāh* — Gaman, bāhar jānā, prasthān, nich, murtiyā, bāt, path, mārg.

EXITIAL, EXITIOUS, *a.* (*L. ex, itum*) destructive to life, fatal — *Muhlik, qatīl, halākū* — Prānaghātak, prānamāśak.

EX-ODE, *n.* (*Gr. ex, hodos*) the concluding part of a dramatic entertainment — *Naql-bāzi kā ākhīr hissā* — Sawāng wā nāṭak kā śesh bhūg.

EX-OUS, *n.* departure from a place, the second book of Moses which describes the departure of the Israelites from Egypt — *Ravānagī safar, kūch, l'auvet kā dūsrā bāb jisemē bani-i-Isrāīl kā safar, Misr mulk se Yahūdīyōn ke mulk tak mukūr hai* — Yātrā, prasthān, bāhar jānā, Isrāī dharmapustak kā dūsrā adhyāy jisemē Misr deś se Yihudī deś tak Isrāīl logōn ki yātrā kā varṇan hai.

- EX-ÖNER-ATE**, *v.* (L. *ex, onus*) to unload, to disburden, to free from a charge—*Bār utárná, be-bār k., sabuk-bār k., kisi tukmat yā taqīr se khalās k., mudarrā k.*—Bojh utárná, bhār uṭhā lenā, nirbhār k., halkā k., nirdoshī thahráná.
- EX-ÖN-ER-K'TION**, *n.* the act of exonerating—*Bār se rihāi, tukmat yā taqīr se khalāst yā āzādi*—Bhār se mukṭi, kalañk wā dosh se mukṭi.
- EX'O-RABLE**, *a.* (L. *ex, oro*) that may be moved by entreaty—'*Uzr-ma'zarat se mulālm h. w., 'arz se narm h. w.*—Sāntwaniy, chiraurī bintī se pighalne w.
- EX-ÖR-BI-TANT**, *a.* (L. *ex, orbis*) enormous, excessive, extravagant—*Be-andāz, be-hadd, nihāyat, ziyāda, be-qiyās, fuzūl*—Aparimit, adhik, atyant, atīśay.
- EX-ÖR-BI-TANCE**, **EX-ÖR-BI-TAN-ÇY**, *n.* deviation from rule or right, enormity, extravagance—*Be-rāhi, gum-rāhi, bud-rāhi, be-andāzi, ziyādātī, fuzūlī*—Vichalan, aparimitatwa, ddhikya, atyāchār. [Aparimit rūp se, ddhikya se, adhikāi se, atyāchār se.
- EX-ÖR-BI-TANT-LY**, *ad.* beyond rule, excessively—*Be-andāz, ziyādātī se, fuzūlī se*—**EX-ÖR-BI-TATE**, *v.* to go out of the usual track—*Gum-rāh h., be-rāh h.*—Vichalnā, kupath jānā, vipathagāmi h. [Jhurnā^h, phūnkā^h, bhūt utárnā yā chhurānā^h.
- EX'OR-ÇISE**, *v.* (Gr. *ex, horkos*) to adjure by some holy name, to expel evil spirits—**EX'OR-ÇIS-ER**, *n.* one who exorcises—*Jhārne-phūnkne w^h, bhūt utárne yā chhurāne w^h.*
- EX'OB-ÇISM**, *n.* expulsion of evil spirits—*Jhār-phūnk^h, jhār^h, phūnk^h, bhūt ká utárnā yā chhurānā^h.*
- EX'OR-ÇIST**, *n.* one who expels evil spirits—*Bhūt jhārne yā utárne w^h, bhūt chhurāne w^h.*
- EX-ÖR-DI-UM**, *n.* (L.) the beginning, the introduction, the preface—*Shurū^h, ibtidā, tamhīd, fātiha, mutla^h, dibācha, dibāja, muqaddama*—Ārambh, prārambh, vākyārambh, paribhāshā, prastāv, ābhāsh.
- EX-ÖR-DI-AL**, *a.* introductory—*Tamhīdī, dibācha-mansūb, shurū^h ká, fātiha yā matla^h ke muta'alliq*—Praveśak, pāribhāshik, prāthamīk, prastāvanārūp.
- EX-ÖSSE-ÖUS**, *a.* (L. *ex, os*) without bones—*Be-haddī*—Nirasthīkrit, asthirahit.
- EX-O-TÉR-IC**, **EX-O-TÉR-T-CAL**, *a.* (Gr. *exo*) external, public—*Berūnī, sūrtī, zāhiri, 'āmm, mashhūr*—Bāhri, sādhdhāran, pragat. [sādhdhāran ho.
- EX'O-TÉR-Y**, *n.* what is obvious or common—*Jo zāhir yā 'āmm ho*—*Jo pratyaksh wā*
- EX'OT-IC**, *a.* foreign; *n.* a foreign plant—*Qair-mulki, ajnabī*; *n.* *qair-mulki daraḡht*—Videśī, paradesī; *n.* videśī per, paradesī vriksh.
- EX-PAND'**, *v.* (L. *ex, pando*) to spread, to lay open, to dilate, to diffuse—*Phailānā yā phailānā^h, khol d^h, phulānā^h, chauṛānā^h, chauṛā k^h, chaklānā^h, pasārānā^h, pasarnā^h.*
- EX-PANSE'**, *n.* a wide extent of space or body—*Phailāw^h, pasār^h, pasrāw^h, phulāwat^h, bichhāw^h, saṭh*—Vistār. [sakeñ^h, jo phailāne se phail sake^h.
- EX-PAN'SI-BLE**, *a.* capable of being expanded—*Jisko phailā phulā chaklā yā pasār*
- EX-PAN-SI-BIL-I-TY**, *n.* capacity of expansion—*Phailāne se phail jāne kī qābīliyat*—Vistārāniyatā, vistārakshamatā. [bichhāw, vistār, pasār, prasār.
- EX-PAN'SION**, *n.* the act of spreading out, extent—*Kushādagi, vus'at, darāzi*—Phailāw,
- EX-PAN'SIVE**, *a.* having power to expand—*Phailāw^h, pasārāw^h, phailāne kī tāqat rakhne w., phailne w^h.*—Vistārak, prasāri.
- EX-PÄ-TI-ATE**, *v.* (L. *ex, spatium*) to range at large, to enlarge upon—*Bā-farāgat sair k., sharh-wār kahná, tafsil wār kahná, tūl-kalām k.*—Be rok tok phirnā wā ghūmnā, vistār pūrvak vyākhyā k. vāgvistār k. w.
- EX-PÄ-TI-A-TOR**, *n.* one who expatiates—*Bā-farāgat sair k. w., sharh-wār kahne w., tūl-kalām k. w.*—Bhramapakārī, swechchhā ghūmne w., vistārāpūrvakavyākhyatā, vāgvistār k. w. [jilā-watan k.—Swades se nikāl d., desāntar k.
- EX-PÄ-TRI-ATE**, *v.* (L. *ex, patria*) to banish from one's country—*Shahr-ba-dar k., EX-PÄ-TRI-ÄTION*, *n.* banishment, emigration—*Shahr-badārī, jilā-watan, naql-i-maskan*—Swadesānīshkāsan, apne des se nikāl wā nisār, pravās, desāntarānivās, swadesatyāg.
- EX-PÉCT'**, *v.* (L. *ex, specto*) to look for, to wait for, to apprehend—*Rāh-dekhnā, ummed rakhnā, intizār k., muntazir h., sochnā^h*—Bātnihārñā, pratikshā k., pratyāśh k., jōhnā, apekshā k., anzuhav k. [Jiskī pratyāśh ho saktī hai, apekshya, apekshanīy.
- EX-PÉCT'A-BLE**, *a.* that may be expected—*Jiskī ummed ho-saktī hai, mumkin-i-ummed*—**EX-PÉCT'ANCE**, **EX-PÉCT'AN-ÇY**, *n.* the act or state of expecting, something expected—*Intizār, chashm-dāshṭ, ummed, ummed-wārī, tarassud, wah shai jiskī ummed ho*—Pratyāśh, apekshā, wah vastu jiskī apekshā wā pratyāśh kī jāy.
- EX-PÉCT'ANT**, *a.* waiting in expectation, *n.* one who waits in expectation—*Muntazir, mutarassid*; *n.* *ummed-wār, mutawāqqi^h, muntazir*—Apekshak, pratyāśhī; *n.* pratikshī, apekshī, jōhne w., bāt dekhne w.
- EX-PÉC-TÄTION**, *n.* the act of expecting, the object expected, prospect of good to come—*Intizār, chashm-dāshṭ, jis shai kī tarwāqu^h ho, bih-tarī kī 'ummed, tarassud, tarāq-ghub*—Pratikshā, apekshā, jis vastu kī āśā ho, bhalāī kī pratyāśhā wā nirikshā, bhalāī kī āśā. [kshak, pratyāśhī, jōhne w., bāt nihārne w.
- EX-PÉCT'ER**, *n.* one who expects—*Muntazir, ummed-wār, mutarassid*—Apekshak, pratik-
- EX-PÉCTO-RATE**, *v.* (L. *ex, pectus*) to discharge from the breast by coughing—

Khakhār phehṇā^b, kaf girānā, khaṅkhārṇā^b, kaph chhāṇṇā^b.

EX-PĒC-TO-RĀ-TION, *n.* discharge by coughing—*Balgam kā chhāṇṇā, kaf-shikānī, kaph kā chhāṇṇā^b, khakhār kā girnā^b.*

EX-PĒC-TO-RA-TIVE, *a.* promoting expectoration—*Balgam bāhar k. w., balgam chhāṇṇe w., kaf-shikānī*—*Kaph nikālkar dūr k. w., kaphanāsak, kaph chhāṇṇe w.*

EX-PĒ-DI-ENT, *a.* (*L. ex, pes*) fit, proper, convenient, suitable; *n.* means to an end, shift, device—*Lāj, wājib, munāsib sazá-wār, lazim, ansab, aulā, muwāfiq; n. tadbīr, 'ilāj, chāra*—*Yogya, upayukt, arthayukt, prayojanīy, uchiṭ, thik; n. upāy, sādhan, upakram, upākaraṇ.*

EX-PĒ-DI-ENCE, **EX-PĒ-DI-EN-CY**, *n.* fitness, propriety, convenience, suitability—*Liyāgat, maslahat, munāsabat, wujūb, luzūm, sazá-wārī*—*Yogyatā, auchitya, yūthārthya, upayuktatā, upayogitā, yathāyogyatā.*

EX-PĒ-DI-ENT-LY, *ad.* fitly, conveniently—*Liyāgat se, munāsabat se, sazá-wārī se*—*Yogyatā se, upayuktatāpūrvak, upayogitāpūrvak.*

EX-PĒ-DITE, *v.* to hasten, to facilitate, to despatch; *a.* quick, hasty, easy, active—*Jaldī k., ta'jil k., āsān k., sahl k., shītābī se bhagnā; a. jald, shītāb, āsān, sahl, chālāk, tez*—*Śighra k., saral k., sugam k., śighra bhejā, daurīnā; a. śighra, satwar, twarāwān, sugam, phurtīlā, chatakāwāh.* [*śighra, twarāpūrvak, chatakāwāi se.*]

EX-PĒ-DITE-LY, *ad.* with quickness, hastily—*Jaldī se, shītābī se*—*Śighratāpūrvak,*

EX-PĒ-DITION, *n.* haste, speed, activity, a march or voyage, an enterprise—*Jald-bāzī, shītāb-kārī, shītābī, chālākī, chustī, kūch yā daryāi safar, muhim, āzimat, tākhtī*—*Twarī, śighragatī, phurtī, chatakāwāi, yātrā, jalayātrī, bhīrī udyam, kathinākarm.*

EX-PĒ-DITIOUS, *a.* speedy, quick, nimble—*Jald-bāz, jald, shītāb-kār, chālāk, chust*—*Śighrakārī, śighra, satwar, śighragāmī, phurtīlā, chatakāwāh.*

EX-PĒ-DITIOUS-LY, *ad.* speedily, nimbly—*Shītābī se, tezi se, jaldī se, chālākī se, chustī se*—*Śighratā se, twarāpūrvak, jhatpat, phurtī se, chatakāwāi se.*

EX-PĒ-DI-TIVE, *a.* performing with speed—*Shītāb-kār, jald-bāzī se k. w., jald k. w.*—*Śighrakārī, phurtī se k. w., chatakāwāi se k. w.*

EX-PĒ-DI-TATE, *v.* (*L. ex, pes*) to cut off the balls or claws of a dog's fore feet—*Kutte ke agle pānw ke nahh kāṭ-dālnā^b.*

EX-PĒ-DI-TATION, *n.* mutilation of a dog's feet—*Kutte ke pānw kāṭ-dālnā^b.*

EX-PĒL', *v.* (*L. ex, pello*) to drive or force out, to eject, to banish—*Hānk-d^b, khārīj k., dof' k., nikāl-d^b, rānda k., jilā-watān k., shahr-badar k.*—*Khaderṇā, khader d., bāhar k., nisār d., dūr k., deśāntar k., swadeś se nikāl d.*

EX-PĒL-LER, *n.* one that expels—*Hānk-d. w^b, khārīj k. w., jilā-watān k. w.*—*Khaderne w., bāhar k. w., nisār d. w., deśāntar k. w.*

EX-PĒND', *v.* (*L. ex, pendō*) to lay out, to spend, to disburse, to employ, to consume—*Masrif k., kharch k., khary k., tasarruf k., sarf k., be-bāq k., talaf k.*—*Vyay k., uṭhānā, chukānā, lagānā, khapīnā.*

EX-PĒNDI-TURE, *n.* cost, disbursement—*Mol^b, kharij, kharch, sarf, lāgat^b*—*Vyay, uṭhān, khapīw.* [*Lāgat, vyay, uṭhān, khapīw, jo dhan vyay ho.*]

EX-PENSE', *n.* cost, charge, money expended—*Mol^b, kharch, sarf, jo mablag kharch ho*

EX-PENSE'LENS, *a.* without cost—*Be-sarf, be-dām, nī-kharcha, be-qimat, nusi*—*Nirvyay, nirmūlya, sent.*

EX-PĒNSIVE, *a.* given to expense, costly—*Kharijī, fazūl-kharch, mubazzir, musrif, qimatī, girān-bahā*—*Vyayaśil, bahuvyayī, uṭā, bahumūlya, mahāngī, bahuvyay.*

EX-PĒNSIVE-LY, *ad.* with great expense—*Bare kharch se, bare dām se, barī qimat se*—*Barī lāgat se, bahuvyay se, bare mol se.*

EX-PĒNSIVENESS, *n.* extravagance, costliness—*Fazūl-kharchī, ziyāda-kharijī, girānī*—*Ativyay, mahāvya, bahumūlyatā, mahāngī.*

EX-PĒRI-ENCE, *n.* (*L. experior*) trial, practical knowledge; *v.* to try, to practise, to know by practice—*Imtihan, tajriba, wāqif-kārī, āzmūda-kārī, tajriba-kārī, kār-dānī; v. imtihan k., āzmāish k., tajriba k., mashq se jānnā. dekhnā^b, pānā^b, khānā^b*—*Parikshā, anubhav, vyavahār ke dwārā jo jñān hotā hai, paripāk, anubhūti; v. parikshā lenā wā k., anubhav k., vyavahār ke dwārā jānnā, bhagnā.*

EX-PĒRI-ENCED, *p. a.* skilful or wise by practice—*Tajriba-kār, kār-dān, wāqif-kār, jāhān-dīda, āzmūda*—*Bahudrisht, bahudarśī, vyutpanna, paripakwabuddhi.*

EX-PĒRI-EN-CER, *n.* one who makes trials—*Āzmāish k. w., imtihan k. w.*—*Parikshak, parikshā k. w.*

EX-PĒRI-ENT, *a.* having experience—*Kār-āzmūda, tajriba-kār*—*Bahudarśī.*

EX-PĒRI-MENT, *n.* trial, practical proof; *v.* to make experiment, to try—*Āzmāish, tajriba, imtihan; v. tajriba k., āzmāish k.*—*Parikshā, parakh, anubhūti; v. parikshā k., kasnā, parakhnā.*

EX-PĒRI-MĒNT'AL, *a.* founded on experiment—*Tajriba par mauqūf, imtihan par qāim, dāmāish ke rā se pāyā gayā*—*Parikshā par avalambit, parikshā se pāyā gayā, parikshā-labdh, parikshāmūl.*

EX-PER-I-MENT-AL-IST, EX-PER-I-MENT-ER, n. one who makes experiments — *Intihānī, taj-riba-kār* — Parikshak, parikshakāri, parikshanakāri. [— Parikshā se, parakh se.

EX-PER-I-MENT-AL-IST, ad. by experiment — *Taj-ribē se, intihānī se, āzmāish se, intihān se*.

EX-PERT, a. (L. *expertum*) skilful, prompt, ready, dexterous — *Māhīr, wāqif-kār, chust, chālāk, tūyār, mustā'id, āmāda, tez-dast, hosh-yār* — Pravin, kuśal, nipun, tat-par, udyāt, satwar, daksh, phurtīlā, patu.

EX-PERT-LY, ad. skilfully, dexterously — *Mahārat se, wāqif-kārī se, hosh-yārī se, chustī se* — Pravinpatā se, kuśalātā se, nipunpatā se, phurtī se.

EX-PERTNESS, n. skill, readiness, dexterity — *Mahārat, wāqif-kārī, istī'dād, āmāda-gī, hosh-yārī, tez-dastī, chālākī, dast-kārī* — Nipunatā, naipunya, dakshatā, pravinatā, kuśalātā, phurtī. [nā, tauba k. — Pāpaprāyāschitta k, prāyāschitta se pāp dhonā.

EX-PI-ATE, v. (L. *ex, plus*) to atone for — *Kaffāra yā kaffāra d., takfir k., gunāh mitā-*

EX-PI-ABLE, a. that may be expiated — *Kaffāra-pazīr, takfir-pazīr, jiskā kaffāra yā takfir ho-sake* — Prāyāschitta ke dwārā mochanī kshamanī wā sōdhanī.

EX-PI-ATION, n. act of expiating, atonement — *Kaffāra, takfir* — Prāyāschitta, pāpāso-dhan, pāpamochan, pāpāśntī. [w. — Pāpāso-dhak, pāpamochak, aghāśāak.

EX-PI-A-TORY, a. having power to expiate — *Takfir-kunanda, kaffāra-gar, gunāh mitāne*

EX-PIRE, v. (L. *ex, spiro*) to breathe out, to emit the last breath, to die — *Dam-chhor-nā, akhīr dam chhor-nā, faut h., mēdūm h.* — Sās chhor-nā wā nikāl-nā, śwās tyag k., prāṇ tyag k., marnā.

EX-PI-R-ATION, n. the act of breathing, emission of breath, death, evaporation, cessation, conclusion — *Dam-zanī, tanaffus, maūt, wafāt, tabkhār, bukhār h., maungifī, tamāmī, akhīrat, ingizā, ikhtilām* — Nihśwās, prāśwās, udgār, mṛityu, mich, vāśup wā bhūph bannā, avasān, mṛvritti, samāpti, śesh.

EX-PL-AIN, v. (L. *ex, planus*) to make plain, to expound, to illustrate — *Zāhīr k., sharh k., tafsīr k., bayān k., tashrīh k.* — Spasht k., samjhānā, batlānā, bujhānā, sujhānā, suljhānā, vyākhyā k.

EX-PL-AIN-ABLE, a. that may be explained — *Zāhīr kiye jāne ke qābil, bayān hone ke tāyī,*

EX-PL-AIN-ER, n. one who explains — *Samjhān wā, batlāne wā, bujhāne wā, suljhāne wā, kishīf, kashshāf, mufasser, shārīh* — Vyākhyātī, prakāśak, pravaktī.

EX-PL-AIN-ING, n. the act of explaining, the sense explained, adjustment of a differ-ence — *Bayān, tafsīl, sharh, mā'nī, tashrīh, musālahat* — Vyākhyā, vīvaran, samjhautī, arth, tilak, tīkā, mūlīp, vāśāśntī, pūmamātrī, phir se mātrī wā sneh.

EX-PL-AIN-TO-RY, a. containing explanation — *Tafsīlī, sharh-wār, bayānī, musharrih* — Bodhak, prakāśak, arthakārī, vīvaranākarī, vyākhyākarī.

EX-PL-ET-ION, n. (L. *ex, platus*) accomplishment, fulfilment — *Tamāmī, anjām, adā, wafā, bayā-āwarī* — Siddhī, nishpatti, mūvāh, samāpti.

EX-PL-ET-IVE, a. filling up, added for supply or ornament; *n.* a word used to fill a space — *Pūrā k. wā, jagah bharnē yā chūt ke liye purā huā; n. ek lafz jo jagah bharnē ke liye istīmāl meñ ātā hai, sakhun-takīq, takīq-i-kalām* — Pūrak, bhartī wā alankār ke nimittā mīlīyā huā; *n.* pādapan, pādapīrakasabd

EX-PLE-TO-RY, a. filling up, taking up room — *Pūrā k. wā, bhar-d. wā, jagah chheṅk-lene w. yā le-lene wā.*

EX-PLI-CATE, v. (L. *ex, plico*) to unfold, to explain, to clear, to interpret — *Khulāsa k., bayān k., sāf k., wāzīh k., āhīr k., sharh k.* — Khol d., samjhānā, spasht k., vyākhyā k., batlānā, sujhānā, tilak wā tīkā k.

EX-PLI-CABLE, a. that may be explained — *Hall-pazīr, samjhāye jāne ke qābil, jiskā sharh yā tafsīl ho-sake, mumkin-i-sharh, mumkin-i-tafsīl* — Samjhāye jāne ke yogya, spasht kiye jāne ke yogya, vyākhyey, pravaktavya. [vyākhyā, vīvaran.

EX-PLI-CATION, n. explanation, interpretation — *Tashrīh, tafsīl, bayān, sharh* — Varnan.

EX-PLI-C-ATIVE, a. tending to explain — *Bayān k. w., zāhīr k. w., wāzīh k. w., sharh k. w., musharrih* — Vīvaranāthak, prakāśak, vāchak.

EX-PLI-C-TO-RY, a. tending to explain — *Sharh k. w., bayān k. w., zāhīr k. w., tafsīl-wār, musharrih* — Prakāśak, vāchak, vīvaranāthak, vīvaranākarī. [siddhī.

EX-PLI-C-IT, a. plain, clear, direct — *Sāf, zāhīr, wāzīh, sarīh, thīk* — Spasht, khulā, prakat,

EX-PLI-C-IT-LY, ad. plainly, directly — *Sāf-sāf, tafsīl-wār, bayān-wār, zāhīran, zāhīra, sarīhan* — Spasht rūp se, byauro se, suvryakt prakār se, siddhī rītī se.

EX-PLI-C-IT-NESS, n. the state of being explicit — *Safūī* — Spashtatā, spāshṭārthatwa.

EX-PL-ODE, v. (L. *ex, plaudo*) to burst forth with noise, to drive out, to reject — *Awāz ke sāth phūt nikāl-nā, zor se nikāl-purnā, khārij k., be-ravāj k., nā-pasand k., matrāk k., tark k.* — Uṛnā, karaknā, bhak se uṛnā, chhūtnā, dharāke se phūt nikāl-nā, dūr k., aswikār k., ghrīnā k., avajnā k. [w., aswikārak, gīrīpā k. w., avajnā k. w.

EX-PL-OD-ER, n. one who explodes — *Khārij k. w., be-ravāj k. w., matrāk k. w.* — Dūr k.

EX-PL-OS-ION, n. a sudden bursting with noise and violence, a discharge — *Awāz-o-zor ke sāth phatnā phūtnā yā chhūtnā, tazādum, dharākā, taparā, thakākā* — Mahāśabd se phūtnā phatnā wā chhūtnā, urāw, karak, jharākā, bharākā.

EX-PLŌ'SIVE, *a.* bursting with noise and violence—*Urne w.^h, karakne chhūṭne yā phūt-kar-nikāṭne w.^h, dhārākā yā bhārākā k. w.^h, phāṛne yā phor-dāṭne w.^h.*

EX-PLŌIT', *n.* (*L. ex, pletum*) a great action, a heroic deed, an achievement—*Mukhimm, dilēri kā kām, kār-i-ātm, jurat*—*Mahākarm, sāhasakarm, adbhut karm, prāsāhasany karm.*

EX-PLŌRE', *v.* (*L. ex, ploro*) to search for making discovery, to examine—*Inkishāf ke liye tajassus k., just-o-jū k., talāsh k., āzmānā, imtihān k.*—*Chhān mārnā, dhūṛh mārnā, dhūṛhānā, khojnā, parakhnā, parikshā k.*

EX-PLŌ-RĀ'TION, *n.* search, examination—*Just-o-jū, tajassus, talāsh, imtihān, āzmāish*—*Anweshan, anusandhān, khoj, dhūṛh, parikshā, parakh.*

EX-PLŌ-RĀ'TOR, *n.* one who explores—*Tajassus k. w., talāsh k. w., imtihān k. w., āzmāish k. w.*—*Anweshi, dhūṛhne w., khojne w., parikshak.*

EX-PLŌ-RĀ-TO-RY, *a.* searching, examining—*Talāshī, imtihānī, imtihān yā āzmāish k. w.*—*Anweshī, khojī, dhūṛhne w., parikshak.* [Ghātadyotak, dyotak.

EX-PŌNENT, *n.* (*L. ex, pono*) the index of a power in algebra—*Quwwat-numā.*

EX-PŌRT', *v.* (*L. ex, porto*) to carry or send out of a country—*Ek mulk se bāhar le-jā-nā yā bhejnā*—*Ek deś se bāhar le jānā wā bhejnā.*

EX'PORT, *n.* a commodity sent abroad—*Raftnī, saudā-garī asbāb-o-māl jo gair-mulk ko bhejā jātā hai*—*Bānījyavastu jo deśāntar bhejī jāti hai.* [bhejnā.]

EX-PORTĀ'TION, *n.* the act of exporting—*Gair-mulk ko bhejnā*—*Videś wā deśāntar*

EX-PŌRT'ER, *n.* one who exports—*Ek mulk se bāhar le-jānā yā bhejne w.*—*Ek deś se bāhar le jāne wā bhejne w.*

EX-POSE', *v.* (*L. ex, positum*) to lay open, to disclose, to put in danger—*Kholnā^h, fāsh k., āshkārā k., parda-darī k., barmalā k.^h, khatre meṁ dāṭnā*—*Ughārnā, prakāś k., pragat k., vyakt k., khatke wā bhay meṁ dāṭnā pheṭkṇā wā jhōṭkṇā.*

EX-PO-SITION, *n.* explanation, interpretation—*Bayān, tafsil, tashrih, sharh, tafsīr*—*Vyākhyā, vīvaran, tilak, tīkā.*

EX-PO-SITIVE, *a.* explanatory, laying open—*Sharh-wār, tafsilī, musharrih, khol-d. w.^h.*—*Bodhak, prakāśak, vāchak, samjhāne w., ughār d. w.*

EX-PO-SITOR, *n.* an explainer, an interpreter—*Musharrih, ma'nī-pardāz, bayān k. w., shārih, ma'nī-numā, tashrih k. w.*—*Samjhāne w., vyākhyātā, prakāśak, arthapariśodhak.*

EX-PO-SI-TO-RY, *a.* explanatory—*Musharrih, sharh-wār, tafsilī*—*Vāchak, arthapra-kāśak, uddēśak.*

EX-PŌ-SURE, *n.* the act of exposing, the state of being exposed, the situation of a place as to sun and air—*Ifshā, izhār, parda-darī, ughrāv^h, dikhāwat^h, dikhāw^h, balā meṁ giriftār^h, dhūp aur hawā ke bāb meṁ kisi jagah kā rukh*—*Vīvaran, prakāśan, vāyu ghām ādī meṁ pārnā, vāyu ghām ke vishay meṁ kisi jagah ki sthiti.*

EX-PŌUND', *v.* to explain, to interpret—*Bayān k., sharh k., tafsil yā tafsīr k., tashrih k.*—*Vyākhyā k., samjhānā, bujhānā, batānā, vīvaran k.*

EX-PŌUND'ER, *n.* an explainer, an interpreter—*Shārih, mufassir, tashrih tafsīr yā tafsil k. w.*—*Samjhāne w., bujhāne w., batāne w., prakāśak, bodhak, vyākhyātā, arthapra-kāśak.*

EX-PO-S-TU-LATE, *v.* (*L. ex, postulo*) to reason earnestly, to remonstrate—*Takrār k., radd-o-badal k., hujjat k., shikāyat-āmez^h arz k., gila-guzārī k., jidd-o-kadd k., guft-o-shanīd k., 'arz-i-shikāyat k.*—*Āpatti k., aswikār nivedan k., driṭhatā se viparīt vākya kahṇā, anyādyakarm kī nindā k.*

EX-PO-S-TU-LĀ'TION, *n.* reasoning, remonstrance, debate, altercation—*Takrār, taqrīr, radd-o-kadd, jidd-o-kadd, suwāl-jawāb, bahs, radd-o-badal*—*Tark, āpatti, anyāyya-karm kī nindā, nishedhārthakaprabodhavākya, uttarapratyuttar, vād, pratīvād, kahā kahī, kahī sunā, vāgyuddh, vivād.*

EX-PO-S-TU-LĀ-TO-RY, *a.* containing expostulation—*Shikāyat-āmez, radd-o-kadd yā jidd-o-kadd se bhārā huā*—*Nindāmay, āpattimay.*

EX-PRESS', *v.* (*L. ex, pressum*) to press out, to utter, to represent, to denote; *a.* plain, in direct terms, used for a particular end: *n.* a messenger or message sent on purpose—*Per-kar yā dabā-kar nikālnā^h, uchchārnā^h, adā k., zikr k., zāhir k., dalālat k., nishān d.; a. zāhir, sāf, āshkārā, nātig, sarīh, khāss kār meṁ kāṁ āne w.; n. qāsid, paigām, paigām—Nichornā, gārnā, kahṇā, bolnā, uchchāraṇ k., sūchānā k., dekhānā, sūjhānā, upalakshāṇ k., chihṇ k.; a. spāsh, sidhā, spāsh-tārth, viśesh kārya meṁ upayogi; n. dhāwak, daurhāṭ, pāyik, saṇdeś, prerit saṇ-vād.* [jāne ke liig—*Kathaniy, nirvachaniy, nichore jāne ke yogya, nishkarshaniy.*

EX-PRESS'IBLE, *a.* that may be expressed—*Qābil-i-izhār, bayān-pazīr, adā-pazīr, nichore*

EX-PRES'SION, *n.* the act of expressing, utterance, a phrase or mode of speech—*Nichorā^h, per-kar nikālnā^h, bayān, izhār, adā, talāffuz, qaul, sukhān, kalima, muhāwara*—*Gārnā, garāw, per ke nisārnā, vījṭhāṇ, pravachan, uchchāraṇ, vākya, vākyaṛitī, vākyaḍhārā.*

EX-PRES'SIVE, *a.* serving to express—*Zāhir k. w., ba-khūbī bayān k. w., dāṭl, thik ma'nī-numā, pur-matlab*—*Vāchak, sūchak, uddēśak, pūrpārth, arthawān.*

EX-PRÉS-SIVE-LY, *ad.* in an expressive manner — *Be-khūbi bayān karne ke taur se, zāhir karne ke taur se, thik ma'ni-numāi se* — Vāchak wā sūchak riti se, sārthatwa se.

EX-PRÉS-SIVE-NESS, *n.* power of expression — *Thik ma'ni-numāi, pur-matlabi, zāhir karne kī tāqat, matānat* — Vāchakatwa, pūrnārthatwa, sārthatwa.

EX-PRÉS-SIV, *ad.* plainly, in direct terms — *Sāf-sāf, zāhirān, sarīhan, tākidān* — Spasht rūp se, kholkar, sidhi bāton mein.

EX-PRO-BRATE, *v.* (L. *ex, probrum*) to upbraid, to censure, to reproach — *Malāmat k., ulām d., bad-nām k., sar-zanish k.* — Jhiraknā, jhihkkārnā, dokhnā, nindā k., tiraskār k.

EX-PRO-BRĀ-TION, *n.* upbraiding, reproach — *Malāmat, sar-zanish* — Jhirki, jhihkkār, *EX-PRO-BRĀ-TIVE*, *a.* upbraiding, reproaching — *Malāmat-sāz, sar-zanish k. w.* — Jhirakne w., jhihkkārne w., upakrosak, tiraskāri.

EX-PRO-PRI-ATE, *v.* (L. *ex, proprius*) to hold no longer as one's own, to give up — *Apni chiz dūstre ko de-dālnā, tark k.* — Apni vastu dūstre ko d., chhor d., tyāg k.

EX-PRO-PRI-Ā-TION, *n.* the act of giving up — *Apni chiz kā dūstre ko de-dālnā, tark* — Apni vastu kā dūstre ko de-dālnā, swattwatyaḡ, chhor, tyāg.

EX-PUG-N, *ex-pūn'*, *v.* (L. *ex, pugno*) to conquer, to take by assault — *Fath k., hamla kar-ke lenā* — Jitnā, jay k., ākramap wā charhāi karke lenā.

EX-PUG-NĀ-TION, *n.* act of taking by assault — *Hamla se lenā, hamla-āwari kar-ke lenā* — Charhāi wā ākramap karke lenā.

EX-PULSE, *v.* (L. *ex, pulsare*) to drive out, to force away, to expel — *Khadernā^h, bhagā-d^h, hānk-d^h, khed-d^h* — Nikāl d., nisār d., bāhar k. | Nishkāsan, nihsārān.

EX-PUL-SION, *n.* the act of driving out — *Nikāl^h, nisār^h, bāhar k^h, istikhraj, ikhrāj*

EX-PUL-SIVE, *a.* having power to expel — *Khārij karne kī tāqat rukhne w., nikāl-dene kī tāqat rukhne w.* — Nikāl dene ko samarth, bāhar karne ko samarth.

EX-PUNGE, *v.* (*ex, punge*) to blot out — *Mitānā^h, ghis-dālnā^h, chhilnā^h, dho-dālnā^h, upā-d^h* | *Kāt-kūt^h, chhit-chhāl^h*

EX-PUN-CTION, **EX-PŪ-SING**, *n.* the act of blotting out — *Mitāw^h, ghisāw^h, chhilāw^h*

EX-PUR-GATE, *v.* (L. *ex, purgo*) to purge away, to cleanse, to purify, to expunge — *Sāf k., pāk k., shusta k., mitā-dālnā^h* — Suddh k., nirmal k., pavitra k., parishkār k., dho-dālnā, chhil dālnā, ghis dālnā. | parishkār.

EX-PUR-GĀ-TION, *n.* the act of cleansing — *Sāfai, pākizagī, shustagi* — Sōdhān, pavitra k., **EX-PUR-GA-TOR**, *n.* one who expurgates — *Sāf k. w., pāk k. w., shusta k. w.* — Sōdhak, pavitra k. w., parishkār k. w., nirmalakāri. | pāwak, pāwan, pavitra k. w., nirmal k. w.

EX-PUR-GA-TO-RY, *a.* cleansing, purifying — *Khālis k. w., sāf k. w., pāk k. w.* — Sōdhak, **EX-QUI-SITE**, *a.* (L. *ex, quaesitum*) excellent, complete, choice, extreme — *Nafis, nādīr, latīf, kāmīl, bih-tar, khūb-tar, umda, shadīd, ziyāda* — Utkrishṭ, bahut achchhā, pūrā, uttam, śishṭ, tikshṇ, atyant, bahut.

EX-QUI-SITE-LY, *ad.* completely, nicely — *Kamāliyat se, latāfat se, nafāsāt se, khūbi se, bārīkī se* — Sampūrnarūp se, uttam rūp se, bhālī bhāntī se, sūkshṇ rūp se.

EX-QUI-SITE-NESS, *n.* nicety, perfection — *Nafāsūt, latāfat, tuhfaḡi, pākizagī, kamāliyat, kamāl* — Sūkshmatā, uttamatā, utkrishṭatā. | hin.

EX-SAN-QUI-TOUS, *a.* (L. *ex, sanguis*) having no blood — *Be-khūn* — Bin lohū, rudhira-

EX-SCIND, *v.* (L. *ex, scindo*) to cut off — *Kāt-dālnā^h*

EX-SECT, *v.* (L. *ex, sectum*) to cut out — *Kāt-dālnā^h, kāt-kar bāhar k^h*

EX-SEC-TION, *n.* the act of cutting out — *Kāt^h, kāt-kar bāhar k^h*

EX-SIC-CATE, *v.* (L. *ex, siccō*) to dry — *Sukhānā^h, khushk k.* — Śushk k.

EX-SIC-CANT, *a.* having power to dry — *Sukhāne w^h, khushk k. w.* — Sōshak, sushk k. w.

EX-SIC-CĀ-TION, *n.* the act of drying — *Sukhāw^h, khushkt^h, Sōsh, sushk k.* | [sushk]

EX-SUC-COUS, *a.* (L. *ex, succus*) without juice, dry — *Be-ras, khushk, sukūh^h* — Niras,

EX-SUC-TION, *n.* (L. *ex, suctum*) a sucking out — *Chūs-lenā^h, chusak-lenā^h*

EX-SU-DĀ-TION. See under EXUDE.

EX-SU-PLĀ-TION, *n.* (L. *ex, sub, flatum*) a blowing from beneath, a kind of exorcism — *Niche se phūnk jhōnkā yā jhakorā^h, jhūr-phūnk^h, bhūt kā utārnā^h*

EX-SŪ-PER-ANCE, *n.* (L. *ex, super*) excess — *Ziyādātī* — Adhikāī, ādhikya.

EX-SŪ-S-CITĀ-TION, *n.* (L. *ex, sub, cito*) a stirring up, an awakening — *Uksānā^h, jagānā^h*

EXTANT, *a.* (L. *ex, sto*) standing out to view, now in being, not lost — *Nazar ke āge, maujūd, bāqī, gum nahīn* — Drishti ke sāmnē, ubhṛā huā, vidyamān, vartamān.

EXTAN-CY, *n.* the state of standing out — *Āge ubhṛāw yā niklāw^h, sab se upar charhāī^h*

EXTA-SY. See ECSTASY.

EX-TEM-PO-RE, *ad.* (L. *ex, tempus*) without previous study or meditation — *Be-taam-mul, be-gaur, ā-l-badiha, bagair pahle se soche-bhāle, bagair pesh-andeshī ke* — Binā pah-le se soche vichāre, pūrv chintā binā, pūrv dhyān binā, avichārit, anāyās se.

EX-TEM-PO-RAL, *a.* uttered at the moment — *Fi-l-badiha kahā gayā, ā-l-faur kahā gayā* — Jhatpat kahā gayā, binā pūrv chintā wā dhyān ke kahā gayā, avichārit, achintit.

EX-TĒM-PO-RAL-LY, *ad.* without premeditation—*Bā-gair peshtar gaur kiye, ba-gair pesh-andekht ke, ā-l-badīhā*—Pūr chintā wā vichār binā.

EX-TĒM-PO-RĀ-NĒ-ŌUS, **EX-TĒM-PO-RĀ-RY**, *a.* unpremeditated, sudden, quick—*Ā-l-badīhā, ba-taammul yā ba-gaur kahā huā, nāgahān, yak-ā-yak ā-l-faur, jāld, jaurān*—Pūrva-vichārābin, samayakalpit, samayopasthit, binā pahile se vichārā huā, skasmik, achintit, akalpik, ḡghra, twarit.

EX-TĒM-PO-BIZE, *v.* to speak extempore—*Ā-l-badīhā kahā, ba-gaur yā ba-taammul bōlnā, peshtar se ba-gair gaur kiye bōlnā*—Jhapṭ bōlnā, binā pahile se soche vichārē bōlnā.

EX-TĒND', *v.* (L. *ex. tendo*) to stretch out, to expand, to enlarge, to continue—*Khū-chinā^b, tinnā^b, jānā^b, pahunchnā^b, lambānā^b, pasārnā^b, bichhānā^b, phailānā^b, barhānā^b, barhā-d^b, rahne-d^b*. [rahne d. w^b]

EX-TĒND'ER, *n.* one that extends—*Tānne w^b, lambāne w^b, phailāne w^b, barhāne w^b*,
EX-TĒNDI-BLE, *a.* that may be extended—*Jisko tān-saken lambā-saken phailā-saken chaurā kar-saken barhā-saken yā rahne-dene saken^b*.

EX-TĒN'SI-BLE, *a.* capable of being extended—*Phailāye bichhāye yā barhāye jāne ke lāig*—*Vistārāniy, prasārāniy, phailāye lambāye chaklāye wā barhāye jāne ke yogya*.

EX-TĒN-SI-BLI-TY, *n.* the state or quality of being extensible—*Phailāye barhāye yā pasāre jāne ki qābilitiy*—*Vistārāniyat, phailāye wā barhāye jāne ki yogyat, pasāre jāne ki yogyat*. [*dagī, farākhī, darāzī, tūl*—*Phailāw, pasār, vistār, chaurāī, barhāw*].

EX-TĒN'SION, *n.* the act of extending, the state of being extended, enlargement—*Kushā-*

EX-TĒN'SIVE, *a.* wide, large—*Kushāda, wāṣī, tawil, barā^b*—*Chaurā, chaklā, vistirp, vipul, viśāl, vikāt*. [vistirp rūp se, viśālatāpūrvak, vikāt rūp se.]

EX-TĒN'SIVE-LY, *ad.* widely, largely—*Kushādagī se, darāzī se^b*—*Chaurāī se, chaklāī se*.

EX-TĒN'SIVENESS, *n.* wideness, largeness—*Kushādagī, darāzī, tūl, barāf^b*—*Chaurāī, chaklāī, vistār, phailāw, vistirpātā, pasār, viśālatā*.

EX-TĒN'SOR, *n.* a muscle that extends—*Phailāne yā tānne w. pathā^b*.

EX-TĒNT', *n.* space, bulk, compass—*Wu'at, miq-dār, andāza, kushādagī*—*Vistār, pasār, parimān, phailāw*.

EX-TĒN'U-ATE, *v.* (L. *ex. tenuis*) to make thin, to lessen, to palliate—*Raqiq k., dub-lā k^b, kam k., takhḡf k., mukhḡff k., 'uzr se khḡf k.*—*Patlā k., dāngar k., kriśāng k., ghaṭānā, nyūn k.*, hetu dikhākar halkā wā nyūn k.

EX-TĒN-U-ĀTION, *n.* palliation, mitigation—*'Uzr se gunāh ki takhḡf, gunāh ki kamī, takhḡf*—*Hetu dikhākar ppaśāntī, hetu dikhākar aparādh ghaṭānā, nyūnatā, lāghav*.

EX-TĒN'U-A-TOR, *n.* one who extenuates—*Raqiq k. w., dublā k. w^b, kam k. w., takhḡf k. w., 'uzr se mukhḡff k. w., mukhḡff*—*Patlā wā dāngar k. w., kriśāngakārī, ghaṭāne w.*, hetu dikhākar nyūn k. w., nyūn k. w.

EX-TĒR'IO-R, *a.* (L. *exter*) outward, external, extrinsic; *n.* outward surface or appearance—*Bāharī^b, berūnī, zāhiri, 'ārizī*; *n.* *berūnī taraf, zāhiri sūrāt*—*Vāhya, vahihsth, vahirbhūt, ūparī*; *n.* *vahirbhāg, vāhyabhāg, ūpar kā dikhāw*.

EX-TĒR'IO-R-LY, *ad.* outwardly, externally—*Bāharī or se^b, bāhar se^b*.

EX-TĒR'NAL, *a.* outward, visible, foreign—*Berūnī, bāharī^b, zāhiri, sūrī, gair-muklī*—*Vahirbhūt, vāhya, pratyaksh, drīśya, darśāniy, videśī, paradeśī*.

EX-TĒR'NĀL-I-TY, *n.* outwardness—*Berūnī-kālat*—*Bāharī dasā, vāhyatā*.

EX-TĒR'NAL-LY, *ad.* outwardly, apparently—*Berūnī taraf se, zāhiran, zāhir meṇ, sūratan*—*Bāhar, bāharī or se, dekhne meṇ, pratyaksh*.

EX-TĒR'MI-NATE, *v.* (L. *ex. terminus*) to destroy, to extirpate, to abolish—*Bar-bād k., tabāh k., nest-o-nābūd k., istisāl k., bekh-kani k., be-bekh k., mitā-d^b*—*Nashṭ k., nās k., kshay k., nirmūl k., jar se ukhār dūlnā, ūthī d.*

EX-TĒR-MI-NĀTION, *n.* destruction, excision—*Bar-būdī, pāe-mālī, nestī, istisāl, bekh-kani*—*Nās, dhwaṇs, sarvanās, samūlotpātān, jar se ukhār*.

EX-TĒR'MI-NA-TO-RY, *a.* causing destruction—*Bekh-kam, be-bekh k. w., pāe-māl k. w.*—*Jar se khod dāne w., sarvanāsak*. [chūnā^b—*Ṭapḡaw, vindu vindu chūnā*].

EX-TIL-LĀTION, *n.* (L. *ex. stillo*) the act of falling in drops—*Tagātur, būnd-būd*

EX-TINCT', *a.* (L. *ex. stinguo*) put out, abolished, dead—*Gul, munqatī, ma'dām, gum, nest, murda*—*Bujhā, butā huā, śānt, nashṭ, nivritta, mitāyā huā, marā, mrit*.

EX-TINC'TION, *n.* act of putting out, destruction—*Ṭifā, nestī, fanā, 'adam, inqilā, mahv*—*Bujhāw, butāw, nās, vinās, kshay, snāhār*.

EX-TIN'GUISH, *v.* to put out, to destroy—*Bujhānā^b, gul k., maugīf k., nest k., nā-būd k.*—*Butānā, mitnā, ūthānā wā ūthā d., nashṭ k.*

EX-TIN'GUISH-A-BLE, *a.* that may be put out—*Bujhāye jāne ke qābil, fanā-pazir, nest-o-nābūd kiye jā ke lāig, bekh-kani-pazir, mumkinu-l-istisāl*—*Butāye jāne ke yogya, nāśya, nāśāniy, mitāye jāne ke yogya, samūlotpātāniya*.

EX-TIN'GUISH-ER, *n.* one that extinguishes, a hollow cone used to put out a candle—*Musaffi musfi, bujhāne w^b, mitāne w^b, gul-gir, gul-tarāsh, gul karne ki shai*—*Butāne w., ūthā d. w., nirvāpak, nirvāpakārī, dipanirvāpak, diyā bujhaunī*.

Ex-tin'guish-ment, a. suppression, destruction, abolition — Bujhān², dabān², itfā, fanā, 'adam, musqufāt, nestī — Butāw, śānti, nirvāpan, sahhār, kshay, mā, vināś, utthā d., mitāw. [dālnā — Ukhār dālnā, jar se khod dālnā, nirmūl k.

EX-TIR/PATE, *v.* (L. *ex, stirps*) to root out—*Bekk-kani k., be-bekk k., bunyād se khod.*
EX-TIR/PA-BLE, *a.* that may be rooted out—*Be-bekk kiye jāne ke qūbil, bunyād se khod.*

EX-TIR PA-BLE, a. that may be rooted out—*Be-bekā kiye jāne ke quāb; duniyā ke māo-
dāle jāne ke lāiq, bekh-komī-pazīr, mumkinu-l-itsisāl*—*Ukhār dāle jāne ke yogya, jar se
ukhārō jāne ke yogya, mitiye jāne ke yogya, samūlotpātariyā.* {*se ukhār, nās, vindā*

EX-TIR-PĀTĪON, *n.* the act of rooting out—*Itisā́l, bekh-kāni, fana*—*Samulot-pātan, jar*
EX-TŪL, *n.* (I. *ex tollō*) to praise to exalt to magnify to celebrate—*Ta'rif*

EX-TOL', v. (L. ex, tollo) to praise, to exalt, to magnify, to celebrate — *ṭāṭā k.*,
sonā k., *soni-khwaṇi k.*, *āfrīn k.*, *hamd k.*, *ṭiṭāṭ k.* — *Sardhna*, *prāṭab k.*, *baṛā k.*,
ślāghā k., *stuti k.* | *stāvāḱ*, *sardhne w.*

EX-TŪL'ĀR, *n.* one who extols—*Maddāh, mādh, sanā-khīrān, wassāf*—*Prasānsak*,
EX-TŪRT' *v.* (L. *ex tortum*) to take by force, to wring from, to gain by violence—*Ba-*

BA-TORŪ, v. (L. *ex torum*) to take by force, to wring from, to gain by violence—*ba-
zor lená, ainh-lená^h, zabar-dasti se lená*—Daurátmya karke lená, murer lená, ehhin
lená, ehhor lená. [lene w., ainh lene w.]

EX-TÔR'TER, *n.* one who extorts — *Dast-darâz, sakht-gîr, sitam-gar* — Chhîn lenē w., chhor
EX-TÔR'TION, *n.* illegal exaction — *Dast-darâzi, zabar-dasti se lenā, sakht-giri, qasb. ta'addi*

— Chhin, chhor, anyáy se wá bal se dústre kí vastu lená, daurátmya.

EX-TÔRTION-ER, *n.* one who practises extortion—*Dast-daráz, saḥt-gir, siām-gar*—*Chhin lene w., chhor lene w., ainh lene w.*

Ex tōr'tious, *a.* oppressive, unjust—*Zālim, jābir, gad-dār, be-imān, jafā-kār*—Upa-dravi, durvritta, klesadāyak, adharmī, anyāyī.

EXTRACT', v. (L. *ex, tractum*) to draw out, to take from, to select — *Istikhraj k.*, *nichorná^h* *nikhál-lená^h* *intikháh k.* — Khínchná wá khínch lená. niadr lená. chhánt

lená, chun lená, saúgrah k.

EXTRACT, *n.* that which is extracted, a passage taken from a book, essence, tincture — *Jo shai istikhhrāi ki jāti hai, magz, muntakhab, khulāsa, māhiyat, asl, 'itr, 'araq* — *Jo vastu dūstre se nisār li jāti hai, nishkarsh, avatāritavākya, upanitavākya, sār, hir, ras, niryās.*

EXTRACTION, n. the act of drawing out, lineage, derivation—*Istikhrāj, aśl, zāt, jins, bekh-bunyād, nizhād, khānlān, ishtiqāq*—*Khinchāw, nishkarahan, ākarshan, nisār, ukhrāw, vaśś, kul, jāti, utpatti, udbhav.*

EX-TRÁCTIVE, a. that may be extracted — *Khínche jáne ke qúbil, mumkinu-l-isti'kráj*
— *Khínche' jáne ke yogya, jo khínchá jáy, nishkarshaniya.*

EX-TRA-JU-DÍ-CIAL, *a.* (L. *extra, judex*) out of the regular course of legal procedure
 — *Be-áin, be-zúbita, khiláfi-sar-rishta, be-qá'ida, be-dastúr* — Vyavahárávidhivahirbhút,
 vyavahárátirikt, vyavahárártchar.

EX-TRA-JU-DY-CIAL-LY, *ad.* in a manner out of the regular course of legal procedure—*Khilāf-i-sar-rishta, be-áin, be-zábita*—Vyavahāravidhiyahirbhūtarūp sa, vyavahāra-tirikt bhāv sa.

EX-TRA-MIS'SION, n. (L. *extra*, *missum*) a sending outwards—*Báhar bhejná*^h.

EX-TRA-MŪN'DANE, *a.* (L. *extra, mundus*) beyond the material world—*Dunyā ke bāhar*—*Saṁsār ke bāhar, asāṁsārik, alaukik, lokavāhya.*

EX-TRĀ'NE-ŌUS, a. (L. *extra*) of different substance, foreign—'Alāhida shai kā, be-'alāqa, begāna, ajnabī, berūni, gair-mulki—Bhinna vastu kā, vivikt, asahaj, asambandhi, upari, bahari, videśi.

EX-TRAÔR'DI-NA-RY, *a.* (L. *extra, ordo*) beyond ordinary, remarkable—*Nâdir*, 'ajab, 'ajîb, *qarîb, mashhûr*—*Anûthâ, asâdhâran, adbhut, apurv, vichitra, vilâkshan.*

EX-TRA-DI-NI-NA-RI-LY, *ad.* uncommonly, remarkably, particularly, eminently — *Nādir-āna*, 'ajib tarah se, khāss kar-ke, lā-sani taur se, buzurgī se — *Asādhāran rūp se*, anūthī rīti se, anokhī rīti se, adbhut wā vichitra rūp se, viśesh kar-ke, viśisht rūp se.

EX-TRAÔR'DI NA-RI-NESS, *n.* remarkableness—*Ānokhāi^b*, *nudrat*—*Āpūrvatā*, *vichitratā*, *adbhutatva*.

EX-TRA-PA-RŌ'CHI-AL, a. (L. *extra*, Gr. *para*, *oikos*) not within the parish—*Pád-rí ke mahalle ke báhar*—*Viśesh dharmádhyaksh kí bhūmí ke báhar*, *purohitádhi-napradeś ke báhar*.

EX-TRA-PRO-VIN'ÇIAL, a. (L. *extra, pro, vinco*) not within the province—*Sûbe ke bâhar, ek-hî sûbe meñ nahîn*—Mandal wâ chakle ke bâhar, ek hî mandal wâ chakle meñ nahîn.

EX-TRA-REG'U-LAR, a. (L. *extra, rego*) not comprehended within a rule—*Be-gá'ida*, *be-zábita*, *be-áin*, *khiláfi-dastúr*—Vyavasthátirikt, avidhi, vidhihín, vidhiviruddh.

EX-TRÁV'A-GANT, *a.* (L. *extra, vigor*) irregular, excessive, wild, wasteful — *Be-das-tár, be-qá'ida, be-hadd, bad-waz', bad-tarig, fazúl-kharj, fazúl-ke-reh, mazerif, mubazzir* — Niyamátirikt, vidhihín, aparimit, atýsahári, vyabhichári, atýgyayí, uráú.

EX-TRĀ'V'A-GANĢE, EX-TRĀ'V'A-GAN-CY, *n.* irregularity, excess, prodigal expense — *Be-dastīrī, ziyādatī, be-andāzagi, fazulī, fazl-kharjī, israf* — Niyamāstikram, vidhivirodh, vidhibhaṅg, atyāśaḥ, vyabhichār, aparimitatā, ativyay, bahuvyay.

- EX-TRÁV'A-GANT-LY, *ad.* widely, wastefully—*Bad-tarigagi se, bad-warí se, fawúh se, facúh-kharí se, mumarjána*—Atyachár wá vyabhichár *se, ativyay wá bahuvyay se.*
- EX-TRÁV'A-GĀ'TION, *n.* excess—*Ziyádātī*—Atyachár, vyabhichár, niyamatikram, adhikya.
- EX-TRÁV'A-SATE, *v.* (L. *extra, vas*) to force out of proper vessels—*Munāsib rag se utárná jaise khim ko*—Thik wá uhit nári *se utárná jaise lohu ko.*
- EX-TRÁV'A-SĀ'TION, *n.* the act of forcing out of the proper vessels—*Munāsib rag se utár*—Thik wá uhit nári *se utár wá nikás, raktotsarg.* [Nári *se bhar kiya gayá.*
- EX-TRA-VÉNATE, *a.* (L. *extra, vena*) let out of the veins—*Rag se nikálá gaya.*
- EX-TRA-VERSION, *n.* (L. *extra, verum*) the act of throwing out—*Báhar phékhná.*
- EX-TREME, *a.* (L. *extra*) utmost, greatest, last, most pressing, rigorous; *n.* the utmost point, the highest degree—*Niháyat, gayat, 'azim, ziyáda, ákhirí, ashadd, bad-jadd, shaddí, sakht;* *n. sirá^h, niháyat, intihá*—Atyant, atisay, antya, antim, param, bahut dabóu, bará kathin; *n. seshabhág, agrabhág, chhor, toñk wá toñká, atyan-takatá, atyantatá, atisayatá.* [hadd—Nipat, atyant wá atisay karke, nitant.
- EX-TREME-LY, *ad.* in the utmost degree—*Niháyat, ba-shiddat, ba-darja-tamám, be-*
- EX-TREM'T-RY, *n.* the utmost point or part, necessity, emergency, distress—*Ákhir, áphírat, páyán, intihá, hadd, niháyat, zarírat, ihtiyáj, ná-chári, be-maqdúri, 'ajiz, tangí*—Ant, chhor, toñká, agrabhág, simá, avadhi, ávasyakatá, prayojan, sukhat, atyantaklá, atyantadubkh.
- EX-TRI-CATE, *v.* (L. *ex, trice*) to free from perplexity, to disentangle—*Isíráb yá pech se khatás k., ázád k., rihá k., suljháná^h*—Sañkat wá vyakulatá *se bachánd wá mukt k., nikálná, chhuráná.*
- EX-TRI-CABLE, *a.* that may be extricated—*Khalás hone ke gábil, mumkinu-l-rihái*—Bacháye nikálé wá chhuráye júne ke yogya, uddharaníy, mochaníy. [nistár, mukti.
- EX-TRI-CĀ'TION, *n.* the act of extricating—*Takhís, rihái, ázádagi*—Uddhár, rakehá,
- EX-TRIN'SIC, EX-TRIN'SI-CAL, *a.* (L. *extra, secus*) outward, external—*'Ariz, záhiri, súri*—Báhari, váhya, upári, asambandhí, vahibstha.
- EX-TRIN'SI-CAL-LY, *ad.* from without—*Báhar se^h, úpar se^h.*
- EX-TRÚDE, *v.* (L. *ex, trudo*) to thrust off—*Thelná^h, dhakiyáná^h, nikál-d^h, dhakelná^h.*
- EX-TRÚSION, *n.* the act of thrusting off—*Dhukki de-kar haná-d. yá nikál-d^h.*
- EX-TÚBER-ANT, *a.* (L. *ex, tuber*) swelling—*Phúlá huá^h, ubhrá huá^h.*
- EX-TÚBER-ANCE, EX-TÚBER-AN-CEY, *n.* a swelling—*Sigán^h, phorá^h, gáñh^h.*
- EX-TÚBER-ANT, *a.* (L. *ex, uber*) abundant, luxuriant, plenteous—*Firáwán, ziyáda, lab-res, kasir, wáfr*—Paripurn, bahut, prachur, adhik.
- EX-TÚBER-ANCE, *n.* abundance, luxuriance—*Kasrat, ifrát, firáwání*—Bábulya, paripurnatá, ádhikya, bahutáyat, adhikái. [—Bábulya *se, bahutáyat se, adhikái se.*
- EX-TÚBER-ANT-LY, *ad.* abundantly, copiously—*Kasrat se, ba-kasrat, ifrát se, ziyádātī se*
- EX-TÚBER-ATE, *v.* to bear in great abundance—*Ba-kasrat h., ifrát se h.*—Bahutáyat *se h., adhikái se h., bahut h.*
- EX-ÚC'COUS. See EXSUCCOUS.
- EX-ÚDATE, EX-ÚDE', *v.* (L. *ex, sudo*) to sweat out, to issue out, to emit—*Pasíná láná^h, pasijná^h, risná^h, rasiyáná^h, chúná^h, nikálná^h, nisarná^h, nisárná^h, nikálná^h, chhorná^h.* [chuáw^h, pasew^h, tiráwísh.
- EX-ÚDĀTION, *n.* the act of sweating out—*Pasijná^h, pasíná chhíúná^h, risáw yá rasáw^h.*
- EX-ÚL'CER-ATE, *v.* (L. *ex, ulcus*) to cause an ulcer, to become ulcerous—*Phore ká gháv k. yá h^h.*
- EX-ÚL-CERĀTION, *n.* the act of causing ulcers—*Phore ká gháv k. yá h^h.*
- EX-ÚLT', *v.* (L. *ex, saltum*) to rejoice exceedingly, to triumph—*Niháyat khush h., fakhr k., mahzús h.*—Hulasná, bilasná, ánand *se phúl jáná.*
- EX-ÚLT'ANCE, EX-ÚLT'AN-CEY, *n.* transport—*Khushi ke sub se be-khudi, niháyat bashá-shat*—Paramánand *ke káran se murchchhá, parmaharsh.*
- EX-ÚLT'ANT, *a.* rejoicing, triumphing—*Niháyat khush yá mahzús, fakhr k. w.*—Paramánandí, atyánandí, ullasit. [Paramánand, harsh, hulás, bilás, atyánand
- EX-ÚL-TĀTION, *n.* joy, triumph, delight—*Khushi, fakhr, basháshat, khurramí, kazz-*
- EX-UN-DĀTION, *n.* (L. *ex, unda*) overflow, abundance—*Sailáb, lab-resí, fawúh, kas-rat, ziyádātī, firáwání*—Bárh, jalavridhi, bahutáyat, adhikái, bábulya.
- EX-ÚPER-ANCE. See EXSUPERANCE.
- EX-ÚSTION, *n.* (L. *ex, ustum*) a burning up—*Jaláw^h, jalná^h, barná^h.* [chhílká^h.
- EX-ÚVI-Æ, *n. pl.* (L.) cast skins or shells—*Kenchul^h, kenchít^h, chhopi hui khál yá*
- EY'AS, *n.* (Fr. *maie*) a young hawk; *a.* unfledged—*Báz ká bachcha; a. be-par*—Syena-śvak; *a. ajátapaksha, anagatapaksh.* [pakhasayen.
- EY'AS-MÚS-KET, *n.* an unfledged sparrowhawk—*Be-par báz*—Ledá wá gedá syen, ajáta-
- EYE, *n.* (S. *eage*) the organ of vision, sight, look, aspect, notice, a small perforation, a small loop or catch; *v.* to watch, to keep in view—*Añkh^h, nigáh, surát, chikra, khar, muláhaná, nákhá^h, ek ekhoiá chhed^h, sífúr, takma, halqa yá quíqaba; v. nigáh k., nazar k., nazar meñ rakhná, nigáh meñ rakhná*—Nayan, lochan, netra, chakshu, drishti,

- darśan, rūp, ākār, avalokan, nīrīkshā, ebhidra, randhra, ek chhotī phalī wā ānkri, v. dekhna, avalokan k., drishti mēn rakhnā.
- EYED, a. having eyes — *Chashm-dār, ānkh-dār* — Nayanayukt, netrayukt.
- EYER, n. one v. ho eyes — *Dekhne w.*
- EYELSS, a. deprived of sight — *Be-chashm, andhā, nir-ānkhā, nā-ōnā* — Aohakshu, achakshu, vichakshu, anayān, drishtiñin.
- EYFLET, n. a small hole for light, a perforation — *Roshni ke liye ek chhotā chhed, roshan-dān, randa, sūrākh* — Gavāksh, ujīyāre ke nimitta ek chhotā mokhā, ebhidra, EY'LATD, n. an ogling glance — *Tirchhi-nigāh* — Kankhi [jharokhā, randhra.
- EYFALL, n. the apple of the eye — *Mardum-i-chashm, mardumak, ānkh kī putlī* — Netrapīṇ, chakshuhpīṇ, netrākosh, akshigol.
- EYEBEAM, n. a glance from the eye — *Nazar* — Drishtipāt, drishtivān.
- EYEBRIGHT, n. the plant euphrasy — *Ek qism kā paudhā yā chhotā per* — *Ek jāti kā paudhā wā chhotā per, oshadhi wā anshadhi vīśesh*
- EYEBROW, n. the hairy arc over the eye — *Abū, bhauñ* — Bhrikuti, bhūlatā, bhrū.
- EYEDROP, n. a tear — *Āisū, āis* — Āsru, nayanavindu, netrajal.
- EYGLANCE, n. quick notice of the eye — *Jald nigāh yā nazar* — Sighra drishtipāt, sīghra drishtivān. [upakarakākāch.
- EYGLASS, n. a glass to assist the sight — *Airak, chashma, chashmak* — Ūpanetra, drig.
- EYELASH, n. the hair that edges the eye — *Barnī, baronī, papnī* — [akshiput.
- EYELID, n. the membrane that shuts over the eye — *Parda-i-chashm* — Papotā, palak,
- EYESALVE, v. ointment for the eyes — *Ānkh kā anjan* —
- EYESER-VICE, n. service performed only under inspection — *Jo kām sirf tākid yā dūre kī nigāh ke bāis se hotā hai* — Jo kām keval prabhu ke dekhne se hotā hai, jo kām keval prabhu ke sammukh hotā hai.
- EYESHOT, n. glance of the eye, view — *Nigāh, did, nazar* — Drishtigochar, drishti.
- EYESIGHT, n. sight of the eye — *Bināt, nūr-i-chashm, nūr-i-dīdā, dīdār* — Drishti, darśanaṅkti, jot wā joti [kā kūtī, chakshuhpīā, nayanaklēśakavastu.
- EYESORE, n. something offensive to the sight — *Nā-dīdanī, ānkhōn kā khār* — Ānkhōn
- EYESTRING, n. the tendon which moves the eye — *Wāh nas jis se ānkh harakat kartī hai* — Wāh sūrabandhan wā udī kī jis se ānkh hiltī hai.
- EYETOOTH, n. the tooth in the upper jaw next to the grinders, the canine tooth — *Wāh dānt jo ūpar ke masīye yā jabre mēn sāmne ke dāntōn ke pās hotā hai*.
- EYEWITNESS, n. one who testifies what he has seen — *Shāhid-i-hāl, shāhid, gavāh-ba-chashm-dīd* — Pratyakshadarsī, sākshāldarsī, apnī ānkhōn dekhnewalā.
- EYOT n. (S. *iggath*) a little island — *Ek chhotā tāp*.
- EYRE, n. (L. *iter*) a court of justices itinerant, a circuit — *Daura ke hukām kī kachahri, dāir-sār kī kachahri, dāir-sūr, daura* — Deśabhramapakāri vichārakartāōn kī kachahri, bhraman, dharmādhyakshādhyāgaman.
- EYRY, n. (S. *æg*) a place where birds of prey build and hatch — *Wāh maqām jahāñ shikāri chiriyāñ ghoṣlā banātī hañ aur apne bachche sevtī hañ* — Wāh jagah jahāñ balibhuk wā balipriya chiriyāñ ghoṣlā banātī hañ aur apne bachchoñ ko sevtī hañ.

F.

- FABLE, n. (L. *fabula*) a feigned story, a fiction; v. to feign, to write fiction — *Qissa, afsāna, naql; v. naql k., qissa likhnā yā kahnā* — Kahānī, mithyākathā, mithyā-rachanā, prabandhakalpanā; v. kalpanā k., kahānī kahnā, mithyākathā kahnā, kahānī wā mithyākathā likhnā. [kathā mēn kahā huā.
- FABLED, p. a. celebrated in fables — *Qisse yā naql mēn kahā-gayā* — Kahānī wā mithyā-
- FABLER, n. a writer or teller of fables — *Afsāna-sāz, qissa-nawīs, naql-gar, nāqil, qissa-go* — Kahānī likhne w., mithyākathārachak, kahānī kahne w., mithyākathā kahne w.
- FABULIST, n. a writer of fables — *Afsāna-sāz, qissa-nawīs, naql-gar, nāqil* — Kahānī-rachak, mithyākathārachak. [thyākathāmāy, kritrim, kalpit, banāyā huā.
- FABULOUS, a. full of fables, feigned — *Qissa-pur, sākhā* — Kahānī se ūharā huā, mi-
- FABULOUSLY, ad. in a fabulous manner — *Qissa-pur yā sākhā taur se* — Mithyākathā-māy rūp se, kritrim prakār se, kalpanāpūrvak. [mayatwa, kritrimatwa, kalpitatwa.
- FABULOUSNESS, n. quality of being fabulous — *Qissa-puri, sākhātagī* — Mithyākathā-
- FABRIC, n. (L. *faber*) a building, a structure, a manufacture; v. to build — *'Imārat, makān, havelī, sākhā yā banāvat, kaprā*; v. 'imārat banānā — Ghar, grīhā, bhawan, dhām, sālā, nirmān, ākritī, vāstra; v. ghar wā grīhā banānā.
- FABRICATE, v. to build, to construct, to forge — *'Imārat banānā, ta'mir k., banānā, ikhtirā k.* — Ghar ūthānā, nirmān k., garhnā, kalpanā k., m' thyrāchanā k.
- FABRICATION, n. act of building, construction — *Ta'mir, sākhā, banāvat* — Grihanir-mān, nirmīti, rachanā, kalpanā. [nirmānakāri, rachak.
- FABRICATOR, n. one who fabricates — *Ta'mir k. w., banāne w.* — Ghar ūthāne w.,
- FACE, n. (L. *facies*) the visage, the countenance, the surface, the front, appearance,

boldness; v. to turn the face, to meet in front, to oppose with confidence, to stand opposite to, to cover—*Chitra, rukh, rú, sath, agwára^b, pesh, sirat, manzar, diléri, shokhi*; v. *rukh pherná, dú-ba-dú h., rú-ba-rú h., mugábala h., mugábil h., dhánpná^b*—*Munh, mukh, vadan, ánan, prishth, pith, tal, agá, sámna, akár, rúp, dhithál*; v. *munh pherná, sámpa wá sammukh mīlná, sámná k., sammukh h., sáunne h., dhákná, ávrit k.* [Grih wá ghar ká agá.]

FA-QÁDE, n. the front of a building—*Imárat ká rukh yá pesh, ghar ká agwára^b*—**FA-QÉT**, n. a small surface, a little face—*Ek chhoṭi sath, ek chhoṭi chitra*—*Chhoṭi prishth, kaṇ, chhoṭá munh.*

FA-QÍAL, a. pertaining to the face—*Chihre ke muta'alliq*—*Mukhasambandhí, munh ká.*

FA-QÍNG, n. a covering, ornamental covering—*Poshish yá qor, zebáish ke liye poshish, sámna yá astar-kari*—*Ávarap wá vastrañchal, sóbhá ke nimitta ávarap mukh wá upalepan.*

FA-QÉLOTH, n. a cloth laid over the face of a corpse—*Ek kaprá jo murde ke chihre par rakhá játa hai*—*Ek vāstra jo śav wá mritasārīr ke munh par dhārā jāta hai.*

FA-QÉPAINT-ING, n. the art of painting portraits—*Tasvīr khīñchne ká fann, rang-sāzi, ilm-i-naqqāshī, tasvīr-kāshī*—*Chitra khīñchne kī vidyá.*

FA-QÉTÉ, a. (L. *facetus*) cheerful, witty—*Khush-mizāj, khurram, zarif, látifa-go*—*Prasanna, ānandit, ānandī, rasik.* [Ānandī, prasanna, hañsor, thāthol, rasik.]

FA-QÉTIOUS, a. merry, jocular, witty—*Khush, khush-tabⁱ, thāthē-bāz, látifa-go, zarif*—

FA-QÉTIOUS-LY, ad. merrily, wittily—*Khushi se, khush-tabⁱ se, látifa-goī se, zarāfat se, látifan*—*Ānand se, prasannatā se, rasik prakār se, thātholī se.*

FA-QÉTIOUS-NESS, n. cheerful wit, mirth—*Zarāfat, látifa goī, khush-tabⁱ, khurramī, khushi*—*Rasikatā, rasikatwa, ullasatā, ullās, harsh, pramod, ĩnamra, mridu, anukul.*

FA-QÉILE, a. (L. *facilis*) easy, pliant—*Āsān, sahl, uarm, mulāim*—*Sugam, susādhya,*

FA-QÉILE-LY, ad. easily, pliantly—*Āsānī se, narmī yā mulāyamat se*—*Sugamatā se, susādhya rūp se, namratā wā mridutā se, anukulatā se.* [ti wā arukulatā.]

FA-QÉILE-NESS, n. easiness to be persuaded—*Māil hone kī āsānī*—*Mān jāne kī sugama-*

FA-QÉIL-TATE, v. to make easy—*Āsān yā sahl k.*—*Sugam wā susādhya k., sukar k.*

FA-QÉIL-TĀTION, n. the act of making easy—*Āsān k.*—*Sugamākarn, sukar k.*

FA-QÉILTY, n. easiness, readiness, dexterity, ready compliance, easiness of access—*Āsānī, āsāniyat, suhāliyat, taiyāri, maluka, shīlīb-kārī, dast-chīlākī, tezi, hosh-yāri, bā-āsānī yā fawān rāzā-mandī, mulāyamat, khulq, māsāniyat*—*Sugamatā, susādhya, pratyutpannatā, prastutwa, dakshatā, karadakhshatā, anukulatā, anurodhatā, śishatā, śishutcharan, mridutā.* [Ātmā, dushē, kursit.]

FA-QÉINÓ-ROUS, a. (L. *facinus*) atrociously wicked—*Nihāyat khurāb, bad-zāt*—**PĀP-**

FACT, n. (L. *factum*) a thing done, reality, deed, truth—*Fīl, haqiqat, aṣl, māhiyat, kār^b, harakat, rāsti, kaifiyat*—*Kārm, tattwa, karm, kritavastu, satyatī, yathārthatā.*

FA-QTION, n. a party in a state, dissension—*Jamā'at jo kisi saltanat meñ hoti hai, mulkī jurīq, fasād, fitna*—*Rājya meñ tar wā dal, virodh, dīwandwa, bhed.* [wā dal ká jan.]

FA-QTION-ARY, n. one of a faction—*Saltanat meñ ek jarīq ká shukhs*—*Rājya meñ ek tar*

FA-QTION-IST, n. one who promotes faction—*Fitna-angez yā fasādī shakhs*—*Kalaha-*

kārī, upadravī. [—*Kalahakārī, bakheriyā, upadravī.*]

FA-QTIOUS, a. given to faction, turbulent—*Fitna-angez, muftari, mufsid, fasād, fatiriyā*

FA-QTIOUS-LY, ad. in a factious manner—*Fitna angezi se, fasād se*—*Bakheje se, upa-*

drav se, kalah se. [bhedakarapañśilatī, bakheriyāpan.]

FA-QTIOUS-NESS, n. inclination to faction—*Fitna-angezi, mufsidī*—*Kalahakāritwa,*

FAC TĪTIOUS, a. made by art, artificial—*Amalī, taqlidī, masnū, sākhṭa*—*Kritrim,*

kalpit, rachit, śilpī, śilpanirmī. [dūre kī or se kām-kāji.]

FAC-TOR, n. an agent for another—*Gumāshta, kār-kun, nāib, kāranda*—*Pratinidhi,*

FAC-TORY, n. a house or residence of factors, the body of factors in a place, a place where any thing is made—*Kothī^b, kisi jagah meñ gumāshṭān yā kār-kunon kī jamā'at,*

kār-khāna—*Ārṭat ká ghar, wah ghar jismen dūre kī or se kām-kāji tīkain, kisi sthān meñ dūre kī or se kām-kājiyon wā pratinidhiyon ká samūh, wah sthān jameñ koi vastu banai, śilpagriha, śilpasālā.* [vidyā, śilpavidyā.]

FAC-TURE, n. the act or manner of making—*Banāne ká fann yā hunar*—*Banāne kī*

FAC-UL-TY, n. a power of mind or body, ability, dexterity, a body of professional men—*Zihnī yā badnī qūwat, istī'dād, hīyāqat, qābiliyat, hosh-yāri, kisi fann ke ustādon ká fīrqa*—*Man wā śārīr kī śakti, yogyatā, dakshatā, nipunatā, vyavassīyon kī maṇḍalī,*

kisi śilpavidyā ke vyavassīyon ká samūh wā maṇḍalī. [rūp.]

FAC-SIM-I-LE, n. an exact copy—*Thik-naql*—*Yathārth pratilipi, thik hastāksharapratā-*

FAC-TOTUM, n. a servant employed to do all kinds of work—*Har-kārī, wah naukar jis se sab tarah ká kām anjām ho-sake, har-bāzī*—*Sarvakarmā, sarvakarmakar, sab kām k. w.* [Vākpaṭu, vāgiā.]

FAC-UND, a. (L. *facundus*) eloquent—*Lassān, fasīh, shīrīn-xabān, sukhān-dān*—

FADE, v. (L. *vado* ?) to lose colour, to wither, to languish, to vanish; a. faint—*Utar-jānā^b,*

- phiká ho-jáná^b, murjháná^b, kumhláná yá kumláná^b, dublá h.^b, ur-jáná^b, játa-rahná^b.**
FADLESS, a. not liable to fade—*Jo murjháy kumhláy yá jhurarí nahá^b.*
FADING-NESS, n. liability to fade—*Zawál-pastri—Kshayishnutá.*
FAD'Y, a. wearing away, decaying—*Kumhláyá^b, murjháyá^b, utará yá phiká^b.* [milná.
FADQEE, v. (S. *fegan*) to suit, to agree—*Muwáfiq h., mutábíq h., mutáfiq h.*—*Thik h.,*
FA'CES. See **FACES.**
FAG, v. (L. *fatigo*?) to grow weary, to drudge; *n.* one who works hard, a slave—
Thakná^b, mánda h., mhnat k.; n. *sakht mhnat k. w., gulám—Thausná, thaús*
jáná, eti parísram k.; n. *ati sram se nichakarmakári, dás, thalúa.*
FAG-END', n. the end of a web or rope, the refuse or meaner part of any thing—*Kisi*
párche yá rasse ká kanára, fusla, kisi chí^bká kharáb hiasa—Kisi thán wá rasse ká chhor
wá tonk, uchohhisht, avasisht, kisi vastu ká kutsit bhág.
FAG'OT, n. (W. *fagod*) a bundle of sticks for fuel; *v.* to tie up—*Jaláni lakri ki*
ántá^b, tndhan ki lakri ki ánti, ántá^b, ántiyá^b; v. *ántiyáná^b, bándhná^b.*
FAIL, v. (L. *fallo*) to be deficient, to cease, to decay, to miss, to miscarry, to desert,
to disappoint; *n.* deficiency, omission, miscarriage—*Kam h., nápis h., qasir h., mau-*
qúf h., mungatí h., ma'dúm h., zawál h., ghatná^b, khatá k., kháls purná, ná-rást h.,
kár-gar na h., kámyáb na h., tark k., ná-murád k. yá h., mahrum k. yá h., ná-um-
med k. yá h.; n. *kamti, kami, kotáhi, qillat, tark, gáñli, gaylat, qalam-andázi, ná-rásti,*
ná-sar-baráhi, bad-anjámí—Nyün h., nivritta h., játa rahná, rah jáná, nasht h.,
dhalná, kshay h., chúkna, chúk k., siddh na h., nishpal h., vyarth h., chhor d., tyág
k., nirás k. wá h.; n. *nyúnatá, totá, truti, tyág, asevan, ananushthán, asiddhi, nish-*
phalatá. [Nyúnatá, ghatí, dosh, aparádh, agun.
FAIL'ING, n. deficiency, fault, lapse—*Kotáhi, kamti, qusur, khatá, taqsir, nuqs, galatí—*
FAIL'URE, n. deficiency, cessation, omission, insolvency, a lapse, a fault—*Kotáhi, kam-*
tí, mauqúf, inqitá, gaylat, khatá, bad-anjámí, ná-dári, devatíyá h.^b, devatíyá-pañ^b,
ná-kám-yáhi, taqsir, qusur—Nyúnatá, ghatí, ghatá, totá, nivritti, hinatá, lop, pari-
tyág, asevan, ananushthán, paikshiyatí, guhabhang, asiddhi, aparádh, dosh.
FAIN, a. (S. *fegen*) glad; *ad.* gladly—*Khush, mah-rú; ad.* *khushi se—Praphullachitta,*
tusht; ad. *tushti se, ánad wá anurág se, ichchhápúrvak.*
FAINT, v. (Fr. *faier*) to decay, to grow feeble, to sink motionless and senseless; *a.*
languid, weak, cowardly, dejected—*Zawál h., tanazzul h., sust yá afsurda h., gát h.,*
ná-tawán h., za'if h., be-táb h., gash meñ ánt, be-hosh h.; a. *mánda, majhúl, ná-tawán,*
za'if, buz-dil, afsurda, dil-qir—Murjháná, ghatná, játi rahná, ur jáná, nirbal wá sithil
h., sattwarahit h., murchchhagat h., murchchhit h.; a. *mlán, glán, klánt, sithila-*
bal, nirbal, darpokná, káyar, udás vishádi wá dinamanaek. [nyánás.
FAINT'ING, n. a swoon. syncope—*Gashí, gash, be-hoshí—Murchchhá, chetanánáhi, chaita-*
FAINT'ISH, a. somewhat faint—*Kuchh gash meñ, kisi-qadr be-hosh yá mánda—Íshad-*
murchchhit, kuchh sithil wá nirbal.
FAINT'ISH-NESS, n. slight degree of faintness—*Thori gashí, kisi qadr be-hoshí yá*
ná-tawáni—Kuchh mláni gláni daurbalya wá ángasáitlilya, kuchh murchchhá.
FAINT'LY, ad. feebly, languidly, timorously—*Zu'f se, ná-tawáni se, susti se, buz-dili se*
—Daurbalya se, sithilatá se, dhime, mláni wá gláni se, káyarpan se, darpoknepan se.
FAINT'NESS, n. the state of being faint—*Zu'f, ná-tawáni, gash, susti, dil-giri, buz-dili*
—Daurbalya, mláni, gláni, sithilatá, murchchhá, mandatá, udási, káyarpan.
FAINT'Y, a. weak, feeble, languid—*Kam-zor, za'if, ná-tawán, sust—Nirbal, sattwarahit,*
sithilabal, sithiláng, mlán, glán, dhím.
FAINT-HEART'ED, a. timorous, cowardly—*Buz-dil, kachchá-dil, darpokná^b—Káyar, kátar.*
FAINT-HEART'ED-LY, ad. timorously—*Buz-dili se—Káyarpan se, kátaratá se.*
FAINT-HEART'ED-NESS, n. cowardice—*Buz-dili—Káyarpan, kátaratá.*
FAIR, a. (S. *freger*) beautiful, white, clear, favourable, equal, just, open, mild, civil;
ad. openly, civilly, gently, equitably, on good terms; *n.* the female sex—*Khib-súrat,*
shakí, hasin, safa^b, gul-rú, saf, bá-murád, muwáfiq, ma'qúl, wájib, rást, 'adil, imán-
dár, khulása, khulá^b, muláim, narm, khaliq; ad. *záhiran, saf-sáf, safái se, bá-akhlág,*
maláyamat se, 'adl se, insáfan, dostána, bá-muwáfaqut; n. *'aurteh yá 'aurteh, mast-ú-*
rát—Surúp, rúpawán, gorá, gauraván. swachchha, nirmal, vimal, anukúl, sam,
saral, nyáyá, nyáyavarti, sídhá, mridu, komal, namra, shisht; ad. *khuli khulá, saral-*
rúp se, shishtatá se, mridutá wá namratá se, nyáy se, yathánýáy, priti se, maitri se;
n. *ramapigan, striyán, strivarg.*
FAIR'LY, ad. beautifully, commodiously, openly, candidly, justly, completely—*Khib-*
súratí se, munásabat se, safái se, mukhlisáná, saf-dili se, rástí se, insáf se, tamámí se,
bí-l-kull—Sundaratá se, subhíte se, khulí khulá, pratyakst-rúp se, saralatápúrvak,
bina kapat, yathánýáy, dharm se, sampurn-rúp se.
FAIR'NESS, n. beauty, honesty, clearness—*Khib-súratí, husn, imán-dári, rást-bázi, saf-*
dik, shaffáfi, safái, gorá^b—Lávanya, saundaryya, kánti, kharái, sachauti, dharmyatá,
nyáyatá, nishkapatatwa, swachchhatá, nirmalatá, vimalatá, gorápan, éuklatá.

- FAIR-SP-KEN**, *a.* civil, courteous, plausible — *Šātrīn-zabān, khaṭṭ, khaṭṭ-ghāṭ, charṭ-zabān, rāstī-namā, nāmānāh* — Priyavādi, śāhī, sabhya, satyābhāsarūp, abhāsarādi.
- FAIR**, *n.* (L. *forum*!) a stated market — *Melā^h, hā^h, hā^h, penā^h*.
- FAIRING**, *n.* a present given at a fair — *Mele yā hā^h me^h jo tukṣā diyā jōy* — Mele wā hāt me^h jo bheṣṭ di jōy.
- FAIRY**, *n.* (Fr. *fée*) a kind of fabled being or spirit, an elf, an enchantress; *a.* belonging to fairies, given by fairies — *Parī, parī-zād, shaitān, jinn, jānī-garī, sātira; a. pariyōz se manāb yā mutā allig, pariyōz kō diyā kuān* — Yogini, māyini, rākshasi, bhūt, rākshas, tonahin; *a.* paisāchik, yoginisambandhi, yoginiyōn wā rākshasōn kō diyā kuā.
- FAITH**, *n.* (L. *fides*) belief, trust, confidence, fidelity, honour, sincerity, doctrine believed, revealed truth — *Pitṛād, imān, śtimān, śtibār, diyānat, wafā, qaul, qarār, karmāt, sidq, rāstī, ūqida, mazhab, Isāi dīn* — Viśwās, bhārosā, nīschay, pratyay, sachāī, kharāī, vachan, pratishṭhā, sachautī, satyatā, mat, panth, path, īśī dharm.
- FAITHFUL**, *a.* firm in belief, loyal, constant, upright, true, worthy of belief — *Dīn-dār, wafā-dār, namak-halāl, imān-dār, mutadāirīn, diyānat-dār, rāst-bāz, sādīq, muṭabar, muṭamad* — Dhārmik, bhaktimān, śraddhāwān, prabhubhakt, dīrīh, kharā, satyātmā, sachchā, viśwāsya, viśwasanīy.
- FAITHFUL-LY**, *ad.* in a faithful manner — *Diyanāt se, sādāqāt se, wafā-dārī se, rāstī se, sidq se* — Bhaktī se, dīrīhabhaktī se, kharāī se, sachāī se, śraddhāpūrvak, yathār-tharūp se.
- FAITHFUL-NESS**, *n.* honesty, veracity, loyalty — *Diyanāt-dārī, wafā-dārī, rāstī, imāndārī, namak halālī, furmān bardārī* — Kharāī, sachautī, sachāī, dīrīhabhaktī, prabhubhaktī.
- FAITHLESS**, *a.* without faith, perfidious, disloyal, false, neglectful, deceptive — *Lā-mazhab, be-dīn, be-imān, bad-diyānat, namak-halāl, be-wafā, lūhāt, be-murawwat, bad-ahd, be-qaul, siyāh-chashm, farēlanda, furebī* — Śraddhārahit, viśwāsaghatī, prabhubhaktihin, abhaktā, avīśwāsya, mthiyāpratijña, asāvadhān, pramādi, dhokhā d. w., māyī.
- FAITHLESS-NESS**, *n.* want of faith, perfidy — *Be-dīn, lā-mazhabī, dogā-bāzī, namak-harāmī, be-wafāī, bad-ahdī, be-qaulī, khīyānat* — A-śraddhā, dharm meṁ asraddhā, chhal, kapat, prabhubhaktihinakī, abhaktī, viśwāsaghat, pratijñabhāṅg, vṛatalopan, chhal. [Yogi, sanniyāsī.]
- FĀKIR**, **FĀQUIR**, *n.* (Ar.) a sort of wandering monk or dervīs in India — *Faqīr*.
- FAL'CHION**, *n.* (L. *falx*) a short crooked sword, a scimitar — *Unā^h, tūgā* — Kripēn kharg.
- FAL'CATED**, *a.* bent like a sickle, hooked — *Hansue rā tejhā^h, jhukā kuā^h, tejhā^h*.
- FAL'CATION**, *n.* crookedness, form of a sickle — *Khami, kujī, hansue kī sūrat* — *Tejhāī, vakratā, hansue kā ākār*.
- FAL'CON**, **FĀ'KUN**, *n.* (L. *falco*) a hawk trained for sport — *Shāhin, shāh-bāz, bāz, jurrā, bāha, shikra, baharī, bāshīn* — Mrigayā ko nimitta śikshit syenapakshī. [pālak.]
- FAL'CON-ER**, *n.* one who trains hawks — *Shāhin-paruar, bāz-dār* — Syenasīkshak, syena-
- FAL'CON-ERY**, *n.* the art of training hawks — *Shāhin-parvaur, bāz-dārī* — Syenasīkshā, syenapālān.
- FĀ'CO-NĒT**, *n.* a sort of cannon — *Ek qism kī top* — *Ek prakār kā agnyāstra*.
- FALDSTOOL**, *n.* (fold, stool?) a stool on which the king kneels at his coronation, the chair of a bishop within the altar, a folding-chair — *Ek tripāī jis par bādshāh bar-waqt takht-nishīnī ke do-zānū baithtā hai, girje meṁ sar-dār pādri kī chaukī, ek qism kī chaukī jis par insān bā ārām baithtā hai* — *Ek tripāī jis par rājā rājābhishek ke samay ghūme tektū hai, Isāibhajanabhawan meṁ pradhānadharmādhyaksh kī chaukī, ek prakār kī sukhad chaukī*.
- FALL**, *v.* (S. *feullan*) to drop down, to decline, to decrease, to sink, to ebb, to die, to happen: *p. t.* **FELL**, *p. p.* **FALLEN** — *Girnā^h, jhuknā^h, kam h., bāihnā^h, zaroāt h., dhathīyānā^h, wafāt pānā, wāqī h., nāzil yā sādīr h.* — *Paṇā, gir paṇā, jharnā, dhulnā, dhulnā, dhulaknā, ghaīnā, utarnā, khisaknā, bhāthā lagnā, marnā, ā paṇā, ā jānā, honā*.
- FALL**, *n.* the act of falling, overthrow, destruction, diminution, cadence, a cataract, autumn — *Girāw^h, uṭṭāgī, shikast, pāc-mālī, kharāb, tanazzul, gārat, kamī, zaroāt, utār^h, āh-shār, khācān* — Pachhār, patan, patkan, pāt, dhwaṇ, vidhwaṇ, nāś, ghaṭī, kshay, nyūnatā, nirjhar, prapāt, varipravāh, sarakṭī, jharnā, patjhar.
- FALL'ER**, *n.* one who falls — *Jo girtā hai^h, girne w^h*.
- FALL'ING**, *n.* act of falling, that which falls — *Girāw^h, pachkhār^h, utār^h, jo girtā hai^h*.
- FALLING-SICK-NESS**, *n.* epilepsy — *Mirgī, sar* — Apasmār, murchchikāśya, bhramar.
- FAL-LĀ'CIOUS**, *a.* (L. *fallo*) producing mistake, deceitful, sophistical — *Galat-kār, hila-āmez, farebī, dhokhā-āmez, jhūthā^h, makr-āmez* — Bhramajanak, māyī, vañchak, avīśwasanīy, asatya, mithyā, ābhāsātmak, satyābhāī.
- FAL-LĀ'CIOUS-LY**, *ad.* in a fallacious manner — *Makr-āmezī se, hila-bāzī se, fareb se* — *Dhokhe se, māyā se, bhramajanak rūp se, jhūthī rītī se*.

- FAL-LA'CIOUS-NESS**, *n.* tendency to deceive—*Hila-bāsi, māk-āmesi, fareb dene kī rag-bat, jhūthāsi*—*Bhrāntījanakatwa, vañchakatā, asatyatā.*
- FĀL-LA'QI**, *n.* deceitful argument, sophism—*Mugālatā, nifāq, talbīs, bāks-i-be-haqīqat*—*Mithyāhetu, hetwābhās.* [bhrampātra, bhramayogya, vañchaniy.
- FĀL-LI-BLE**, *a.* liable to error—*Mumkinu-s-sahr, mukhtā, khatā-puzir*—*Chūkne yogya,*
- FĀL-LI-BIL-ITY**, *n.* liability to error—*Khatā-paziri, sahr-paziri, qābilyat-i-khatā*—*Chūkne kī yogyatā, bhramayogyatā, vañchaniyatā, bhramāsilatā, mohādhinatā.*
- FĀL'LOW**, *a.* (*S. fealo*) pale; red or yellow, ploughed but not sown, uncultivated; *n.* land ploughed but not sown; *v.* to plough without sowing—*Kuchh surkh yā kuchh zard, jotā huā par boyā nahin^h, nā-mazrū^h*; *n.* jo zamīn jotī gai ho magar boi na gai ho, *nā-mazrū^h zamīn*; *v.* jotnā par bonā nahin^h—*Kuchh raktavarn wā kuchh pilā, jotā huā parantu boyā nahin, parti wā parti*; *n.* jo bhūmī jotī gai ho parantu boi na gai ho, bāñjar, parti bhūmī; *v.* jotnā parantu bonā nahin, pārnā, pār dālnā.
- FĀL'LOW-ING**, *n.* act of ploughing without sowing—*Jotnā par bonā nahin^h, pārnā^h.*
- FĀL'LOW-NESS**, *n.* state of being fallow—*Shoriyat, nā-mazrūⁱ*—*Bāñjarpan, partipan.*
- FĀLSE**, *a.* (*L. falsum*) not true, counterfeited, unfaithful, dishonest, treacherous, unreal; *ad.* not truly, not honestly—*Durog, bātīl, taqlīdī, libāsi, be-wafā, bad-akh, yā bad-qaul, bad-diyanat, dagul, khāin, namak-harām, dagā-bāz, riya-kār, kāzib, muzaw-wir, nā-rāst, lūg*; *ad.* *durog se, nā-rāstī se, dagul-fasal se, dagā-bāzi yā be-wafāi se, be-imāni se*—*Jhūthā, khotā, kītrīm, adharinī, kapātī, chhālī, vīśwāsaghātī, avastav, asatya*; *ad.* *jhūthmūth, mithyā, asatyā, adharu wā kapāt se.*
- FĀLSEHOOD**, *n.* want of truth, dishonesty, treachery, a lie, a false assertion, counterfeited—*Durog, bad-diyanat, be-imāni, dagā-bāzi, dagul-fasal, khiyānat, kizb, jhūthā qaul, mākr, taqlūd, jūl sāzi, fareb*—*Asatyatī, jhūthī, adharin, chhāl, kapāt, vīśwāsaghāt. asatya, jhūth, jhūth bāt, vyāj, kūtātī, dhokhā.*
- FĀLSELY**, *ad.* not truly, perfidiously—*Durog se, nā-rāstī se, dagā-bāzi se, riya-kāri se*—*Jhūthmūth, mithyā, asatya, kapāt wā adharin se.*
- FĀLSENESS**, *n.* want of truth, deceit, perfidy—*Durog, fareb, dagā-bāzi, riya-kāri*—*Jhūth wā jhūthāī, asatyatī, chhāl, kapāt, vīśwāsaghāt.*
- FĀLSEIFY**, *v.* to prove false, to counterfeit, to violate, to tell lies—*Durog thakhrānā, jhūthā sūbit k., taqlūdī k., libāsi k., taqlūtibī k., fash k., radī k., durog kahnā*—*Jhūthā thakhrānā, jhūthālnā, kītrīm k., banauā banānā, toīnā, jhūth bolnā.*
- FĀLSE-FI-CĀTION**, *n.* the act of falsifying—*Jhūthālnā^h, tor-dālnā^h, banauā banānā^h.*
- FĀLSE-FI-CĀTOR**, *n.* one who falsifies—*Jhūth bolne w^h, taqlūdī yā libāsi k. w^h, mugallid, radī k. w.*—*Mithyābhāshī, kapatakūri, jhūthā banāne w., tor dāne w.*
- FĀLSE-FI-ER**, *n.* one who falsifies—*Jhūthā sūbit k. w., taqlūdī yā libāsi banāne w., mugallid, durog-go*—*Jhūthālnē w., kītrīm banāne w., mithyābhāshī, jhūthā.*
- FĀL'SI-TY**, *n.* an untruth, a lie, an error—*Nā-rāstī, durog, gūlatī, khatā*—*Asatya, jhūth, chūk, bhūl.*
- FAL-SET**, *n.* (*It.*) a feigned voice—*Sākhta-āwāz, banāi hui āwāz*—*Banauā swar.*
- FALSEFAÇED**, *a.* hypocritical, deceitful—*Riyā-kār, mākkār, farebī, dagā-bāz*—*Īlambhī, kapātī, chhālī.* [kapātī, chhālī.
- FALSEHEART-ED**, *a.* treacherous, perfidious—*Dagā-bāz, khāin, be-imān*—*Vīśwāsaghātī,*
- FALSEHEART-ED-NESS**, *n.* perfidiousness—*Dagā-bāzi, riya-kāri, khiyānat*—*Kapāt, chhāl, vīśwāsaghāt.*
- FĀL'TER**, *v.* (*L. fallo*) to hesitate in speech, to fail, to tremble—*Haklānā^h, larbarānā^h, hichkichānā^h, larkharānā^h, totlānā^h, chūknā^h, kōpnā^h, thartharānā yā thirthirānā^h.*
- FĀL'TER-ING**, *n.* feebleness, deficiency—*Nā-tawānī, zu'f, kam-zorī, nuqs, kami*—*Nir-balatī, sattwahnatā, nyūnatī, totī.*
- FĀL'TER-ING-LY**, *ad.* with hesitation or difficulty—*Luknat se, hichkichāhat se^h, dush-wārī se*—*Haklāhat yā totlāhat se, kathimatā se.*
- FĀME**, *n.* (*L. fama*) renown, report, rumour; *v.* to make famous, to report—*Nām-war, nām^h, shuhrat, afwāz*; *v.* *nām-war k., mashhūr k., shuhrā k.*—*Yās, khyātī, kīrtī, hūhā, charehā, lokavīrtā*; *v.* *yās wā prasiddh k., hūhā wā charehā k.*
- FĀMED**, *p. a.* renowned, celebrated—*Mashhūr, nām-war, ma'rūf*—*Prasiddh, yāsī, nāmī, vikhyāt, kīrtimān.* [akīrtimān, yāsahin.
- FĀMELESS**, *a.* having no fame, without renown—*Gair-mashhūr, nā-nām-war*—*Aprasiddh,*
- FĀMOUS**, *a.* renowned, celebrated, noted—*Nām-dār, nām-war, mashhūr, ma'rūf, nāmūh, ālam-nashr*—*Prasiddh, vikhyāt, nāmī, yāsawī, yāsī, kīrtimān.*
- FĀMOUSLY**, *ad.* with great renown—*Shuhrat se, nām-warī se*—*Kīrti se, yās se, prasiddharūp se.* [prasiddhī, yāsawitā, kīrtimatwa.
- FĀMOUS-NESS**, *n.* renown, celebrity—*Shuhrat, nām-dārī, nām-warī*—*Vikhyātī, nām,*
- FĀM'ILY**, *n.* (*L. familia*) a household, a race, a generation, a class—*Gharānā^h, ghar-bār, iyāl-afjāl, āl-o-iyāl, khāndān, gaum, nasab, nāsī, pusht, zāt, jāne, qism, qabīl*—*Kuṭumb, kurmā, kunbā, grihajan, kul, vāṣ, gotra, santatī, pīrhī, jāti, varg.*

FA-MĪTAN, *a.* domestic; affable, free, well known, accustomed, common; *n.* an intimate, a demon — *Khānagi, gharāū^h, hālm, khush-go, mura-waīt, be-takalluf, khālā-mā-lā, mā'rāf, mā'lām, rasmī, mā'mul, 'amm, rāy, mā'ūf*; *n.* āshnā, dost, shaitān — *Grihāj, kutumbasambandhi, śishṭ, suśil, priyavādī, komalaswab'hāv, nirgaurav, ādarahin, sālā jūḷ, prasiddh, suvidit, abhyast, sādhdāraṇ, prākṛit, laukik*; *n.* suhrīd, superichit, mitra, bhūt, piśāch.

FA-MĪT-AR-TY, *n.* intimate converse, acquaintance, affability, easy intercourse — *Irī-bāt, ikhtilāt, sukbat, rabt, wāqifiyat, āshnā, husn-i-khulq, hilm, mulāyamat, be-takalluf* — *Susaṅsarg, āsaṅ, parichay, pariñāt, suśilatā, śishtatā, gauravahinatā, abhigamyatā, gharauti*. [parichay k., abhyast k., nirantra abhyās se sugam k.]

FA-MĪT-AR-IZE, *v.* to make familiar — *Kho-gar k, 'ādī k, rabtī k.* — *Sālihanā, bilānā, FA-MĪT-AR-LY, ad.* in a familiar manner — *Be-takallufāna, āshnāi se, āsānī se* — *Binā gaurav, ghargharauti se, chirāntravat, sādā ke mitra sarikhā, sugamatā se.*

FAM-INE, *n.* (*L. famēs*) scarcity of food — *Qaht, girānī* — *Ākāl, durbhiksh, mahāngī.*

FAM-ISH, *v.* to die of hunger, to starve — *Bhūkhoṇ marnā^h, bhūkhoṇ marnā^h.*

FAM-ISH-MENT, *n.* extreme hunger or thirst — *Bari bhūkh yā pyās^h.*

FAN, *n.* (*S. fann*) an instrument used by ladies to cool themselves, an instrument used to winnow corn; *v.* to cool with a fan, to ventilate, to winnow — *Ilāth-pankhā^h, pankhā^h, benā^h, sūp^h*; *v.* *pankhā k^h, benā dūlānā^h, bayār se thandā k^h, phataknā^h, pachhornā^h.*

FAN-ER, *n.* one that fans — *Pankhā k. w^h, benā dūlānē w^h, pachhoyne w^h.*

FA-NĀTIC, **FA-NĀTICAL**, *a.* (*Gr. phaino*) wildly enthusiastic — *Muta'assib, majrūb* — *Atisradhdhavyagrā, devabhakti-yagrā, uttaptabuddhi, uchchāndabuddhi.*

FA-NĀTIC, *n.* a wild enthusiast, a visionary — *Majrūb, muta'assib, abdāl, khayāl-fāsid, man-mauji* — *Atisayadevabhaktise un-māli jan, mithyābhaktimān, laharī wā tarāngī jan.*

FA-NĀTICAL-LY, *ad.* with wild enthusiasm — *Tu'assub se, dīnī-harārat se* — *Devabhakti-yagrātā se, atibhakti-yagrātā se, atisradhdhāprayukt un-nattatā se.*

FA-NĀTICAL-NESS, *n.* religious frenzy — *Tu'assub, dīnī harārat* — *Atisradhdhāprayukt un-mattatā, atibhakti-yagrātā*. [un-nattatā, atibhakti-yagrātā, atisradhdhā-yagrātā.]

FA-NĀTICALISM, *n.* wild enthusiasm — *Tu'assub, dīnī-harārat* — *Atisradhdhāprayukt, un-*

FAN'CY, *n.* (*Gr. phaino*) the power of forming images in the mind, a notion, taste, inclination, whim; *v.* to figure in the mind, to imagine, to like — *Khayāl, tasawwur, wahm, tawakkhum, qiyās, sulqa, shauq, pasand, mail, lalak^h, man-mauj, mauj*; *v.* *tasawwur k., khayāl k., chāhānā^h* — *Kalpanāsakti, bhāvanā, manogāt, kalpanā, chintā, dhab, daul, ruchi, chāh, lahar, tarāng*; *v.* *bhāvanā k., kalpanā k., chintā k., aṭkal k., jī daurānā, lahariyānā, rijhnā.*

FAN'CI-FUL, *a.* dictated or influenced by fancy, imaginative, visionary, whimsical — *Khayālī, qiyāsī, wahmī, gumānī, tasawwuri, mutawakkhim, talawwun mizāj, har-dam-khayālī* — *Mānasik, manahkalpit, parikalpak, bhāvanāpar, avāstavik, manobhav, 'manoj, amūlak, laharī, tarāngī, chapal, lol.*

FAN'CI-FUL-LY, *ad.* in a fanciful manner — *Khayāl se, tawakkhum se, gumān se, lahar se^h* — *Kālipanik prakār se, anarthakachluntāpurvak, buddhichāpalya se, tarāng se.*

FAN'CI-FUL-NESS, *n.* the being fanciful — *Khayālī-pan, mutawakkhimī, talawwun-mizājī, qiyāsī hone ki hālat* — *Māyāvattwa, mithyāsaṅkalpavattwa, manolaulya, lolabuddhitwa.*

FAN'CY-FRAMED, *a.* created by fancy — *Gumānī, qiyāsī, khayālī* — *Manahkalpit, manasī^h, manoj, manorathasishṭ, mānasik.*

FAN'CY-FREE, *a.* free from the power of love — *'Ishq yā muhabbat ki tāqat se āzād, be-'ishq* — *Anurāg wā kām ki-sakti se mukt, pratiśaktirahit.*

FAN'CY-MON-GER, *n.* one who deals in tricks of imagination — *Man-mauji, khayālī* — *Tarāngī wā laharī jan.* [buddhi.]

FAN'CY-SICK, *a.* unsound in the imagination — *Khalul-damāg, wahm-zada* — *Vikritā-*

FANE, *n.* (*L. fanum*) a temple — *Girjā, devāl^h, masjid* — *Devālāy, maṇḍap, mandir.*

FAN'FARE, *n.* (*Fr.*) a flourish of trumpets — *Turhiyōṇ kā bajānā^h.*

FAN'FA-BON, *n.* a bully, a blusterer — *Kalla-zan, shekhī-bāz, khud-farosh, lāf-zan, akar-fūn* — *Pharphariyā, phakoṛā, batphakoṛa, phāṅkrā.*

FAN'FA-RO-NADĒ, *n.* bluster, parade, boast — *Kalla-zanī, lāf-zanī, khud-faroshī, khud-sitāz, shekhī* — *Gidārhabkī, bāndarghurkī, tīmāt, thātbat, sitāī, apnī bārī.*

FANG, *v.* (*S. fengan*) to seize, to catch; *n.* the tusk of an animal, a claw or talon — *Pakurnā^h, dharnā^h*; *n.* *nāb, bīr^h, panja, nākhun, barā dānt^h, khāg^h, nakh^h, nān^h.*

FANGED, *a.* furnished with fangs — *Nāb-dār, bīr-dār, panje-dār, nākhun-dār* — *Khagailā, bare dānt w., dīrghadāntī nakhī, nān^h w.*

FAN'LESS, *a.* without fangs, toothless — *Be-nāb, be-bīr, be-panje, be-nākhun* — *Bin khāg kā, nirdānt, nakhahū.* [kā udyog, nīrarthak cheshṭā.]

FAN'GLE, *n.* (*S. fengan*) a silly attempt — *Nikammi koshish, be-waṇṇī kī sa'i* — *Murkhatā*

FAN'GLED, *a.* gaudy, ridiculously showy — *Bhāṅkilā^h, be hūda, zāhir-numā, numāishī* — *Chāṭkilā, utpātāṅg, bhāraṅgī, dikhāū, ādambarī.*

FAN'NEL, **FAN'ON**, *n.* (Fr. *fanon*) an ornament like a scarf worn by a priest—*Pādōn ke ophne ke do-patte ki qism kā kaprā*—*Dharmādhikārī kā ekapāṭā*.

FAN'TASY, *n.* (Gr. *phaino*) fancy, imagination, idea, humour; *v.* to like—*Khayāl, qiyās, gumān wahm, namūd-be-būd, man-mauj*; *v.* *chāhnā*^h—*Bhāvanā*, *kalpanā*, *chintā*, *tarāṅg*, *lahar*. [*vanā wā chintā meṁ māgnā*]

FAN'TA-SIED, *a.* filled with fancies—*Wahmī, har-dam-khayāl*—*Vrithāvasandhārī*, *bhā-FAN-TAS'TIO*, **FAN-TAS'TIO-CAL**, *a.* irrational, imaginary, fanciful, whimsical, capricious—*Be-aql, be-hida, qiyāsī, khayālī, wahmī, muskharāna, har-dam-khayālī, talawwun-mizāj, be-qarār*—*Buddhihīn, nyāyaviruddh, asaṅgat, mānasik, manahkalpit, manasij, lahari, tarāṅgi, ochhā, chibāwā, chhinakbuddhi, chalachitta, asthir, lol*.

FAN-TAS'TIC, *n.* a whimsical person—*Lahrī^h, tarāṅgi^h*.

FAN-TAS'TIO-CAL-ITY, *ad.* in a fantastic manner—*Be-hūda-qiyāsī yā maskharāna-taur se, talawwun-mizājī se*—*Asaṅgat bhāv se, mānasik lahari wā lol riti se, ochhepan se, chibāwlepan se, aparūpatā se, manolanliya se*.

FAN-TAS'TIO-CAL-NESS, **FAN-TAS'TIC-NESS**, *n.* humorousness, whimsicalness, caprice—*Maskharā-pan, talawwun-mizājī, be-sabātī, har-dam-khayāl, man-mauj*—*Bhānāī*, *aparūpatā, tarāṅg, lahar, chāpalya, ochhāpan, chibāwlepan, manolanliya*.

FAN-TAS'TIC-LY *ad.* whimsically, irrationally—*Talawwun-mizājī se, be-sabātī se, be-hū-dagi se*—*Lahar se, tarāṅg se, ochhepan se, chibāwlepan se, asaṅgat rūp se*.

FAN'TOM. See **PHANTOM**

FÄ'QUIR. See **FAKIR**.

FÄR, *a.* (S. *feor*) distant, remote; *ad.* at a distance, remotely, in great part, by many degrees, to a certain point—*Dūr^h, ba'id*; *ad.* *dūr^h, ba'id, ziyāda, bare migdūr meṁ, kisī khāss darye tak*—*Dūrasth, dūravartī*; *ad.* antar par, tappe par, palle par, bahut, at-yant, atīśay, kisī viśeṣ parinān tak.

FÄRMÖST, *a.* most distant, remotest—*Sab se dūr^h, bohut hī dūr^h*.

FÄR'NESS, *n.* distance, remoteness—*Dūri^h, pallā^h, tappā^h*.

FÄR'THER, *a.* more remote; *ad.* more remotely—*Ba'id-tar*; *ad.* *ziyāda dūr yā ba'id*—*Aur dūr, dūratar*; *ad.* *dūratar, aur dūr*.

FÄR'THEST, *a.* most distant or remote; *ad.* at or to the greatest distance—*Dūr-tarīn*; *ad.* *nihāyat tafāwut par yā tak*—*Dūratara, sab se dūr*; *ad.* *atyant dūri par wā paryant*.

FÄR'FET'CHED, *a.* brought from a remote place, studiously sought, forced, strained—*Dūr se lāyā huā^h, gurur-o-khawz se talāsh kiyā gayā, bari diqqat se lāyā huā, bare taraddud se nikālā huā, bā'du-l-fahm*—*Dūr se lāyā gayā, klišṭ, pratiyatnapurv, khīnchkhānchkar kiyā gayā, kritrim, asambhav*

FÄR'CE, *v.* (L. *far cio*) to stuff, to fill with mungled ingredients, to swell out; *n.* a ludicrous play—*Ṭhūsnā^h, bharnā^h, phulānā^h*; *n.* *suwāṅg^h, pekhnā^h, bhānāī^h, pekhne kā khel^h*.

FÄR'CI-CAL, *a.* belonging to a farce, ludicrous—*Naql-bāzī yā sawāṅg ke muta'alliq, tabassum-āwar, maskharī, khanda-āge*—*Sawāṅg wā pekhno kā sambandhī, sawāṅgi, hāsakar, upahāsya, rasik*. [*se, hāsakar wā upahāsya bhāv se, sawāṅg se*]

FÄR'CI-CAL-LY *ad.* in farcical manner—*Sawāṅg ke taur se, tabassum-āwarī se*—*Pekhne*

FÄR'CI'NG, *n.* stuffing, forced meat—*Masālīh, masālīh-dār goṣṭ*—*Vayanjan, vyanjana-yuktamāns*. [*motri^h, polli*; *v.* *guthri motri yā polli banānā^h*]

FÄR'DEL, *n.* (Fr. *fardeau*) a bundle, a little pack; *n.* to make up in bundles—*Gathri^h*.

FÄRE, *v.* (S. *faran*) to go, to pass, to travel, to happen well or ill, to be in any state good or bad, to feed, to eat; *n.* price of conveyance, food, provisions—*Jānā^h, guzar-nā, safar yā sair k, wāqī^h h, wuqū^h meṁ ānā, angūt-basari k, khānā pinā^h*; *n.* *khushī yā turī kī rāh se jāne ke liye murkab kā kirāya, bhārā^h, khewā^h, kirāya, khānā^h, khurākh, khurāsh*—*Chālān, gaman k, yātrā wā bhraman k, bitnā, ā pānā, nibāhnā, din kātnā, bhojan k, āhār k*; *n.* *thal wā jal ke mārg se jāne meṁ parohan kā bhārā, taramulya, tārīk, bhojan, āhār, bhakshya, khādyasāmagri*.

FÄRE-WELL', *ad.* adieu, the parting complement—*Rukhsat ke waqt kā salām, al-widā', widā'*, *Khudā hāzī*—*Bidā ke samay meṁ kusālavād wā prapām*.

FÄRE-WELL', **FÄRE-WELL**, *n.* leave, departure; *a.* leave-taking—*Rukhsat, rawānagi*; *a.* *widā' kā*—*Bidā, āmantran, gaman, prasthān*; *a.* *bidā kā*.

FÄR'INA, *n.* (L.) the pollen or fine dust in the anthers of plants, flour—*Phūlon kī dhūl, phūlon ke bhitar kī dhūl^h, ātā^h*—*Parīg, pushparenu, pān*.

FÄR-I-NÄ'QBOUS, *a.* consisting of meal or flour, containing meal, like meal—*Āte kā banā huā^h, āte se bhārā huā^h, āte se bhushhuā^h*.

FÄRM, *n.* (S. *feorm*) land let to a tenant, land under cultivation; *v.* to lease or let, to cultivate land—*Mustājiri, ijāra, mazra'*; *v.* *ijāra d, za ntn jotnā-bonā*—*Bhūmī jo thike par dī jāti hai, joti boi hui bhūmī, jot*; *v.* *thike par d, bhūmī jotnā bonā*.

FÄR'ER, *n.* one who cultivates a farm—*Ijāra-dār, mustājir, kāsht-kār*—*Ṭhikedar, jotār, jotihār, joti, kisān*.

FÄR'ING, *n.* cultivation of land—*Kāsht-kāri*—*Kisāni, kishi*.

FAR-RÁGO, *n.* (L.) a medley—*Pañch-mel^h, khichri^h.*

FAR-RÁG-I-NOUS, *a.* formed of various materials—*Pañch-mel^h, pañch-mel^h, khichri^h.*

FAR-RI-ER, *n.* (L. *ferrum*) one who shoes horses, one who cures diseases of horses—*Na'l-bandí, sálotari^h, báikár*—*Áswapádukákár, áswapádukábandhā, áswachikitsak, áswavaidya*. [*pádukábandhanakárya, áswachikitsá.*]

FAR-RI-ER-Y, *n.* the business of a farrier—*Na'l-bandí, sálotari yá báitát ká furn*—*Áswa-FAR-BOW*, *n.* (S. *fearh*) a litter of pigs; *v.* to bring forth pigs—*Súar kú jhól^h, v. súar biyáná^h.*

FARTHER.—See under **FAR**.

FARTHING, *n.* (S. *feorth*) the fourth part of a penny—*Ek tánde ká sikka jo ek peni sikk ke chauthái hotá hai aur bárah peni mil-kar áth áne ke barabar hote hai^h*—*Támramudrá jo peni námak mudrá kí chaturthánís hotí hai aur bárah peni áth áne ke túlya hote hai^h.*

FARTHING-WORTH, *n.* as much as is sold for a farthing—*Jitná ek fárding ko biktá hai^h.*

FARTHIN-GALE, *n.* (Fr. *vertugade*) a hoop to spread the petticoat—*Lahungá yá ghághrá phailáne ke liye chakkur yá meýrrú^h.*

FAS'CES, *n. pl.* (L. *rods* tied up in a bundle anciently carried before the Roman Consuls as a mark of authority—*Chharyán jinko ekatthá bándh-kar agle zamáne mein Kánsal nám Rom ke hákim ke áge áge hukúmat dalálat karne ke liye le-chalte the*—*Chharyán jinko ekatthá bándhkar purv kál mein Rom nagar ke Kánsal námak adhyaksh ke áge áge prabhutva jatáne ko nimitta lechalte the.* [samúh.]

FAS'CI-CLE, *n.* a bundle, a collection—*Busta, buycha, ýtimá, janí*—*Gathri, motri, mot,*

FAS'CI-NE, *n.* a tagot—*Indhan ká lukri ká ánti^h, ek ánti lukri^h.*

FAS'CI-Á-TION, *n.* (L. *fascia*) bandage—*Patí^h.*

FAS'CI-NATE, *v.* (L. *fascino*) to bewitch, to enchant, to charm, to captivate—*Jádú k., afsúh k., fawéja k., mafán k.*—*Tóná k., tótá k., mantar chaláná, mohná, moh lena, mohit k., chinta har lená.*

FAS'CI-NÁ'TION, *n.* the power or act of bewitching, inexplicable influence—*Jádú-garí, afsúh-gurí, jádú, afsúh, síhr, dul-kashí*—*Tóná, tótá, abhimantran, parimohan, vimohan, chittikarshap.*

FASH'ION, *n.* (L. *facio*) make, form, mode, custom, general practice, rank; *v.* to form, to mould, to adapt—*Shukl, sírat, turkib, taur, naz, tariq, dastúr, rawáj, shán, sharáfat, najábat*; *v. banáná^h, garhná^h, dhálná^h, dawl yá dhab banáná^h, thik k., barábar k.*—*Ákár, ákriti, rūp, prakar, dhab, vidhi, rít, laukikachár, lokáchár, lokavyavahár, kulinatá, pradhánatá.*

FASH'ION-A-BLE, *a.* made according to the prevailing mode, established by custom, observant of the fashion, genteel—*Ráj, murawaj, rawáj, rasmi, rawáj ke mutábíq chalne w., ámil-i-rawáj, najb, ashraf, sharif*—*Laulik, vyavahárik, áchárík, vyavahárasiddh, lokácháranusáti, lokamárgánnýáti, sabhya, sishá, súnil.* [sunderatá.]

FASH'ION-A-BLE-NESS, *n.* modish elegance—*Was-dári*—*Laulik saundarya, vyavahárik FASH'ION-A-BLY*, *ad.* in a fashionable manner—*Was-dári se, chalan-o-rawáj ke mutábíq, dastúr ke muráfat*—*Laulik saundarya se, lokarít se, lokácháranusár se.*

FASH'ION-ER, *n.* one who forms or shapes—*Banáne w., garhne w., dhálné w.*

FASH'ION-MÓN-GER, *n.* one who studies fashions—*Chhul-chhailá^h, chhailá^h, chhail-chhikaníyá^h.*

FAST, *v.* (S. *festan*) to abstain from food, to mortify the body by religious abstinence; *n.* abstinence from food, religious humiliation, time of fasting—*Fáqa-kashi k., faga k., roza-rakhná*; *n. jáqu, roza, roze há waqt*—*Laughan k., upás k., upavás k.; n. langhan, upis, upavás, upavísakíl, upavásanamay.*

FAST'ER, *n.* one who abstains from food—*Fáqa-kash, roza-dár, súim*—*Upásá, upavási.*

FAST'ING, *n.* religious abstinence—*Roza-dári, siyám*—*Upavás.*

FAST'DAY, **FAST'ING-DAY**, *n.* day of religious fasting—*Roz-i-roza*—*Upavásadin.*

FAST, *a.* (S. *fest*) firm, strong, fixed, sound; *ad.* firmly, closely, nearly—*Mustahkam, ustuwár, mazbút, pukhta, qáim, bhári^h*; *ad. mazbúti se, ustuwári se, kas-kar^h, kas-ke^h, qaríw, nazdik*—*Drírh, porhí, achal, átal, gúhá; ad. drírhátá se, porhe, jakarke, gahke, pís, paros mein, níkat, lagbhag.*

FAST'EN, *fas'an, v.* to make fast, to make firm, to hold together, to cement, to link, to fix itself—*Mazbút k., ustuwár k., band k., mustahkam k., kusná^h, jorná^h, wasl k., musalsal k., ehimáná^h, chimatná^h*—*Porhá k., drírh k., bándhná, jakarná, utgháná, orhkáná, gúthná, sátná, miláná, lagáná, laguá.*

FAST'EN-ING, *n.* that which fastens—*Bandhan^h.*

FAST'LY, *ad.* surely, firmly, closely—*Mazbúti se, ustuwári se, kas-ke^h*—*Drírhátápúrvak,*

FAST'NESS, *n.* the state of being fast, strength, security, a strong place—*Mazbúti, istíhkám, ustuwári, páe-dári, qiyám, qul'a*—*Drírhátá, porhá, shíratá, achalátá, kot, garh.* [Lobhí, kripán, klichí.]

FAST'HAND-ED, *a.* avaricious, covetous—*Tang-díl, támi, kharis, haris, bakhil, hirsí*—

FĀST, a. (W. *fest*) speedy, quick, swift; ad. swiftly, quickly, frequently—*Jald, ter-rau, tund, tez*; ad. *teci se, jaldā se, jald*—*Śighragāmi, twaritagatī, vogāwān*; ad. *śighratā se, veg se, śighragatī se, twarīt*.

FĀS-TĪD'IOUS, a. (L. *fastus*) disdainful, squeamish, nice, difficult to please—*Muta-naṣṣir, mutakabbir, nā-khush-mizāj, bārik-bīn, nukta-clān, mirzā-mizāj, khush-dimāg, ba-mushkil rāzi h. w.*—(Ghin k. w., nakcharhā, naksoṇdhū, atisukshmadrishṭī, dustoshanī, kathinatā se tript h. w.)

FĀS-TĪD'IOUS-LY, ad. disdainfully, squeamishly—*Naṣṣir se, takabbur gurūr yā magrūrī se, mirzā-mizājī khush dimāgī yā nā-khush-mizājī se*—*Ghrināpūrvak, ghin se, ahaṅkār se, nakcharhā se, dustoshanīyatā se.*

FĀS-TĪD'IOUS-NESS, n. disdainfulness—*Gurūr, magrūrī, haqārat, mirzā-mizājī, khush-dimāgī*—*Avamanāslatā, nachlahat, dustoshanīyatā, nakcharhā.*

FĀS-TU-OUS, a. proud, haughty—*Mutakabbir, magrūr*—*Ahaṅtārī, garvī, uddhat.*

FĀS-TU-OUS-LY, ad. proudly, haughtily—*Takabbur se, magrūrī se, gurūr se*—*Ahaṅkārapūrvak, garv se.*

FĀS-TU-OUS-NESS, n. pride, haughtiness—*Takabbur, gurūr, magrūrī*—*Ahaṅkār, garv.*

FĀS-TĪG'I-ATE, **FĀS-TĪG'Ī AT ID**, a. (L. *fastigium*) roofed, narrowed to the top—*Chhāyā huā^h, ūpar tuk saṅkarā kīyā huā^h.*

FĀT, a. (S. *faṭṭ*) plump, fleshy, gross, rich; n. the unctuous part of animal flesh, the best or richest part of any thing; v. to make or grow fat—*Farbīh, jāsm, taiyār, tāsa, gulī, charb, zar-khez, manj'at-baksh*; n. *charbī, rangān, sab se 'unda hīsa*; v. *farbīh k. yā h.*—*Moṭā, sthul, mānsal, medaswī, kutsit, lābhakār, lābhajanak, urvarā*; n. *med, kisi vastu kī sarvottam bhāg, hīr*; v. *moṭā k., moṭānā, moṭā h., chiknānā.*

FĀT'LING, n. a young animal fed for slaughter—*Jān-var kī bachcha jo khāne ke liye khilā-pilā-kar tāru kīyā jāta hai*—*Kisi pān kī bachchī jo khāne ke nimitta khilā-pilākar moṭā kīyā jātā hai.* [*ne uali shai*—*Sthulakārī, moṭā k. w. urvarākārī.*]

FĀT'NER, **FĀT'EN-ER**, n. one that fattens—*Moṭā^h, phulā^h, furbīh k. w., zar-khez kar-*
FĀT'NESS, n. the state or quality of being fat—*Moṭā^h, moṭāpā^h, farbīh, jāsmāt, zar-khezī*—*Sthulātā, pinātā, sphīti, urvaritwa.* [*urvarā k.*]

FĀT'TEN, v. to make or grow fat—*Moṭā k. yā h^h, moṭānā^h, zar-khez k.*—*Sthul k. wā h,*
FĀT'TY, a. having the qualities of fat—*Charbī-dār*—*Medaswī.*

FĀT'TI-NESS, n. grossness, greasiness—*Moṭā^h, moṭāpā^h, chiknā^h, chiknāhat^h.*

FĀT'BRĀINE, a. dull of apprehension—*Bād-zihn, kund-zihn, ahmaq*—*Mandabuddhi, sthūladhī, jar.* [*sthūladhī, jar, mūr.*]

FĀT'WIT-TED, a. heavy, dull, stupid—*Sust, kund-zihn, ahmaq*—*Mand, mandabuddhi,*

FĀT. See **VAT**.

FĀTE, n. (L. *fatum*) destiny, final event, death, destruction, cause of death—*Taqdir, qismat, akhīr māyirā, qazā, maut, halākī, bar-būlī, maut kā sabab, jis sabab se maut ho*—*Bhūgya, adrisht, antya ghatanā, mṛtyu, mīch, wīs, mṛtyu kī kīran.*

FĀ'TAL, a. deadly, mortal, destructive—*Qātil, muhlūk, halākū, muzīrr*—*Prānaghātak, prānāsak, mārak, nāsak.*

FĀ'TAL-ISM, n. doctrine of inevitable necessity—*Qazā o-qadr kā mat, taqdir par 'itiqād*—*Daivādhinatī, daiva par bharosā, daivāyattatī, daivaparāyanatā.*

FĀ'TAL-IST, n. one who believes in fatalism—*Qā'il-i-taqdir, jaharī, taqdir par 'itibār k. w.*—*Daivaparāyan, daivachintak, daivāyatta, bhūgya par bharosā k. w.*

FĀ-TĀL'TY, n. invincible necessity, decree of fate, tendency to danger, mortality—*Sar-nawisht, qismat, tayār, qazā, hādīs kī taruf māyulān, halākī, fanā, maut*—*Bhavītavyatā, avāsyakatā, adrisht, bhūgya, anisht wā vipat kī or pravṛtṭī, mṛtyuvāsatī, mṛtyudharu, mṛtyu, maraṇ, nās.*

FĀ'TAL-LY, ad. mortally, destructively, necessarily—*Muhlikāna, halākī yā maut se, taqdirān, qazān*—*Prānānā se, prānaghāt se, mīch wā mṛtyu se, daivānīyog se.*

FĀ'TED, a. decreed by fate, destined—*Qismat men likhā huā, muqaddar*—*Daivānīyukt, daivamrdisht, bhūgya wā hīlī men likhā huā, daivik, adrishtādhin.*

FĀT'FUL, a. bearing fatal power—*Qātil tāyāt rakhne w., muhtik*—*Prānāsakāśakti-dhārak, mārak wā nāsak.* [*darśak, bhavīyāvādhak.*]

FA-TĪD'I-CAL, a. having power to foretell—*Paigambarāna, qāib-numū*—*Bhavīyātpṛ-*

FĀ'THER, n. (S. *fāder*) the male parent, the first ancestor, one who creates invents or forms, one who acts with paternal care, one reverend for age learning or piety, the First Person of the Trinity; v. to adopt, to own as a child, to ascribe to any one as his offspring or production—*Bāp^h, pīdar, pabīlā jātal yā bhzarg, mījīd, bānī, murab-bī, walī-nī'mat, qibla-gāh, murshid yā pīr-murshid, taslīs yā sālis-salūse kī Awwal Shakhṣ*; v. *īkhtiyār k., mutabannā k., apne larke sā qabūl k., kōi larke yā tasnīf kī shakhṣ se mansūb k., kisi larke yā tasnīf ko kahnā kī fulān shakhṣ kā hai*—*Pitā, ādīpurush, prathamapurush, śraśtā, rachak wā nirmātā, rachane w., kalpanā karke nikālne w. wā banāne w., pratīpalak, rakshak, guru wā śchīrya, vyaktitrayātmakadevatā wā vyaktitrayaikatwa kī Pratham Jan*; v. *swikār k., le pālā, rās lenā wā*

- baithānā, apnā, putra karke mānnā, kisi larke wā lekharachanā ko kahānā ki amuk jan kā hai, putrāropan k., lekharabandhāropan k. [bhāv, pitripad.]
- FATHER-HOOD, *n.* the state of being a father—*Abūwat, pidari-hālat*—Pitritwa, pitri-
- FATHER-LESS, *a.* without a father—*Be-pidar, yatim*—Pitrihin, bin bāp k., bāpnuā, anāth.
- FATHER-LY, *a.* like a father, paternal, tender; *ad.* in the manner of a father—*Pidarāna, pidari, mulāim, mīhr-bān, shafiq*; *ad.* *pidarāna*—Bāp kā sē, pitrivat, paitrik, kripālū, kōnal; *ad.* pitrivat, janakarūp se. [priti wā kripā, pitā ki anugrah.]
- FATHER-LI-NESS, *n.* the tenderness of a father—*Pidari mīr-bāni yā shafaqat*—Bāp ki
- FATHER-IN-LAW, *n.* the father of one's husband or wife—*Sasur^h, susar^h, khusar.*
- FATH'OM, *n.* (S. *fathom*) a measure of six feet; *v.* to try the depth of, to sound, to penetrate—*Chhu fut kī ek māp^h, chār hāth kī ek māp*; *v.* *thahānā^h, thāh lenā yā lagānā^h, pakuichnā^h, dhañsnā^h.*
- FATH'OM-A-BLE, *a.* that may be fathomed—*Thāh lagne joḡ^h, jiskī thāh lag-saktī hai^h.*
- FATH'OM-LESS, *a.* that cannot be fathomed—*Athāh^h, be-thāh, amiq.*
- FA-TIGUE, *v.* (L. *fatigo*) to weary, to tire; *n.* weariness, lassitude, toil—*Thakānā^h, mānda k., rabayānā^h, rabaynā^h, chahalnā^h, thausānā^h*; *n.* māndagi, susti, milnat—*n.* Thakāī, thakwai, sithilāt, klānti, parisram.
- FATIGATE, *v.* to weary; *a.* wearied—*Thakānā^h, mānda k.*; *n.* *thakā^h, mānda.*
- FAT-I-GATION, *n.* weariness—*Thakāī^h.* [mīrḥ, bhoñdū.]
- FAT'U-OUS, *a.* (L. *fatuus*) weak, silly—*Be-wuqūf, ahmaq, sāda-lauḥ*—Mādamati, jar,
- FA-TU'ITY, *n.* weakness of mind, imbecility—*Be-wuqūf, humāpat, sāda-lauḥ*—Mugdha-lā, mūrbatā, jaratī, mūrkhātī.
- FAUCET, *n.* (Fr. *fausset*) a pipe inserted in a vessel to give vent to liquor—*Ek nali jo kisi bartan ke andar kī pāni yā 'araḡ nikālne ke nāste usmēh lagi rahtī hai*—*Ek nali jo kisi bāsan ke bhitar kī pāni nikālne ke nimitta usmēh lagi rahtī hai.*
- FAUC'HION, FAUL'GHION. See FALCHION. [thū-thū^h, chhī-chhī^h.]
- FAUGH, *fā, int.* (S. *fah*) an interjection of abhorrence—*Tauha-tauha, lā-haul, īf,*
- FAULCON. See FALCON.
- FAULT, *n.* (L. *fallō*) offence, slight crime, defect; *v.* to charge with a fault—*Qusūr, taqṣir, guṇāḥ halkā jurm, khatā, 'aib, nuqs, battā^h*; *v.* 'aib-lagānā, qusūr-wār (thakrā-nā—Aparādhi, laghupāp, dosh, truṭi, agun; *v.* dosh lagānā, nindā k.
- FAULT'ER, *n.* one who commits a fault—*Taqṣir-uār, khatā-gar, murim*—Aparādhi, doshi, truṭikārī. [guṇāḥ se bharā huā—Doshamay, pāpamay, aparādhi se bharā huā.]
- FAULT'FUL, *a.* full of faults or sins—*Pur-guṇāḥ, pur-jurm, pur-khatā, khatā nuqs yā*
- FAULT'LESS, *a.* without faults, perfect—*Be-'aib, be-taqṣir, lā-jurm, be-nuqs, kāmīl, saḥīḥ*—Nirdosh wā nirdoshi, niraparādhi wā nū-āparādhi, purā, akalnash, suḍḍha.
- FAULT'LESS-NESS, *n.* freedom from faults—*Be-'aibi, be-taqṣirī, lā-jurnī, be-nuqsī*—Doshahīnatā niraparādhatawā, viśuddhatā.
- FAULT'Y, *a.* guilty of fault, wrong, defective—*Taqṣir-wār, qasir, qusūr-wār, galat, nā-durust, nājis, 'aib-dār, nā-kāra, zabān*—Aparādhi, doshi, asuḍḍha, saḍlosh, khañ-dāt, khotā, apirn. [se, saḍlosh, truṭi se, asuḍḍhatā se, chūk se.]
- FAULT'Y-LY, *ad.* defectively, erroneously—*Nuqs se, kotāhī se, galatī se, khatāun*—Dosh
- FAULT'Y-NESS, *n.* badness, defect—*Kharaḇī, zabānī, nuqs, kholāī^h*—Burāī, dosh, agun.
- FAULT'FINDER, *n.* a censurer, an objector—*'Aib jo, 'aib-go, girift-gir, mutariz*—Doshagrāhī, doshagrāhak, chhidrānusāī, chhidrānweshī, viruddhahetuvādī.
- FAUN, *n.* (L. *faunus*) a rural deity—*Ek jangli deūtā^h.*
- FAUN'IST, *n.* one who pursues rural studies—*Khawāssu-l-ushyā-dān, jaṅglī bātoṅ kī jānne wā^h.*—Jaṅgal wā gaṇwānī kī bītoṅ kā jāme w. [huā^h, rākh sā^h.]
- FA-VIL'IOUS, *a.* (L. *favilla*) consisting of ashes, resembling ashes—*Rākh kā bunā*
- FA'VOUR, *v.* (L. *favō*) to regard with kindness, to support, to countenance, to assist; *n.* kindness, support, lenity, good will, advantage any thing worn as a token—*Mīhr-bānī k., purcarārī k., puskī d., qudr-dānī k., madad k.*; *n.* mīhr-bānī, tarajjuh, yāwari, taqṣirī, puskī, mulāyamat, rahm, nek-andeshī, khair-khwaḥshī, fāida, 'imām bakshishī, 'atā, kot chiz jo muhabbat ke nishān ke taur par pahīnī jāti hai—Anugrah k., kripā k., pratipālan k., sambhālānā, anukūl h., upakār k.; *n.* anugrah, āsray, sneh, anurodh, priti, hitechchhā, subhītā, upakār, lit, koi vastu jo priti ke chihin ke tulya pahīnī jāti hai.
- FA'VOUR-A-BLE, *a.* kind, propitious, friendly, convenient, advantageous—*Mīhr-bān, bīh-tar, mumidd, madad-gar, lāiq, munāsib, muwāfiq, muṣṭā, fāida-baksh*—Dayālu, kripālū, hitakām, priyakār, suhīt, anukūl, upakārak.
- FA'VOUR-A-BLE-NESS, *n.* kindness, benignity—*Mīhr-bānī, shafaqat, muwāfaqat*—Anu-grah, kripā, anukūlat, anurodh. [Anugrah se, kripā se.]
- FA'VOUR-A-BLY, *ad.* with favour, kindly—*Mīhr-bānī se, nawāzishāna, shafaqatānā*—
- FA'VOURED; *p. a.* regarded with kindness, featured—*Mīhr-bānī kiya huā, ri'ayati, maqbūl, mamnūn, khūb-sirāt yā bad-sirāt*—Anugrihit, upakrit, kanaurā wā kanaurā, jispar kripā kī jāy, suḍaul wā kuḍaul.

FA'VOURED-NESS, *n.* appearance—*Súrat, shakl—Rúp, ákar.*

FA'VOUR-ER, *n.* one who favours—*Murabbí, multaqat, hámi, jánib-dár, pachchái^h—Anugráhi, anugráhak, upakarak, anupalak, pakehi.*

FA'VOUR-IT-ER, *n.* a person or thing regarded with favour; *a.* regarded with favour—*Maqbúl shakhs yá shai, 'aiz, dost, musahib, pyári shai; a. manzúr-nazar, margúb, khátir khwáh, 'aiz—Priya, snehapátra, nák ká bál, mitra; a. priya, abhisht.*

FA'VOUR-IT-ISM, *n.* act of favouring, partiality—*Shafaqat, mihr-báqí, jánib-dári, taraf-dári—Anukúlatá, sneh, anugrah, pakshapítitá, pakshánugrah.*

FA'VOUR-LESS, *a.* without favour, unpropitious—*Be-madad, be-murabbí, ná-mihr-bán, ná-muwáfiq—Bínd ásaray há, mitrahin, sahlayahin, amangal.*

FAU'TOR, *n.* a favourer, a supporter—*Ilámi, mumidd, jánib-dár—Anugráhak, pakshi.*

FAU'TRESS, *n.* a female favourer—*Jo 'aurat hámi yá jánib-dár ho—Jo stri anugrah karai.*

FAWN, *n.* (Fr. *faon*) a young deer; *v.* to bring forth a fawn—*Ahú-bacha, guzál, hirn ká bachcha^h; v. áhú-bacha byáná, hirn ká bachcha byáná^h—Harnautá, mrigasávak; v. hirnautá wá mriga-ávak byáná.*

FAWN, *v.* (S. *fagnan*) to court servilely, to cringe; *n.* a servile cringe—*Cháplúsí k., kháya-bar-dári k., khush-ámad k., lujáyat k., n. cháplúsí, kháya-bar-dári, khush-ámad—Lurkhurí k., jigjigí k., upásaná k.: n. lurkhurí, jigjigí, upásaná.*

FAWN'ER, *n.* one who fawns—*Cháplús, kháya bar-dár, khush-ámadí—Jigjigiyá, lurkhurí-yá, lurkhurí k. w.*

FAWN'ING, *n.* gross or low flattery—*Cháplúsí, kháya-bar-dári, khush-ámad—Jigjigiyá, lurkhurí, apakrisht rūp se upásaná.*

FAWN'ING-LY, *ad.* in a cringing servile way—*Cháplúsí se, kháya-bar-dári se—Lurkhurí se, jigjigí se, apakrisht rūp upásaná se.*

FAY, *n.* (Fr. *fée*) a fairy, an elf—*Pai, ján, Vidyádhari, píśachi, yoginí, rákshasi.*

FEAL-TY, *n.* (L. *fides*) duty to a superior lord, loyalty—*Farman-bar-dári jo bare zamín-dár ke haqq meñ wajib ho, wafá-dári, wafái, namak-halálí—Prabhubhakti, swámibhakti, prabhubhaktatí.*

FEAR, *n.* (S. *far*) dread, terror, awe, anxiety, the cause or object of fear; *v.* to make or be afraid, to dread, to reverence—*Khauf, dahshat, ru'b, tahluka, andesha, dagdaga yá dagdugá, khauf ká ba'is yá chíz, v. dahshat-zada k. yá h., dahshat d. yá rákhna, dahshat khwáh, takim yá tá'im k.—Trás, sańká, dar, bhay, sraddháyuktá-bhay, dhák wá dhák, dhayká, khatká, bhay kí kátan wá vishay; v. darwáná wá darná, bhay k., ádar k., máh k.*

FEAR'FUL, *a.* timorous, afraid terrible—*Dahshat-zada, khauf-zada, kháif, buz-díl, dahshat-angez, muhib, haul-nák—Dartá, bhayáutta, bhayátur, trast, bhayankar, bhayának, darwáná.*

FEAR'FUL-LY, *ad.* timorously, terribly—*Buz-dílí se, ná-mardí se, khauf se, khauf-nákí se, muhibána—Káyarpane se, bhay se, sańká se, dartá, dáuñ rūp se, bhayáńkar wá bhayáńak rūp se.*

FEAR'FUL-NESS, *n.* timorousness, awe, dread—*Buz-dílí, ná-mardí, ru'b, tahluka, khauf, dahshat—Káyarpane, bhírutá, sahlayatwa, darpoknáyan, sraddháyuktá-bhay, dar, bhay.*

FEAR'LESS, *a.* free from fear, intrepid—*Be-báki be khauf, díler, ján-báz—Nidár, nidhá—FEAR'LESS-LY*, *ad.* without fear, intrepidly—*Be-báki se, be-khaufí se, dílerána, dílerí se—Nidár, nidhárak, nurbhay, miháńk, dhithái se, súratá se.*

FEAR'LESS-NESS, *n.* freedom from fear, courage—*Be-báki, be-khaufí, dílerí—Nidári, nirlhayatwa, abhay, dhithái, sauryya, súratá*

FEA'SI-BLE, *a.* (L. *facio*) that may be done—*Mumkin, shudaní, kardani, hon-hár^h—Sádhyá, sambhávani, hone ke yogya, śákya.*

FEA'SI-BIL-ITY, *n.* the state of being practicable—*Imkán, hon-hárí^h—Sádhyatá, śákyyatá.*

FEA'SI-BIL-NESS, *n.* practicability—*Imkán, hon-hárí^h—Sambhávyyatá, śákyyatá, sádhyatá.*

FEA'SI-BLY, *ad.* practicably—*Hon-hárí se^h, 'amalan—Sádhyatá se, śákyyatá-púrvak.*

FEAST, *n.* (L. *festum*) a sumptuous entertainment, something delicious to the palate, a ceremony of rejoicing, a festival; *v.* to eat or entertain sumptuously, to delight, to pamper—*Ziyáfat, mihmání, dáwat, ní'mat, koí lazíz shak, jashn, tewhár^h; v. ziyáfat k., 'aish k., shádi k., khushí k., khush k., farhat bakhsná, náz-o-ní'mat se pálná—Sambhojan, sahbhojan, jewanar, suswádúvasta, utsav, parv; v. uttam bhojan k., utsav k., uttamáhar khiláná, satkár k., ánand d., tushť k., chhakkar khiláná, khilákar phuláná.*

FEASTER, *n.* one who feasts—*Ziyáfat k. w., khúb khiláne w., shikam-parast—Jewanár k. w. wá karáne w., utsav k. w., uttam bhojan k. w. wá karáne w.*

FEAST'FUL, *a.* festive, joyful, luxurious—*Ziyáfatí, khush, mahzíz, 'aiyásh—Utsavakári, utsav ká, ánandí, vilási, visbayáśakt.*

FEAST'ING, *n.* an entertainment, a treat—*Ziyáfat, mihmání, náu-nosh, dáwat—Saha-*

FEAST'RITE, *n.* custom observed at feasts—*Ziyáfat kí raśm—Utsav kí riti.*

FEAT, *n.* (L. *factum*) an act, a deed, an exploit, a trick; *a.* ready, skilful, neat; *v.*

to form, to fashion — *Kār^h, f'l, mahimm, kār-i-'astm, bāst-garī*; a. *taiyār, mustā'id, hosh-yār, mākīr, pākīzā*; v. *banānā^h, shakl-d.* — *Kām, kārya, charitra, adbhutakarm, barā kām, natavidyā*; a. *upasthit, prastut, chatur, gunī, suthrā, swachchha*; v. *daul d.*, *garhnā* [— *Suthrā* se, *nipunatā* wā *dakshatā* se.

FĒATH'LY, *ad.* neatly, dexterously — *Pākizagī khūbā yā safāī se, chālākī yā hosh-yārī se*
FĒATH'ER, *n.* (S. *fyther*) the plume of birds, species, an ornament; v. to dress or cover with feathers, to enrich, to adorn — *Par, zāt, gīem, zebāish, zināt, zewār, jauhar*; v. *par se dhāpnā, par-dār k., daulat-mand k., zināt d., ārasta k.* — *Pañkh, pakhnā, jāti, prakār, alākār, gahnā*; v. *pañkh se sañwārnā wā dhāpnā, sapaksh k., dhani k., dhānwān k., sañwārnā, sajānā, bhūshit k.*

FĒATH'ERED, *a.* clothed or fitted with feathers, swift, winged, smoothed — *Par-dār, tez-rau, dūine-dār, paranda yā parand, chilnā^h* — *Pakshayukt, pakshawān, śighragāmi, sapaksh, chikkan.* [kā, *pankhahin.*

FĒATH'ER-LESS, *a.* having no feathers — *Re-par-o-hāl, be-par* — *Pakshahin, binā pañkh*
FĒATH'ER-LY, *a.* resembling a feather — *Par sā* — *Pakshasadrī, pañkh sarikhā.*

FĒATH'ER-Y, *a.* clothed or covered with feathers, resembling a feather — *Par-dār, par-numā, par-sā* — *Pakshayukt, pakshatulya, pañkh sarikhā.*

FĒATH'ER-BED, *n.* a bed stuffed with feathers — *Par kā bichhawnā* — *Pakshasāyā, pañkh se bharā huā bichhawnā.* [parishkār *k. w.*

FĒATH'ER-DRIV-ER, *n.* one who cleans feathers — *Par sāf k. w.* — *Pañkh ko jhārkar*
FĒATURE, *n.* (L. *factum*) the cast or make of the face, a lineament — *Shakl, rukh, khatt-o-khāl, chehre kā ek hissā* — *Vadanākriti, vadanākār, mukharekhā, mukhā-vayav, mukharekhā, vadanarekhā, mukhalakshap, mukhachhīn.* [rekhdwān.

FĒAT'URED, *a.* having features — *Shakl-dār, khatt-o-khāt-dār* — *Vadanākdrāwān, mukha-*
FĒBRILE, **FĒBRILE**, *a.* (L. *febris*) pertaining to fever, indicating fever — *Tap-mansūb, tap-nisbat, tap-numā* — *Jwarasambandhī, jwarī, jwaraprakāśak, jwarasūchak.*

FĒ-BRIF'IC, *a.* tending to produce fever — *Tap paidū k. w., tap-āwar* — *Jwarakarak, jwarotpadak.*

FĒBRI-FUGE, *n.* a medicine to allay fever; a. having power to cure fever — *Tap-mār dawā, tap dār karne kī dawā*; a. *tap āram yā dūr k. w., tap-mār* — *Jwaraghna wā jwarānśak aushadhī*; a. *jwarāntak, jwarānśak, jwaraghna.* [mahinā^h.

FĒB-RU-A-RY, *n.* (L. *februus*) the second month in the year — *Angrēzī baras kā dūsarā*
FĒB-RU-'ATION, *n.* purification — *Pākizagī, safāī* — *Parishkār, śodhan, śuddhī.*

FĒ'CES, *n. pl.* (L. *foeces*) dregs, excrement — *Kudūrat, mulā^h, sīthī^h, ālāish, birāz* — *Mal, guh wā guh, vishīhā, vit.*

FĒC'U-LENCE, **FĒC'U-LEN-CY**, *n.* muddiness, sediment, lees, dregs — *Kudūrat, gilāzat, talchhat^h, durd, ālāish* — *Samalatā, sīthī, mal, uchchhisht, tīrchhat, khūd, kāt.*

FĒC'U-LENT, *a.* foul, dreggy, muddy — *Mulā^h, pur-kudūrat, ālāish se bharā huā, durd-dār, ālāda* — *Samal, malawān, sīthī se bharā huā, kūt se bharā huā, malin wā malīn, maladūshit, gadlā.*

FĒC'UND, *a.* (L. *fecundus*) fruitful — *Muvallid, bachcha-kash, kasīru-l-atfāl, bār-dār, musmīr, bār-āwar, jaiyid* — *Byāti, abandhya, bahupraj, bahwapatyā, phalanti, phalawān, bahuphalad, urvarā.*

FĒC'UN'DATE, *v.* to make fruitful or prolific — *Mewa-dār k., bār-āwar k., bār-dār k., zarkhez k., musmīr k., sanagar k^h, lachcha-kash k.* — *Bahuphalad k., phalanti wā urvarā k., abandhyā k.*

FĒC-UN-DĀ'TION, *n.* act of making fruitful — *Musmīr-sūt, meva-dār k., sanagar^h, kasīru-l-atfāl k.* — *Saphalikarān, abandhikarān, phalawati wā urvarā k., bahwapatyakarān.*

FĒC'UN'DITY, *n.* fruitfulness, prolificness — *Bār-dārī, bār-āwarī, zarkhez, bachcha-kashī, quwwat-i-taulid* — *Phalawattwa, phalotpadakatwa, sphiti, abandhyatā, janakatā, prasavan, santānotpadakatwa, prajānishrutā, bahwapatyatwa.*

FĒD, *p. t. and p. of feed* — *Feed kī māzi-mutluq aur māzi-mutūf'alai-hi yā f'l-i-mā'tūf* — *Feed kī sāmānyabhūt aur pūnakriyā wā pūrvakālikakriyā.*

FĒIDER-AL, *a.* (L. *fedus*) pertaining to a league or contract — *'Ahd-mansūb, muta'al-liq-i-ittifāq, shartī, qarārī* — *Sandhivishayak, niyanaghatī.*

FĒD'ER-ATE, *a.* leagued, joined in confederacy — *'Ahd-o-paimān meñ sharik, muttafiq, hum-mashwarat, meñ āhade meñ sharik* — *Sandhit, sañghātawān, sandhi meñ milā huā.*

FĒD'ER-A-TIVE, *a.* joining in league, uniting — *'Ahd-o-paimān meñ milāne w., ham-maslahat k. w., muttafiq k. w., mu'āhade meñ milāne w.* — *Sandhi meñ gāñthne w., sandhit k. w., sāthne w.* [sāñt.

FĒD-ER-'ATION, *n.* a league — *'Ahd-o-paimān, mu'āhada, ittifāq* — *Sandhi, sañghāt, gūñ.*

FĒE, *n.* (S. *feoh*) reward, recompense, payment, a tenure by which property is held; v. to reward, to pay, to bribe, to hire — *Iwaz, ajr, mazdūrī, miḥnat-āna, jazā, ajūra, adā, denā^h, patta^h*; v. *ajr d., ajūra d., adā k., rishwat d., kirāye par rakhnā yā lenā* — *Pāritoshik, sūlk, vetan, chukāw, parisodhan, pattā*; v. *pāritoshik d., sūlk wā vetan d., chukānā, denā, ghūs d., akor d., bhāre par rakhnā wā lenā.*

FEE'FARM, *n.* tenure by which lands are held—*Pattā^b, zamīn-dārī^h.*

FEE'BLE, *a.* (Fr *foible*) weak, infirm—*Kam-zor, nā-turān, nā-quwwat, naqīh, za'if, be-
^āzāb—Nirbal, bahān, fithilabāl, śaktihīn.* [natī, asāmārthya, bala-īthīliya.

FEE'BLENESS, *n.* weakness, infirmity—*Zu'f, nā-tarānī, naqāhūt—Nirbalatā, śaktihī-
FEE'BLY, ad.* weakly, without strength—*Zu'f se, nā-tawānī se, naqāhat se—Nirbalatā
se, asāmārthya se, śaktihīnatā se.*

FEE'BLE-MIND-ED, *a.* weak of mind—*Kam-aql—Alpabuddhi.*

FEE'D, *v.* (S. *fedan*) to supply with food, to take food, to nourish, to supply, to graze,
to delight, to prey *p. t.* and *p. p.* FĒD—*Khurāk d., khānā^b, parivārīk k., zarūri
chiz bāham pahūchānā, rosad pahūchānā, chugānā^b, chugnā^b, khush yā tar k., guz-
rān yā shikār k.—Khlīnā, khlīnā plānī, bhōjan d. āhār wā bhōjan k., pālnā wā
posnā, poshanā, bhātī k., bharnā, pūrī k., āvākyak vastu pahūchānā, charānā,
charnā, tūngnā, tūngnā, ānand d., thāndhā k., jurwānā, nibāhanā wā nirvāb k., jī
ulānā.*

FĒD, *n.* that which is eaten, act of eating—*Khurāk, khurdanī, dāna, sahza, khānā^b,
chāra^b, khurdā—Bhākshya, bhōjya, khādya vastu, to vastu khāī jūy, bhākshan,
bhōjan k.* [natī yā pharnā jo dusrī natī uā jhīl meī pānī pahūchāwē^b, khāne w^b.

FĒD'TR, *n.* one that feeds—*Khlīāne w^b, Fhīlāwan hār^b, khlīān^b, muqīt, charwahā^b,*

FĒD'ING, *n.* pastur—*Charar^b.*

FĒEL, *v.* (S. *felan*) to perceive by the touch, to be affected, to have the sense of, to
try, to experience *p. t.* and *p. p.* FĒIT—*Chhīnā^b, lāmā yā muss k., muassar h., riqqat
k., gam khūārī k., dīl se mā lām k., mā lām k., ā-mīna, imtīhān k., pānā^b—Sparś
k., tatōnā, tonā, tatolnā, karupā k., upahat h., jānā, samajhnā, paraklūnā, parīkshā
k., anubhav k.* [mass, masās—Sparśendriya, sparśajñān, sparś

FĒEL, *n.* the sense of feeling, the touch—*Quwwat-i-lāmsa, īhsās, hīs, lams, lāmsa,
FĒEL'FR, n.* one that feels, horn of an insect—*Chhīne w^b, tābhe w^b, lāmīs, kīre-pa-
tange ke aur par ek chhotā sā sing jis se wah chhūtā aur tatoltā hai^b—Sparś k. w., kit
ke mastak par ek chhotā sā sing jis se wah sparś karta hai.*

FĒEL'ING, *a.* expressive of sensibility, easily affected; *h.* the sense of touch, percep-
tion, sensibility—*Riqqat yā dīl soī āhīr k. w., jald riqqat-angez muassar yā dīl-soī
h. n. ; n. quwwat-i-lāmsa, hīs, īhsās, lams, lāmsa, riqqat, dīl-soī—Karunāprakāśak,
māyāprakāśak, rasawan, bhāvīk, karupā wā māya se sīghra drav jāne w. ; n.
sparśendriya, sparśajñān, sparś, bodh, jñān, anukampā, karupā*

FĒEL'ING-LY, *ad.* in a feeling manner—*Riqqat yā dīl soī se—Saras, sarāg, anukampā-
purvak, aisi rīti se ki psmēh karunī utpanna ho.*

FĒET, *pl.* of foot—*Aqlān, pair^b—Pāw, charan, pād*

FĒET'LESS, *a.* being without feet—*Be-pair, be-paw—Charanahīn, pādahīn.*

FĒIGN, *fān, v. d. fingo* to invent, to relate falsely, to make a show of, to pretend—
*ljād k., khtirā^b k., darog bagān k., libāsī banānā, taqlid k., bahānā k.—Kalpanā k.,
bāndhnā, banānā, jōnī, mīthyā rachana k., jhūthā varnan k., bhagal k., chhadma k.*

FĒIGN'ED-LY, *ad.* in fiction, not truly—*Sikkhagī se, darog se, bahane se, haqiqat meī
nahīn—Mīthyā, banawat se, asatya*

FĒIGN'EDNESS, *n.* fiction, deceit—*Jhūth^b, banawat^b, chhāt^b, kapāt^b.*

FĒIGN'ER, *n.* one who feigns—*ljād k. w., khtirā^b k. w., darog bagān k. w., taqlid k. w.,
bahānā k. w., hila-bā, mā anwar—Kalpanā k. w., kapātī, jōr jōjkar kahne w., mīthyā
rachana k. w., jhūthā varnan k. w., bhagal k. w., chhadma k. w.*

FĒIGN'ING, *n.* a false appearance—*Libāsī-surat, hila-sāzi—Bhagal, banawat kā bhes.*

FĒIGN'ING-LY, *ad.* with false appearance—*Libāsī surat yā hila-sazi se—Bhagal se, banā-
wat ke bhes se.*

FĒINT, *n.* a false appearance, a mock assault—*Hīla, bahānā, libāsī yā taqlidī-surat,
naqli yā jhūthā hanla—Bhagal, banawat kā bhes, mīthyākraman, mīthyaghāt.*

FE-LIC'I-TATE, *r.* (L. *felice*) to make happy, to congratulate; *a.* made happy—
*Khush k., mubārak-bād d. yā kahnā, mubārakī d. yā kahnā ; a. khush kīyā gayā—
Hulsanā, ānandī k., māngalavad k., duse kā māngal jīnkar uske sāth utsav k. ; a.
hulsāyā wā bilsāyā gayā, ānandī kīyā gayā.* [vād, abhivandan

FE-LIC'I-TATON, *n.* congratulation—*Mubārakī, mubārak-bād—Dhanyavād, māngalā-*

FE-LIC'I-TOUS, *a.* happy, prosperous—*Khush, khurram, baht-āwar, bahra-mand, iqbal-
mand—Paramānandī, paramasukhī, atikalyān, bhāgyavān.*

FE-LIC'I-TOUS-LY, *ad.* happily—*Khushi yā khurramī se—Ānand se, sukh se.*

FE-LIC'I-TY, *n.* happiness, prosperity—*Khushi, farhat, khurramī, iqbal-mandī, baht-
jārī—Paramānand, paramasukhī, sukh, chain, samriddhī, samvridhī, sieya, sau-
bhāgya.*

FELINE, *a.* (L. *felis*) like a cat, pertaining to a cat—*Billī ke mānīd, billī-nā^b, billī-kā-
sā^b, billī ke mātā'allig, gurba-kho yā gurba-mānsūb—Vairāl, billī ke sadrīs, mārjārīya,
billī kā sambandhī.* [rahm, durusht, wahshī—Nishthur, krūr, nirday, dārun, kattar

FELL, *a.* (S.) cruel, inhuman, savage—*Sang-dīl, khūār-khār, be-dard, be-tars, be-*

FELL'NESS, *n.* cruelty, savageness, fury—*Sang-dilī, be-rahmt, be-dardi, durushti, wah-shi-pan, qahr, qazab*—*Nishthuratā, nirdayatā, darunatā, krurātā, kattarpan, kop.*

FELL'LY, *ad.* cruelly, inhumanly, savagely—*Sang-dilī se, be-rahmt se, be-dardi yā be-tarā se, durushti se, wahshi-pan se*—*Nishthuratā se, krurātā se, nirdayatā se, darunā-tāpurvak, kattarpan se.*

FELL, *n.* (Ger. *fels*) a hill, a mountain—*Puhārī^h, pahār^h.*

FELL, *n.* (S.) a skin, a hide—*Chamrā^h, khāl^h, chām^h, charsā^h.*

FELL'MON-GER, *n.* a dealer in hides—*Churm-farosh, chamār^h*—*Charmakār, pašuchar-mavikretā, pašucharmavyavasāyī.*

FELL, *v.* (S. *fyllan*) to knock or cut down—*Girā d. yā kāt-dālū^h, mār-girānā yā kāt-*

FELL'ER, *n.* one who knocks or cuts down—*Mār-girānē yā kāt-girānē w^h.*

FELL, *p. t. of fall*—*Pall kā māi-mullay*—*Fall kā sāmānyabhūt.*

FELLOE, FELL'Y, *n.* (S. *felya*) the outward part or rim of a wheel—*Chakkar kā*

gher mēhrā yā puttī^h.

FELLOW, *n.* (G. *fellow*) a companion, an associate, an equal, one like to another, a mean person, a privileged member of a college; *v.* to suit with, to match—*Ham-suhbatī, rafiq, sharik, ham-chashm, ham-sar, ham-joti, barābar, jawāb, sāni, mardak, ek madrase kā aisi shakhs jisko wahān se kuchh wazīfe ke taur par milā kartā hai; v. milānā^h, jor tayā-ke milānā^h, barābar k*—*Sāthī, sāngī, sahavarti, samavayak, tulypadasth, sajāti, yugmak, jorā, dusrā, jorī, goiyān, pallā, jor, mānavak, manushyak, vidyālay mēn wah jan ki jisko wahān se kuchh milā kartā hai, vidyālay mēn lābhālābhābhāgi.*

FELLOWSHIP, *n.* companionship, association, partnership, frequency of intercourse, social pleasure, establishment in a college—*Suhbat, wks. unsat, ittīfāq, sharakat, ikhtilāt, āmad-raft yā rāh-raht hī kasrat, yār-bāshī, 'aish-iskrat, madrase mēn wazīfe-dārī*—*Sāth, sāng, sajāh, bahut āwāgahchha āwājhi wā ānā jānī, vilās, utsāh, vidyālay mēn āvābhāgitwa vritti wā lābhālābhābhāgitwa.*

FELLOW-LIKE, FELLOW-LY, *a.* like a companion—*Ham-suhbat yā ham-chashm ke mā-nind, rafiq sā*—*Sahavarti ke sadris, sāngī wā sāthī ke sadris.*

FELLOW-CITIZEN, *n.* one who belongs to the same city or state—*Ham-shahī, ham-watan*—*Ekanagarasth, ekapuravasi, ekadeśī, sahadevī.*

FELLOW-COMMONER, *n.* one who has the same right of common, a commoner at a university who dines with the fellows—*Wah shakhs jo dūsrē ke sāth moidān kā haqq barābar rukhtā hai, wah talib-i-ilm jo madrase mēn ustādōn ke sāng khānā khātā hai*—*Sarvasāmānyabhuini kā samānādhikārī, rajavidyālay mēn achāryagan ke sāth bhōjan k. w.*

FELLOW-COUNSELLOR, *n.* a member of the same council—*Ham-mashwarat-khāna, ek-hī jagah kā mushir, ham-mushir*—*Sahamantī, samasachiv*

FELLOW-CREATURE, *n.* one who has the same creator—*Ham-khūlqat, ham-khūlq, ham-jins*—*Samānajatī, sajāti, samajātīya, sajātīya.*

FELLOW-FEELING, *n.* sympathy, joint interest—*Ham-sozī, ham-gamī, ham-dardī, sharakat, ham-gurazī*—*Samaduhkhasukhatwa, samaduhkatwa, amukanyā, karunā, sājhā, sahaug, sahasambandh, sahanurag.* {—*Samānsī, samānsahārī, samādhikārī.*

FELLOW-HEIR, *n.* a partner of the same inheritance, a coheir—*Ham-wāris, ham-mirās*

FELLOW-HELPER, *n.* one who concurs or helps in the same business—*Ek-hī kām mēn madad-gār*—*Sahakārī, ek hī kām mēn sahakārī.*

FELLOW-LABOURER, *n.* one who labours in the same business or design—*Ham-mīk-nat, ham-mushq, ham-mashagqat, ek-hī kām yā mansibē mēn mashuqqat k. w.*—*Ek hī kām wā upay mēn sram k. w., sahakarmi, ekakarmakārī.*

FELLOW-MEMBER, *n.* a member of the same body or society—*Ham-jam'at, ham-majlis*—*Sahamandālī, sahasamāj.*

FELLOW-MINISTER, *n.* one who serves the same office—*Ham-khidmat, ham-pesha*—*FELLOW-PÉER, n.* one who enjoys the same privileges of nobility—*Jo shakhs amirōn ke haqq dūsrē ke barābar rukhtā hai*—*Jo jan kulmōn ke adhikār dūsrē ke tulya rakhtā hai.*

[*na*—*Ekakāristhāyī, sahavyandī, sāthī bāndhu.*

FELLOW-PRISONER, *n.* one confined in the same prison—*Ham-zindān, ham-qaid khā-*

FELLOW-SCHOLAR, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—*Sahādhyāyī, sahachhātra, sahasishya.*

FELLOW-SERVANT, *n.* one who serves the same master—*Ek-hī āgū kā naukār, ham-khidmat, ham-pesha*—*Sahadās, ekaprabhusevak, sahasavak, sahabhritya.*

FELLOW SOLDIER, *n.* one who fights under the same commander—*Ham-fauj, ham-lashkar, ek-hī sar-dār ke zer laynē w*—*Sahayoddhā, sahasainya*

FELLOW-STUDENT, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—*Sahādhyāyī, sahapāthak, sahachhātra.*

FELLOW-SUBJECT, *n.* one who lives under the same government—*Ham-saltanat, ek-hī 'amal-dārī ki rā'iyat*—*Ekarājabbakt, ekarājādhin, ekarājyavāsī.*

FEL-LOW-SH'FER-ER, *n.* one who shares in the same evils—*Ham-dard, ham-ázár, ham-safr*—Sahadukhi, sahabhogi, samadukhabhagi. [gámi, sahapathik.]

FEL-LOW-TRÁV'EL-LER, *n.* one who travels in company with another—*Ham-ráh*—Saha-

FEL-LOW-WÓRK'ER, *n.* one employed in the same occupation or design—*Ham-peshá, ham-khidmat*—Sahakarmi, sahakár, ekakarmakári.

FEL-LOW WRIT'ER, *n.* one who writes at the same time or on the same subject—*Ek-hi waqt yá ek hí mazmún par likhne w.*—*Ek hí samay wá vishay mein likhne w.*

FEL'ON, *n.* (Fr.) one guilty of felony; *a.* cruel, fierce, malignant, traitorous—*Jo shakhs aise jurm ká gunah-gár hotá hai jiske liye uská máal zabt kar-liyá-játá-hai*; *a. sahq-dil, be-rahm, durusht, kina-war, bad-andesh, bad-khrah, dagá-báz be-wafá, pádsáhá-dushman*—Aisá aparádhí ki rájá uská dhan har le, mahápatáki, maháparádhí; *n.* nishthur, krur, káttar, dáruq, dweshí, dábi, drohi, ahit, rájadrohi.

FEL'N'IOUS, *a.* wicked, malicious, perfidious—*Zabún, sharár, kina-war, bad-andesh, dagá-báz, riyá-báz*—Dusht, duráchari, áttáiyi, dweshí, drohabuddhi, kapatí, chhali.

FEL'N'IOUS-LY *adv.* in a felonious manner—*Sharáratán, bá-bad-záti, fásidána*—Dushtatá se, drohabuddhi se, dushtamatipúrvak.

FEL'ON'Y, *n.* a crime which incurs the forfeiture of life or property, a capital crime, an enormous crime—*Jurm qábil qatl-yá zabt-i-mál ke, jurm-i-wájibu l-qatl, jurm-i-kabíra, jurm-i-shadíd, jurm-i-sangín*—Prábadand wá sarvadhanadand ke yogya aparádh, badhadand ke yogya pátak, mahápaták, maháptík, maháparádh.

FELT, *p* *t* and *p.* of *feel*—*Feel ká mázi-mutlaq aur mázi-mat'íf-alai-hi yá fl-i-mat'íf*—*Feel ká sámányabhút aur púrnakriyá wá púrvakálikakriyá.*

FELT, *n.* (S.) cloth or stuff made without weaving; *v.* to unite without weaving—*Ek kaprá jaise kambal yá pattá jo biná binne ke dáb-kar banáya játá hai*; *v. biná binne ke dáb-kar kaprá yá bináná*, *kambal yá pattá banáná*.

FELT'ER, *v.* to clot together like felt—*Dáb-kar junáná aur binná nahín*.

FELT'MÁK-ER, *n.* one who makes felt—*Jo kaprá dáb-kar banátá hai aur bintá nahín*.

FEL'ÚC'CA, *n.* (It.) a small open boat—*Ek chhoti khulí náw*.

FEMALE, *n.* (L. *femina*) one of the sex that brings forth young; *a.* not male—*Máda, mádiná, nádín*; *a. náda, zanána*—*Stri, nári, nanushi, vanitájáti*; *a. strain, strisambandhi*. [vanitádharm.]

FEM-I-NÁL'I-TY, *n.* the female nature—*'Aurat ká khássiyyat, zanánt-strat*—*Náridharm,*

FEM'I-NINE, *a.* relating to females, soft, tender, delicate—*'Aurat, zanána, 'aurat-numá, mucannas, mulám, náznún, náznuk*—*Strain, strisambandhi, stridharmá, komal, mridu, sukumár, sukuwar*. [stri, pativati, byáhi stri.]

FEME-CO-VE'RT, *n.* a married woman—*Shauhar-dár, byáhi 'aurat*—*Sohágan, viváhitá*

FEM'O-RAL, *a.* (L. *femur*) belonging to the thigh—*Ráni, jánghi*, *jánghe ke muta'alliq*—*Jánghe ká, jánghasambandhi*.

FEN, *n.* (S. *fenn*) a marsh, a bog—*Daldul*, *jhábur*, *pank yá pánk*, *dhasan*.

FEN'NY, *a.* marshy, boggy—*Daldul*, *jhábur*, *pank yá pánk se bhará huá*.

FENCE, *n.* (L. *defendo*) guard, inclosure, a mound, a hedge, the art of fencing, skill in defence; *v.* to guard, to inclose, to fortify, to practise fencing—*Muháfazat, iháta, parda, chár-dinári, panáh, iháta-bandí, lakr-i-bázi, hathiyár-bázi*; *v. muháfazat k., himáyat k., iháta banána, mazbút k., hathiyár-bázi k., lakr-i-bázi yá pate-bázi k.*—*Bachaw, rakshá, ár, ot, gherá, bhitti, tattí, berá, tatrí, thathrá, gherá bandw, lakr-i-phenkná, patá jhárná*; *v. ár k., bacháw k., gherná, rándhná, porhá k., patá jhárná, lakr-i-phenkná, lakr-i-pate se larná*. [k. w.]

FENCE'FUL, *a.* affording protection—*Panáh-bakhsh, hifázat-bakhsh*—*Rakshákar, bacháw*

FENCE'LESS, *a.* without inclosure, open—*Be-iháta, be-parda, khulá*—*Biná gherá, bin ár, biná tatre tattí wá thathre ká, anávrít*.

FEN'QER, *n.* one who practises fencing—*Lakr-i-báz, hathiyár-báz, pate-bázi sikháne w.*—*Lakr-i-phenko w., patá jhárne w., lakr-i-pate ká jhárná sikháne w.* [shaniya.]

FEN'QIBLE, *a.* capable of defence—*Bacháye jáne ke qábil, mumkinu-l-hifázat*—*Rak-*

FEN'QING, *n.* the art of defence by weapons—*Hathiyár-bázi, lakr-i-bázi, pate-bázi*—*Patá jhárná, lakr-i-phenkná*.

FEN'QING-MÁ-STER, *n.* a teacher of fencing—*Lakr-i-bázi pate-bázi yá hathiyár-bázi ká ustád*—*Patatí, lakr-i-patá banéthi wá hathiyár se larná sikháne w., áyudhavidyopadesak, yashákrirásikshak*.

FEN'QING-SCHÓOL, *n.* a school where fencing is taught—*Akhárá*.

FEND, *v.* to keep off, to shut out, to dispute—*Mauqúf rakhná, báz rakhná, bahs k.*—*Niváran k., dúr k. wá rakhná, rokná, árná, vád k., kathani k.*

FEND'ER, *n.* a utensil placed before the fire—*Átash-kháne k. sámne kí ár jo dhát kí óaní rakhtí hai*—*Angáron ke rokne ke nimitta dhátu kí ár, ág kí jwálá wá chingári-yon ke rokne ke nimitta dhátu kí ár, angáraváraní, angáravarodhak*.

FEN-ER-ÁTION, *n.* (L. *fenus*) usury—*Byáj-khóri, súd-khóri, súd-ná-jáiz*—*Kusid, adhik byáj kháná, adhik byáj*.

FE-NĒSTRAL, *a.* (L. *fenestra*) belonging to windows—*Khirkiyōn ke muta'alliq*—*Khirkiyōn kā, khirkiyōn kā sambandhi*.

FĒN'NEL, *n.* (S. *fenol*) a plant—*Ek paudhā^h, ek chhotā peṛ^h*.

FEOD, *fūd.* See FEUD.

FEOFF, *v.* (L. *fidēs*) to put in possession, to invest with right—*Qabza-o-dakhl d., mustahiqq k.*—Kshetrādhikār samarpān k., bhūmi kā adhikār d., adhikāri k., adhikār se sampanna k. [*pāne w.*—Bhūmi kā adhikār pāne w., bhūswattwabhogi.]

FĒOF-FĒE', *n.* one put in possession—*Jāgir dār. aima-dār, ta'alluqa dār. qabza-o-dakhl*

FĒOF-FER, FĒOF-FOR, *n.* one who feoffs—*Jāgir-bakhsh, qabza-o-dakhl d. w., mustahiqq k. w.*—Bhūmi kā adhikār d. w., bhūswattwadātā, adhikārasamarpak.

FĒOFF-MĒT, *n.* the act of granting possession—*Jāgir-bakhsht, qabza-o-dakhl diht, istih-qāq dāt*—Bhūdān, bhūmyadhikārasamarpān, bhūmi ke adhikār kā denā.

FĒ-RA'(CIOUS, *a.* (L. *fero*) fruitful—*Bār-dār, meva-dār, zar-khez, sanagar^h*—Phalad, phalawati, phaladāyāk, urvarā. [*bahuphalotpādakatwa, urvarātwa.*]

FĒ-RĀQ'I-TY, *n.* fruitfulness, fertility—*Bār-dārī, sanagar^h, zar-khezī*—Phalawattwa,

FĒ-RĀL, *a.* (L. *feralia*) funeral, mournful—*Tudfin-mansūb, janāza-mansūb, gumgin, magmūm, mātāmī*—Smāśānik, mṛityusambandhi, śokasūchak, vilāpi.

FĒR-E-TO-RY, *n.* (L. *feretrum*) a place for a bier—*Janāza-gāh, tabūt-gāh, janāza yā tabūt rakhne kī jagah*—Śivikāsthān, śavavāhanasthān, śavavāhan wā śivikā rakhne kā sthān. [*dinōn ke muta'alliq*—Tewhār ke dinōn wā sīdhārāp dinōn kā sambandhi.]

FĒ-RI-AL, *a.* (L. *ferie*) pertaining to holidays or to common days—*Ten'hīr yā ānm*

FĒ-RI-Ā-TION, *n.* the act of keeping holiday—*Tā'til mānnā, tewhār yā parab ke din ko mānnā*—Tewhār wā parvadvivas ko mānnā. [*Jaṅgalī, paṣūsil, banailā, kaṭṭar.*]

FĒ-RINE, *a.* (L. *fera*) wild, savage—*Wahshī, dārinā dā daranda, bahāim-sirat*

FĒ-RINE'NESS, *n.* wildness, savageness—*Wahshat, bahāim-siratī*—Jaṅgalī, jaṅgalipān, banailāpān, paṣūsilātī.

FĒR'I TY, *n.* cruelty, barbarity, wildness—*Saṅg-dilī, bahāim-siratī, be-rahmī, durushtī, wahshat*—Nishāthuratī, krūrātī, krūrāchātwa, paṣūtā, paṣūsilātī, jaṅgalipān.

FER-MĒNT', *v.* (L. *ferreo*) to excite internal motion, to work, to effervesce—*Josh de-kar uthnā, josh ke sath uthnā, josh khīnā, khamūr k.*—Uḥālā. ubālkar uthnā. ubāl khānā, ubāl ke sath uthnā, phāṇphānā. [*pūk, taṇṭī, bakherā tātī.*]

FĒRMENT, *n.* internal motion, tumult, yeast—*Josh, haṅgāma, bolvā^h, khamūr*—Uḥāl,

FĒR-MEN-Ā-TION, *n.* an internal motion of the small particles of a mixed body—*Josh, takhmīr, autāw yā auṭāw^h*—Uḥāl, pūk, phāṇphāw.

FER-MĒNT'-A-TIVE, *a.* causing fermentation—*Josh-ūcar, khamūr-sāz, mukhammīr*—Uḥāl k. w., phāṇphā d. w., autāne w., autne w.

FĒRN, *n.* (S. *ferm*) a plant—*Ek paudhā yā chhotā peṛ^h*.

FĒRN'y, *a.* overgrown with fern—*Farn nām ek paudhe yā chhote peṛ se bhārā huā^h*.

FE-RŌ'CIOUS, *a.* (L. *ferox*) fierce, savage—*Karakhtī, khūn-khwār, darinda yā daran-da, wahshī, bahāim-sirat*—Kaṭṭar, nishthūr, atikrūr, jaṅgalī, paṣūsil, banailā.

FĒ-RŌ'CIOUS-LY, *ad.* in a savage manner—*Karakhtī se, khūn-khwārī se, wahshat se, bahāim-siratī se*—Kaṭṭarpān se, paṣūsilātī se, atikrūrātī se.

FĒ-RŌ'CIOUS-NESS, *n.* fierceness, savageness—*Karakhtī, khūn-khwārī, be-dardī, saṅg-dilī, wahshat*—Atikrūrātī, raudratī, kaṭṭarpān, jaṅgalipān, paṣūsilātī.

FĒ-RŌQ'I-TY, *n.* fierceness, savageness—*Karakhtī, be dardī, saṅg-dilī, khūn-khwārī, wahshat*—Raudratī, atikrūrātī, kaṭṭarpān, jaṅgalipān, paṣūsilātī.

FĒR'REOUS, *a.* (L. *ferrum*) pertaining to iron, like iron, made of iron—*Lohe ke muta'alliq, āhan sā, āhanī, āhan kā banā huā*—Lauha, lohe kā sambandhī, lohe ke sadrīs, lohe kā banā huā.

FĒR-RŌ'GI-NOUS, FĒR-RU-ĠIN'S-E-ous, *a.* partaking of iron, containing particles of iron—*Āhan-sifut, āhan-dār, āhan-āmez*—Lohaviśisht, lohamay.

FĒR'RULE, *n.* a metal ring to keep from cracking—*Chhallā mūndarī yā kari jo lāthī wagarā kīst chīs meṅ pahīnā dete hain tā kī wah phate nahīn*—Chhallā mūndarī wā kari jo lāthī ādī kīstī vastu meṅ dāl dete hain jistmeṅ wah tārkar na.

FĒR'RET', *n.* (L. *rierra*) an animal of the weasel kind; *v.* to drive out of lurking places—*Neval kē ek qīam*; *v.* kamūn-gāh se nikāl-d.—*Newāl wā neurā kī ek jāti*; *v.* lūkne wā dhukne kī jagah se bāhar kar d.

FĒR'RY, *v.* (S. *farān*) to carry or pass over water in a boat; *n.* the place where a boat passes over water—*Nāw par par utārnā yā utarnā*; *n.* guzar-gāh, mā'bar, ghās^h—*n.* Utārā.

FĒR'RY-BŌAT, *n.* a boat for conveying passengers—*Guzāre kī nāw*—Utārē kī nāw.

FĒR'RY-MAN, *n.* one who keeps a ferry—*Ghāt-mānjht^h guzar-bān, mallāh*—Kewat.

FĒR'TILE, *a.* (L. *fero*) fruitful, abundant—*Zar-khez, zar-rez, jaiyid, sar-sahz, paidāishi, mā'mūr*—Urvarā, bahuphalad, bahuphalotpādak, upjātī, phalawān, bharā, pūrā, prachur, vipal. [*pādakatwa, phalawattwa.*]

FĒR'TILE-NESS, *n.* fruitfulness, fecundity—*Zar-khez, sanagar^h*—Urvarātwa, bahuphalot-

- FER-TIL'-TY**, *n.* fruitfulness, abundance—*Zar-khezī, sangari^h, ma'mūrī*—Phalawatwa, nrvatāwa, bahuphalotpādakatwa, bāhulya, praohuratwa.
- FÉR-TIL'-IZE**, *v.* to make fruitful—*Zar-khez k., jāyid k., sangar k.^h*—Urvarā k., bahuphalotpādak k., upjāu k. [*—Larkōi ko katheli par mārue ki ek lakri^h*].
- FÉR'U-LA, FÉR'ULE**, *n.* (*L. ferula*) an instrument for punishing children on the hand
- FÉR'VENT**, *a.* (*L. ferreo*) hot, boiling, vehement, ardent, earnest—*Garm, josh khāyā-huā, tez, tund, dil-soz, sar-garm, shaugīn, mushtāy*—Ushja, tapt, khaultā huā, ubaltā huā, vyagra, uchchana, utsuk, atyanurāgi, anurakt.
- FÉR'VEN-CY**, *n.* heat of mind, ardour, zeal—*Dil-garmī, dil-sozī, sar-garmī, shaug, dil-dihī*—Uttāp, ugratā, autsukya, chittāsakti, utsāh, atyanurāg
- FÉR'VENT-LY**, *ad.* ardently, vehemently, eagerly—*Sar-garmī se, tezi yā tundi se, dil-sozī se, shaug se, dil-dihī se*—Uttāp se, uchchandatā se, vyagratāpūrvak, utsāh se, chittāsakti se, ati anurāg se. [datā, utsāh, chittāsakti, atyanurāg.
- FÉR'VENT-NESS**, *n.* ardour, zeal—*Sar-garmī, dil-sozī, dil-dihī, shaug*—Uttāp, uchchandā
- FÉR'VID**, *a.* hot, burning, vehement—*Garm, jaltā-huā^h, tez, tund*—Uttapt, ushja, bartā huā, vyagra, prachand, uchchand.
- FÉR'VID-NESS**, *n.* ardour of mind, zeal—*Dil-garmī, dil-sozī, sar-garmī, tapāk, shaug*—Uttāp, uchchandatā, chittāsakti, atyanurāg, utsāh.
- FÉR'VOUR**, *n.* heat, warmth, zeal, ardour—*Harārāt, garmī, sar-garmī, tapāk, shaug, dil-sozī*—Ushnatī, uttāp, utsāh, atyanurāg, chittāsakti.
- FĒS'-(EN-NINE)**, *n.* (*L. Fescennia*) a licentious song; *a.* licentious—*Nā-shāista gīt : a. be-zabt, be-lagām, harām-kār, shokh*—Phīchar gīt; *a.* atyāchārī, kāmāchārī, lampat.
- FĒS'-(CUE)**, *n.* (*L. festuca*) a small wire to point out the letters to children learning to read—*Parhne ke waqt laylon ko harf dekhāne ke liye ek chhotā tār*—Jo larke parhne sikhate hain unko akshar batāne ke munitta ek chhotā tār.
- FĒS'TIAL**, *a.* (*L. festum*) pertaining to a feast, joyous, gay, mirthful—*Tewhārī^h, ziyā-fatī, khush, khurram, masrūr, bashlāsh, mahzūz*—Parvasambandhī, ānandī, prasannachitta, mudit, ullāsīt, hīshīachitta
- FĒS'TI-VAL**, *a.* pertaining to a feast, joyous, mirthful; *n.* a time of feasting and joy—*Tewhārī^h, masrūr, mahzūz, khurram*; *n.* ziyāfat aur khush-kā waqt, ten hār^h—Utsavasambandhī, ānandī, prasannachitta, mudit, ullāsīt, hīshīachitta, *n.* salaahojan aur ānand kā kāl, utsavakāl, parvakāl.
- FĒS'TIV**, *a.* relating to a feast, joyous, gay—*Tewhārī^h, khurram, khush, mahzūz, masrūr*—Utsavasambandhī, hīshīachitta, prasannachitta, mudit, ānandī.
- FĒS'TIV'-TY**, *n.* social joy, gaiety, mirth—*Jashn, 'aish'-ishrat, khushī, khurramī, bashlāshat*—Mahotsav, samutsav, ānand, ānand, harsh.
- FĒS'TER**, *v.* to rattle, to corrupt—*Ghām pakna^h, sarnā^h*. qarha h.
- FĒS'-TOON**, *n.* (*F. feston*) an ornament in the form of a wreath—*Māhi yā hār ki sūrat ek qism ki zebāish jo gharon aur 'māraton men banāte hain*—Mālā ke ākār jo kuchh bhūshanārth gñon men khodkar banāte hain.
- FĒS'TU'-LINE**, *a.* (*L. festuca*) of a stavecolour between green and yellow—*Tinke khar yā ghās ke rang kā hare aur pīle ke bich mē^h*.
- FĒS'-T'IOUS**, *a.* formed of straw—*Ghās yā khar kā banā huā^h*.
- FĒTCH**, *v.* (*S. fectan*) to go and bring, to bring, to draw to reach—*Jā-kar lānā^h, le-kar-ānā^h, lē-ānā^h, pahuchānā^h, lānā^h, khūch-lānā^h, pahuchnā yā jānā^h*.
- FĒTCH**, *n.* (*S. fectia*) a trick, an artifice—*Fitrat, fectur-o-jarab, hila, makt, mār-pech, hīkmat*—Dhokhā, chhal, kapāt, vāj, vyapades
- FĒT'ID**, *a.* (*L. fetio*) having a strong and offensive smell, rancid—*Bad-bū-dār, mutā'ajīn, gandā^h*—Durgandhī, sajā, gandhālī.
- FĒ'TOR**, *n.* a strong and offensive smell—*Bad hā*—Durgandh, kutsitagandh
- FĒT'LOCK**, *n.* (*fet, lock*) a lock of hair that grows behind the pastern joints of horses—*Ghorōn ke thewne ki pichhī or kā bāl^h*.
- FĒT'TER**, *n.* (*S. fater*) a chain for the feet; *v.* to bind, to enchain, to tie—*Beṛī^h, pāi-karē^h, v. bāndhnā^h, beṛī dānā^h, pāi-karē bharnā^h, atkānā^h*.
- FĒT'TER-LESS**, *a.* free from restraint—*Be-zanjir-i-pā, āzād, quīr-pāe band*—Bin beṛī kā, bin atkāw kā, mukt, chhutṭā.
- FĒTUS**, *n.* (*L.*) an animal yet in the womb, any thing unborn—*Jo bachcha pet mein rahitā hai^h, jo chiz paida na hui ho*—Garbh, garbhasthabālāk, jo vastu utpanna na bhāi ho.
- FĒCD**, *n.* (*S. fecthe*) a deadly quarrel—*Jī-mār jhagrā^h, bakherā^h, jhagrā^h*.
- FĒCD**, *n.* (*L. fides*) a right to land on condition of military service—*Zamīn-dāri us short par ki agar saltanat ke mālīk ko kisi se jang karnā pare to us waqt zamīn-dār uski kumak kare aur uski taraf se lare*—Bhūmī kā adhikār is sandhī wā niyam par ki jo bhūswāmi ko kisi se yuddh karnā parai to jo bhūmī pātā hai wah apne bhūswāmi kā sāth de
- FEU'DAL**, *a.* pertaining to feuds, relating to tenures by military service—*Aisi zamīn-*

dārī ke mutā'alliq jo is shart par milī hai ki agar saltanat ke mālīk ko kisi se jang karnā pare to us waqt zamīn-dār uski kumak kare aur uski taraf se tare—Aisi bhūmī ke adhikār kē sambandhī jo is niyam wā sandhī par milī hai ki yadi bhūpati ko kisi se yuddh karnā pāī to jo bhūmī pāī hai wah apne bhūpati kī sāth de.

FEŪ'DAL-ISM, *n.* the feudal system—*Wah band-o-bast jismēn zamīn-dārī is shart par milī hai ki agar saltanat ke mālīk ko kisi se jang karnā pare to us waqt zamīn-dār uski taraf se tare*—Wah vyavasthā jismēn bhūmī is niyam par milī hai ki yadi bhūpati ko kisi se larnā parai to jo jan bhūmī pāī hai wah apne bhūpati kī sāth de.

FEŪ'DĀL'TY, *n.* feudal form or constitution—[*Iske upar ke lafz kī mu'ādehko*—Purvagat śabd kī arth dekho.] [trādhikārī.

FEŪ'DA-RY, *a.* holding land of a superior—*Jāgīr-dār, patte-dār*—Bhūswāmyadhinakshet

FEŪ'DA-TA-RY, FEŪ'DA-TO-RY, *n.* one who holds land on condition of military service—*Wah zamīn-dār jo aisi shart par zamīn pāī hai ki agar saltanat ke mālīk ko kisi se jang karnā ho to us waqt wah zamīn-dār uski taraf se tare*—Wah kehetrādhikārī jo is niyam wā sandhī se bhūmī pāī hai ki yadi bhūpati ko kisi se larnā parai to wah uskī sāth de.

FEŪ'DIST, *n.* a writer on feuds or tenures—*Jāgīr-nāvis, jo shakhs jāgīrōn kā bayān likhtā hai*—Bhūswāmyadhinakshetia kī vivarapakārī wā yānan likhne w.

FEŪ'ILLE-MORTE, *n.* (Fr.) the colour of a faded leaf, a yellowish-brown colour—*Mushāye yā kumhlāye patte kā rang*^h, *kuchh pālā bhavā rang*^h.

FE'VEER, *n.* (L. *febris*) a disease characterized by quick pulse increased heat and thirst; *v.* to put into a fever—*Bukhār, jar*^h, *tap*^h, *tab, hummā*; *v.* *bukhār men dā-d*, *bukhār kar-d*—Jwar. tūp: *v.* jwar wā tūp charhā d

FE'VEER-ISH, *a.* diseased with fever, tending to fever, hot, burning, inconstant—*Bukhār-girifta, bukhar-mālī, garm, sozān, be-qarār yā be-sabāt*—Jwarātūr, jwarapiūt, ishajjwaragrast, jarasī, ushp, jaltā, asthūr [bhav.

FE'VEER-ISH-NESS, *n.* tendency to fever—*Bukhār-mālī, bukhar ki taraf mayālān*—Jwar.

FE'VEER-OUS, *a.* affected with fever—*Bukhar-girifta, tap-girifta*—Jwarapiūt, jwaragrast,

FE'VEER-Y, *a.* diseased with fever—*Tap-girifta*—Jwaragrast. [jwarātūr.

FEW, *a.* (S. *fewa*) not many—*Chand. qalil*—Thore

FEW'NESS, *n.* smallness of number—*Qillat, kamī*—Thorāī, alpatī.

FEWEL. See FEEL.

[k., vāgdān k.

FI'ANCE, *v.* (L. *fido*) to betroth—*Bāh kī nishat k.*, *maṅgī k*^h—Vivāh kā nubandh

FI'AT, *n.* (L.) an order, a decree—*Hukm, fatwā*—Ājmā, ādeś, nideś.

FIB, *n.* (L. *fabula*) a lie, a falsehood, *v.* to tell lies, to speak falsely—*Jhūth*^h, *jhūth bāt*; *v.* *jhūth bolnā*^h, *jhūth kahnā*^h.

FI'BRE, *n.* (L. *fibra*) a small thread or string, a filament—*Patlā chhotā sūt yā patlī chhotī rassi*^h, *khujhrā*^h, *jhothrā*^h, *tār*^h, *āns*^h, *resha*, *rag*

FI'BRIL, *n.* a small fibre—*Bahut patlā sūt*^h, *khujhra*^h, *jhothra*^h, *āns*^h, *resha*, *rag*.

FI-BRIL'LOUS, *a.* relating to fibres—*Āns-uālā*^h, *sūt-uālā*^h, *āns yā sūt k*^h.

FI'BROUS, *a.* composed of fibres—*Resha-dār, āns-dār, ragiā*—Jhothrilā, khujhrahā, tantri, tantumay, sūtri, suksushmanāpvisīht.

FICK'LE, *a.* (S. *ficul*) changeable, inconstant, wavering, unsteady—*Mutalawwīn, mutazalzal, be-qarār, be-sabāt, nā-pāc-dār*—Asthīyī, asthīr, chānchal, ochhā, lol, adhīr, anavasthūt.

FICK'LENESS, *n.* changeableness, inconstancy—*Nā-pāc-dārī, be-qarārī, be-sabātī, be-istiqlālī, talawwun*—Asthurātā, asthāiryā, lolatī, chānchalatā, anavasthītī.

FICK'LY, *ad.* without firmness or steadiness—*Be-istiqlālī yā be-sabātī se*—Asthinatī wā chānchalatā se, lolatī se.

FIC'TION, *n.* (L. *fiction*) the act of feigning or inventing, an invented story, a lie—*Ikhtirā yā i'jād, naql-i sākhṭa, afsāna, darog*—Kalpanā, banāwat, banī bāt yā jhūthī kahānī, jhūth.

FIC'TILE, *a.* moulded into form—*Daul men lāyā-huā*^h, *danliqiyā huā*^h.

FIC'TITIOUS, *a.* counterfeit, false, imaginary, not real, not true, allegorical—*Taqdīdī, jhūthā*^h, *qiyāsī yā khayālī, haqiqī nahīn, naqlī, mukhtara*^h, *sākhṭa, tamsilī mutashābih maṣāṣī yā mustā'ār*—Kritrim, banauā, ayathūthī, kalpit, asatya, mithyā, lāksanuk wā rūpakamay. [mūnth, banāwat se, kritrim wā kīlpanuk prakār se.

FIC'TITIOUSLY, *ad.* falsely, counterfeitedly—*Darog se, sakhtagi se, taqlid se*—Jhūthī.

FIC'TITIOUSNESS, *n.* feigned representation—*Sākhṭa bayān*—Banāī wā jorī hūī bāt, kalpit wā jhūthī bakhān.

FID'DLE, *n.* (S. *fithel*) a stringed instrument, a violin; *v.* to play on a fiddle—*Sārangi*^h, *kīng*^h, *chikārā*^h; *v.* *sārangi yā chikārā bajānā*^h.

FID'DLER, *n.* one who plays on a fiddle—*Sārinda-nawāz, sārangi-nawāz*—Sārangi-yā.

FID'DLE-STICK, *n.* a bow used by a fiddler—*Mīzrāb, kamāncha*—Sārangi bajane kī dhanwī.

FID'DLE-STRAIN, *n.* the string of a fiddle—*Sārangi kā tār^h*.

FID'DLE-FAD'DLE, *n.* trifles; *a.* trifling—*Wāhiyāt, nā-chiz bāten, adn-bāten* : *a.* *khaṣif, nā-chiz, be-hūla*—Dantakathā, vrithākathā, nurarthak wā halki bāt; *a.* halkā, tuch-chha, trinapray.

FID'DLE-TY, *n.* (*L. fides*) faithfulness, loyalty, honesty, veracity—*Diyanāt, wafī-dārī, namak-halāt, fidwiyat, rās-bāzi, sadūyat, imān-dārī, rūstī*—Viśwastatā, driṣha-bhaktitwa, prabhūbhakti, satyasīlatā, dhārmikatwa, satyavādītwa.

FID'D'QIAL, *a.* confident, undoubting—*Mutayyagqin, mu'taqid*—*Sthirapratyayi, driṣha-viśwas k. w., asandigdḥ*.

FID'D'QIAL-LY, *ad.* confidently, undoubtingly—*Yaqinan, i'tiqād se, ba-qair shakk kiye hue*—*Drīh viśwas se, niśchay rūp se, binā sandeh kiye hue*.

FID'D'QI-LRY, *a.* confident, undoubting, held in trust; *n.* one who holds in trust—*Mutayyagqin, mu'taqid, amanutan rakkā huā*; *n.* *amanat-dār*—*Pratyayi, driṣh viśwas k. w., asandigdḥ, viśwas meṁ dharā hui, dharohar dharā huā*; *n.* *dharohariya*.

FIDQEE, **FID'GET**, *v.* (*Sw. fika*) to move about in fits and starts, to be restless—*Jham-jham-kar chalnā^h, be-qarār chalnā, be-qarār h.*—*Chulbulanā, kalmalanā, chañchal h., asthir h.*

FID'GET *n.* irregular motion, restlessness—*Chulbulāhat^h, kalmalāhat^h*. [wān.

FID'GET-Y, *a.* restless, impatient—*Be-qarār, be-sabr*—*Chañchal, asthir, adhir, adhairya*.

FID'F, *n.* (*L. fides*) an estate held on condition of military service—*Zamīn-dārī jo is shart par ruḥti hai ki jis waqt sulṭānat ke mālīk ko kisi se tarīq paye us waqt zamīn-dār uski tarīq se hue*—*Bhūmī jo is niyam wā sandhī se mulṭi hai ki jisko mile wah yuddh ke samay meṁ bhūpati kā sāth de aur upakār karai*.

FIELD, *n.* (*S. field*) a piece of land enclosed for tillage or pasture, the ground of battle, space, compass, extent—*Khet^h, jang gāh yā razm-gāh, ma'raka, maidān, wus'at, girdā, kushādagi, tūl*—*Kshetra, ranabhūmī wa yuddhakshetra, vistar, gherā, praṅgā wā pasār, phailāw*. [kshetra wa ranabhūmī meṁ parā huā.

FIELD'EN, *a.* being in field of battle—*Jang-gāh yā razm-gāh meṁ parā huā*—*Yuddha-*

FIELD'EN, *n.* a bed for the field—*Khet par ke liye bichhāunā^h*.

FIELD'FARE, **FEL'FARE**, *n.* a bird—*Ek bhānt ki chiriyā^h*.

FIELD'MARSHAL, *n.* the commander of an army, an officer of the highest military rank—*Sipah sālār, sab se barā lashkarī, 'nhda-dār*—*Senādhipati, senapati*.

FIELD MŌUSE, *n.* a mouse that lives in the fields—*Khetōi kā chūhā^h, chūhā jo khetōi meṁ ruḥti hai^h*.

FIELD'OFFICER, *n.* an officer above the rank of captain—*Lashkarī 'nhda-dār jo kaptān se upar hotā hai*—*Wah jai juskā pad senā meṁ Kaptān ke upar hotā hai*.

FIELD'PIECE, *n.* a small cannon used in battle—*Ek chhoti top jo lapāi meṁ kām āti hai*—*Ek kshudrāgnīyastā*.

FIELD'PREACH-ER, *n.* one who preaches in the open air—*Pādri jo khule maidān meṁ wa'z kartā hai*—*Dharmāśikshak jo khulī jagah meṁ dharmopadeś kartā hai*.

FIELD'PREACH-ING, *n.* the act of preaching in the open air—*Khule maidān meṁ wa'z k.*—*Khulī jagah meṁ dharmopadeś k*.

FIELD'ROOM, *n.* open space—*Khulī jagah^h*.

FIELD'SPORTS, *n. pl.* shooting and hunting—*Maidān ke khel masalan saipādī aur shi-kār k.*—*Khetōi ke khel jaise aher wā ākhet āh*.

FIEND, *n.* (*S. fiend*) a devilish enemy, the devil, an infernal being—*Dushman-i-jāni, shaitān, bhūt^h*—*Jinnār vari, pranighatak śatru, piśāch, vetāl, danav, asur, daitya*.

FIEND'FUL, *a.* full of devilish practices—*Shaitānī 'māl se bharā huā*—*Piśāchi kāmōn se bhārā huā*. [piśāchi, vaitālik.

FIEND'ISH, *a.* having the qualities of a fiend—*Shaitānī, shaitān-sirat*—*Piśāchik*, **FIEND'ISH-NESS**, *n.* the quality of a fiend—*Shaitān-siratī, shaitān-panā*—*Piśāchatwa*, āsuratwa, rākshasatā, atidushtatā. [rākshas wā asur ke sadriā.

FIEND'LIKE, *a.* resembling a fiend—*Shaitān ke mānind, shaitān-sirat*—*Piśāchavat*.

FIERCE, *a.* (*L. ferox*) savage, ravenous, violent, furious, vehement—*Wahshī, bahām-sirat, khūn-khūr, tund, qazab-nāk, sakht durusht yā atash-mizāj*—*Janguli wā kattār, atikrūr, vegawān tikshn wā tikshā, kopākul, kopajwalit, tivrā wā prachand*.

FIERCE'LY, *ad.* violently, furiously—*Tundi se, tezi se, qazab-nāki se*—*Krūrātā tikshnatā wā tivrātā se, mahā kop se*.

FIERCE'NESS, *n.* savageness, fury, violence—*Wahshat, durusht, khūn-khūrī, qazab, qahr, tundi yā tezi*—*Atikrūrātā, kattārpan, koponmattatā, kopajwalitwatā, tikshnatā, tivrātī, prachandatā*.

FIER-Y, *a.* consisting of fire, hot, vehement, ardent. See **FIPE**—*Ātashī, garm, atash-mizāj, tund, dil-soz*—*Agnimay, ushp, uttapt, tikshna, prachand*.

FIFE, *n.* (*Fr. fife*) a small pipe or flute—*Nai, algūza*—*Murli, bānsī bānsuri wā bānsarī*

FIFER, *n.* one who plays on a fife—*Nai-nawāz*—*Vānsavādak, murliwālā, bānsī baja-waiyā*.

FIFTH. See under FIVE.

FIG, n. (L. *figus*) a tree and its fruit—*Anjir ká per^h, anjir ká phal^h*.

FIG-LEAF, n. the leaf of the fig-tree—*Anjir ke per ká patá^h*.

FIGHT, fit, v. (S. *fechtan*) to contend in battle, to war against, to combat, to strive, to struggle: *p. t. and p. p. FOUGHT—Jang k., maidán k., muqábalá k., sor swárná, ján-shajani k., jidd-o-jahd k.—Larái k., yuddh k., sámná k., rokna^h, udyog k., eheshtá k., háth pánw marná.*

FIGHT, n. a battle, a combat—*Jang, rasm, mujádala, larái^h—Yuddh, samar, rap.*

FIGHTER, n. one who fights—*Jang-áwar, mubáriz, muhárib, lárne w.^h—Yoddhá, lajan-hár, yodhi.*

FIGHTING, p. a. fit for battle; *n.* contention—*Jang-áwar, jang yá larái ke láiq; n. larás^h, shagrá^h—Yuddhakarmayogya, yuddhopayukt; n. tántá, bakhshá.*

FIGMENT, n. (L. *figo*) an invention—*Iktirá^h, naql-i-sákhta, naql-i-bátíl—Kalpita-kathá, kalpitavákya, banái yá jori hui bát.*

FIGURE, n. (L. *figura*) form, shape, semblance, a statue, an image, eminence, splendour, a character denoting a number, a diagram, a type, a mode of speaking or writing; *v.* to form into any shape, to show by a resemblance, to adorn with figures, to imagine, to make figures, to be distinguished—*Shakl, sūrat, mushá'ahat yá shakhl, taswir sanam yá sūrat-i-az-sang, but, bu-zurg yá sar-farāzi, raunaq jalwa num-dāsh yá shaukat, 'adaad raqam yá handasa, shakl-i-handasa yá naqsha, 'alāmat yá nishān, guft-gú yá takhír ká ek tariq yá muhāvāra; v. sūrat banāna, but yá taswir se zá-hír k., sūraton se zināt d., qiyās yá khayāl k., munagqash k. yá shaklen banāna, mumtāz yá nám-war k.—Ákár wá ákriti, rūp, ábhās wá pratirūp, pratimá, mūrti, barái wá pratishthá, pratap wá mahátej, anik chitra wá kshetra, lakshan chihn wá líng, bolne ki ek visesh riti arthāt rūp-k; v. kisi daul men lāna, ákár banāna, pratimá wá chitra ke dwārā dikhāna, nāna chihn wá nāna chitra se alānkrit k., kalpanā k. wá sochanā, chitra pratimá wá ákár banāna, prasiddh visisht wá vikhyāt h.*

FIG-UR-ABLE, a. capable of being formed—*Sūrat-pazir, mumkin-i-shakl—Kisi daul men laye jāne ke yogya, kisi ákár men āne wá banne ke yogya. [se dikhāyá gayá.]*

FIG-UR-AL, a. represented by figure—*Sūrat yá shakl se záhir kiya gayá—Ákár wá rūp*

FIG-UR-ATE, a. having a determinate form—*Mushakkal, shakl-dār—Ákárāwān, sákar, mūrtimān wá ákárādhári. [timān.]*

FIG-UR-ED, a. of a determinate form—*Mushakkal, shakl-dār—Ákárāwān, sákar, mūr-Fig-UR-ATION, n.* act of giving a certain form—*Sūrat-díhi, tashkíl, shakl banāna—Ákár-avidhān, rūpakarap.*

FIG-UR-ATIVE, a. representing something else, typical, metaphorical, full of figures—*Kuchh aur hí záhir k. w., naql yá tamsil, rangín, majāzi murádi yá istilāht, pur-tam-sil—Vyāhjak, dwāhanit wá lākshanik, rūpak, rūpakamāy.*

FIG-UR-ATIVE-LY, ad. by a figure, not literally—*Tamsilan yá misálan, majāzan yá istilāhan—Rūpak se. vyājanāpūrvak wá lākshanik bhāv se.*

FIGURED, p. a. adorned with figures—*Munagqash, musawwar, shaklon se árásta kiya huá—Nānāchitrālānkrit, chitrit, nānārekhlānkrit.*

FIGURIST, n. one who makes figures—*Sūrat shakl but yá naqsha banāne w.—Ákár pratimá mūrti wá chitra banāne w. [ká banā huá.]*

FIL-Á-CEOUS, a. (L. *filum*) consisting of threads, composed of threads—*Sūtí^h, sūt*

FIL-Á-MENT, n. a slender thread, a fibre—*Paillá sūt^h, resha, nas—Māhin dhāgá wá tágá, khujhrá wá jhothrá, āns.*

FIL-Á-MÉNT-IOUS, a. like a slender thread—*Paile sūt sá^h.*

FIL-ÁN-DERS, n. a disease in hawks—*Bāzon ki ek bimāri—Syenapakshí ká ek rog.*

FIL-BERT, n. a species of hazel nut—*Finduq findaq yá bindaq—Andékriti phal jis-ke bhitār suswādu guidá rahtá hai.*

FILCH, v. to steal, to pilfer, to rob—*Chorāná^h, urá-lená yá har-lená^h, múná^h.*

FILCHER, n. a thief, a petty robber—*Chor^h, chollá yá háth-lapak^h.*

FILE, n. (L. *filum*) a line or wire on which papers are strung, a roll, a series, a line of soldiers; *v.* to string on a line or wire, to march in file—*Ek tár yá sikh jismeh kágaz natthi kar-diye-jāte-hāth, fihrist yá fard, qatār, sipāhīyon ki qatār yá saf; v. ek tár par natthi kar d^h, shuhur-qatār chalná—Ek saláká wá tár jismeh lekhyapatra kram se natthi kar diye jāte hāth, parisānkhyāpatra, pañkti wá érepi, sainyasarepi; v. ek saláká wá tár men pironá, érepi-viyūh karke chalná. [v. retná yá retiyāna^h.]*

FILE, n. (S. *fool*) an instrument for smoothing and polishing; *v.* to smooth—*Retí^h;*

FILEING, n. pl. particles rubbed off by a file—*Retme se jo chūr nikalte hāth^h, chūr yá*

FILE-OUT-TER, n. a maker of files—*Sohan-gar, retí-gar—Retí banāne w. [retan^h.]*

FILE-MOT. See FRUITLE-MORTE.

FIL-Í-AL, a. (L. *filius*) pertaining to a son or daughter, befitting a child—*Bete yá beti ke musáalliq, farsandí yá píari—Putrasambandhi putrya putrya wá putrisam-bandhi, putrayogya wá putriyogya.*

- FIL-TAL-LY**, *ad.* as becomes a son or daughter—*Jaisā beṭī yā beṭī ko chāṭhīyē*^h, *farān-dāna, duṣṭhārāna*—*Putrāvāt, putrīvāt.*
- FIL-T-ATION**, *n.* the relation of a child to a father—*Bāp se beṭe yā beṭī kī nībāt*—*Putrāvāt, suṭātwa, bāp se putra wā putrī kī nātā.*
- FIL-T-GRANE, FIL-T-OREE**, *n.* (*L. flum, granum*) delicate work in gold and silver in the manner of threads or grains—*Some aur chāṭhī par patle-patle aur chhoṭe-chhoṭe sūṭō aur dānō kī kārṇā yā nikālṇā*^h.
- FILL**, *v.* (*S. fyllan*) to make or grow full, to satisfy, to glut, to store, to occupy; *n.* as much as fills or satisfies—*Pur k. yā h., asūda k. yā h., ser k. yā h., mā'mār k. yā zakhtrā k., 'amal k. yā mashgūl rakhnā; n. peṭ-bhar*^h, *bhar-peṭ*^h, *seri*—*Purā k. wā h., tript k. wā h., aghwānā wā aghwānā, saṅchay k. wā bharnā, lagānā wā lagā rakhnā; n. triptī, purtī.*
- FILLER**, *n.* one that fills—*Bharne w.*^h, *jagah chheṅk lenē w.*^h, *baṭut kar-ke jukane w.*^h.
- FIL-LET**, *n.* (*L. flum*) a band for the hair, a bandage, the fleshy part of the thigh; *v.* to bind with a bandage or fillet—*Sir-band choti-band yā mubāf, zamād yā dānd, jaṅghe kī goṣṭ-dār hisā; v. zamād-band mubāf yā sir-band se bāndhnā*—*Choti-bandhan chauṇrī wā narā, paṭṭī, jaṅghe kī wah bhāg jismeṅ māns rāhtā hai; v. choti-bandhan wā nāre se bāndhnā.*
- FIL-LI-BEG**, *n.* (*Gael. filleadh, beg*) a dress reaching only to the knees worn in the Highlands of Scotland instead of breeches—*Jāṅghiyā yā jāṅghiyā jo Skotland ke pahārī log sūṭhī kī jagah meṅ pahānte haiṅ*^h.
- FIL-LIP**, *v.* to strike with the nail of the finger; *n.* a jerk of the finger from the thumb—*Angūṭī ke naṅh se mārnā*^h, *chutkī bajānā*^h; *n. chutkī*^h.
- FIL-LY**, *n.* (*W. flawg*) a young mare, a flirt—*Bachheṭ*^h, *chhichhori laṭkī*^h.
- FILM**, *n.* (*S.*) a thin skin or pellicle; *v.* to cover with a thin skin or pellicle—*Fihlī phūlī māṅrā yā jāṭ*^h; *v. jhīllī yā jāle se chhā lenā*^h. [*huā*^h]
- FILMY**, *a.* composed of pellicles—*Jhīllī yā phūlī kī banā huā*^h, *māṅre yā jāle se chhāyā*
- FILT-ER**, *n.* (*S. felt*) a strainer for clearing liquids; *v.* to strain, to percolate—*Chhān-nā*^h, *wah jis se chhānē yā nīthārē*^h; *v. chhānnā yā chhānnā*^h, *nīthārā yā nīthār-*
- FILT-RATE**, *v.* to strain, to percolate—*Chhānnā*^h, *nīthārā*^h. [*nā*^h]
- FIL-TRATION**, *n.* the act or process of filtering—*Chhānāt yā nītharāt*^h.
- FILT-H**, *n.* (*S. fylth*) dirt, nastiness—*Ālāish yā galiz, malāmāt kasāfat yā gilāzat*—*Mal karkāt wā katwār, malinatā malinatā wā apavitrātā.*
- FILT-Y**, *a.* nasty, foul, polluted—*Mailā*^h, *najis yā galiz, ganda nā-sāf yā nā-pāk*—*Malin malin wā apavitra, chikkaṭ wā samal, maladushit wā bhrasht.*
- FILT-H-LY**, *ad.* nastily, foully, grossly—*Gilāzat se, kasāfat yā kudīrat se, najāsāt yā nā-pākī se*—*Malinatā wā malinatā se, apavitrātā wā bhrashtātā se, kutsit prakār se.*
- FILT-H-NESS**, *n.* nastiness, foulness, pollution—*Gilāzat, kasāfat yā kudīrat, najāsāt yā nā-pākī*—*Apavitrātā, malinatā wā malinatā, asuddhatā wā bhrashtātā.*
- FIM-BRI-ATE**, *v.* (*L. fimbria*) to fringe—*Jhālar lagānā*^h.
- FIN**, *n.* (*S.*) the member by which a fish balances its body and moves in the water—*Machhī kī par, machhī kī dainā*^h—*Matsyapaksh.*
- FIN-LESS**, *a.* without fins—*Be-daine yā be-par*, [*yah laṭe sirf machhī ke liye musta'mal hai*]^h—*Paksharahit, pakshahin* [*yih śabd keval machhī ke nimitta vyavahār meṅ atā hai.*]^h [*śhasadris.*]
- FIN-LIKE**, *a.* resembling a fin—*Machhī ke par sā*^h, *machhī ke daine sā*^h—*Matsyapak-*
- FIN-NED**, *a.* having fins—*Par-dār yā daine-dār* [*yah laṭe sirf machhī ke liye musta'mal hai*]^h—*Pakshayukt wā daine rakhte hue*, [*yah śabd keval machhī ke nimitta vyavahār meṅ atā hai.*]
- FIN-ISH**, *a.* furnished with fins—*Par-dār yā daine-dār*, [*yah laṭe sirf machhī ke liye musta'mal hai*]^h—*Pakshayukt wā daine rakhe w.*, [*yah śabd keval machhī ke liye vyavahār meṅ atā hai.*]
- FIN-ROOT-ED, FIN-ROOTED**, *a.* having a membrane between the toes—*Pānw kī anghūṭiyōn ke bich meṅ ek jhīllī rakhe w.*^h, *wael-pā*—*Pānw jorā, jānpād.*
- FIN-A-BLE**. See under **FINN**.
- FIN-AL**. See under **FINN**. [*wā rājaswa, rājakarādī wā śūlk.*]
- FIN-ANCE**, *n.* (*Fr.*) revenue, income—*Māl-guzārī yā khirāj, āmad yā mahāsīl*—*Āya*
- FIN-ANCIAL**, *a.* respecting finance—*Māl-guzārī khirāj āmad yā mahāsīl ke musta'aliq*—*Rājaswasambandhī wā rājakarādisambandhī.*
- FIN-ANCY**, *n.* one who understands or manages the public revenue—*Jo shakhs sar-kārī, mālguzārī aur mahāsīl ke kām ko samajhtā aur kartā hai, sar-kārī mālguzārī aur mahāsīl ke kām kī samajhs aur karne w., sar-kārī sab mahāsīl kī dūwān*—*Rājakarādhyaksh, rājaswapālāk.*
- FING-ER**, *n.* (*S. āṅg*) a small bird—*Ek bhāṭ kī chhoṭī chāṭhīyā*^h.
- FIND**, *v.* (*S. āṇḍan*) to obtain by searching or seeking; to discover, to gain, to come to, to meet with, to determine by verdict, to furnish: *p. t. and p. p. FOUN-D*—*Khoj-sāṭhnā*^h, *daryāft k. yā mā'lam k., āsīl k. yā pāidā k., pahunchānā*^h, *mīlnā*^h, *kaṁ-k.*

fatwā-d. yā tajwīz-k., sar-ba-rāk k., muhāsib k. yā muqadd k. — Dhūnñ nikālnā, pakar-pand dekhnā wā jānnā, pānā hāth anā wā uparjan-k., jānā, bheñjānā wā hāth-lagnā, thahrānā wā pañchāyat se nirṇay k., pahuchānā juhānā wā jutānā.

FINDER, *n.* one who finds — *Pāne w^h.*, *khoj-nikālnā w^h.*

FINDING, *n.* discovery, verdict of a jury — *Inkishāf, pañchāyat kā faisala tajwīz yā hukm* — Prakāśan wā anusandhān, pañchāyat kā nirṇay.

FIND'FAULT, *n.* a censurer, a caviller — *Gila-guzār shakī yā 'aib-go, 'aib-jo harf-gir yā nukta-chīn* — Nindak wā dosh d. w., doshagrāhak wā chhīrānswāhak.

FINE, *a.* (Fr. *fin*) small, thin, not coarse, pure, keen, nice, artful, elegant, showy; *v.* to purify — *Chhotā^a, mihin, bārik, khālis pākīza yā sāf, tez yā burrān, nāzūk, 'asār harf yā farebī, latīf lhub yā nafīs, jilā-dār yā namīdar; v. khālis yā sāf k. w.* — Naphā, patlī wā jhīrhīrā, asthul wā moṭā nahiñ, swachchha wā nirmal, sikkap chokhā wā painā, sukham, dhūrtta wā kapaṭī, sundar surip wā uttam, bharkilā wā tarāwe w.; *v.* swachchha k., nirmal k., śodhanā.

FINELY, *ad.* beautifully, elegantly, well — *Khūb-sūrātī se, tukhagī nazākat yā nafāsat se, khūbī se* — Sundaratā se, sundar rūp se, uttam prakār se.

FINE'NESS, *n.* elegance, delicacy, purity — *Nafāsat tukhagī latīfat yā chhustagī, nazākat yā bārik, pākīzagi sāfī yā shaffī* — Uttamatā utkrishatā saundarya wā kāmī, sūkshmatā, swachchhatā wā vimalatwā. [*sāf-gar* — Dhātusodhak, dhātupariśhkar.

FIN'ER, *n.* one who purifies metals — *Dhāt wāgairē ko galā-car khālis yā sāf k. w.*

FIN'ER-Y, *n.* show, splendour, gaiety — *Tip-tāp^h, rawnag yā jilā, arāish zebāish yā zeb-zinat* — Thāt bāt, tarak bharkā, banāw saṭaw sañwār wā singār.

FINE'SSE, *n.* artifice, stratagem — *Pitrat, fann-fareb yā mār-pech* — Dhokhā wā chhal, kapaṭī wā chhadma. [*chikaniyā^h* — Halkī bātōñ meñ sūkshmadarsī, chhailchhablā.

FIN'CAL, *a.* nice in trifles, foppish — *Sabuk bātōñ meñ bārik-bīn yā nāzūk, chhail-*

FIN'CAL-NESS, *n.* extreme nicety, foppery — *Nihāyat nazākat yā bārik-bīnī, albelāpan yā chhail-chikaniyā-pan^h* — Atisūkshmatā, bāñkāpan wā chhailchhablāpan.

FINE'SPO-KEN, *a.* using fine phrases — *Latīf sukhan kā istī-māl k. w.* — Ukrisht vākya kā vyavahār k. w. [*mihin* — Chaturāī se banāyā huā, sūkshma wā patlā.

FINE'SPUN, *a.* ingeniously contrived, minute — *Hunar-mandī se banāyā gayā, bārik yā*

FINE, *n.* (L. *finis*?) a pecuniary punishment, a mulct; *v.* to impose a fine — *Jarīmāna, gunāh-gāri; v. jarīmāna k. yā lagānā* — Dhanadand, arthadand; *v.* dhanadand k. wā lagānā.

FIN'ABLE, *a.* admitting or deserving a fine — *Jarīmāne ke lāiq* — Dhanadandaniy wā arthadandaniy. [*samāpti*.

FINE, *n.* (L. *finis*) the end, conclusion — *Ākhir, tamāmī yā ikhtitām* — Ant wā śesh, *FINAL*, *a.* last, conclusive, mortal — *Ākhiri yā akhir, kāmīl nātiq qātī yā qatī, muk-*

lik yā qātīl — Antya wā pichhlā, samāptik wā nirṇayak, prānantak wā prānanāsak. **FINAL-LY**, *ad.* lastly, in conclusion, completely — *Ākhirash, ākhiri-l-amr yā ākhir-ko,*

kāmīlāna — Ant ko, śesh meñ, sampūrñ rūp se. [*ti wā ant, bājo kā antya swar.*

FIN'ALE, *n.* the close, the last piece — *Tamāmī yā ikhtitām, bāje kā ākhiri sur* — Samāp-

FIN'ISH, *v.* to bring to an end, to complete, to perfect; *n.* the last touch, the last polish — *Īhatm k., tamīm k., kāmīl k. yā anjām ko pahuchānā*, *n.* ākhiri zeb-dihī, ākhiri jilā yā arāstagi — Nibērñā bhugtanā niptānā wā śesh k., pūrā k. wā samāpt k., siddh k. wā parishkrit k.; *n.* samāpti meñ hāth lagānā wā sañwārnā, antyapariśhkar. [*Nibērū wā nibāhū, samāpt pūrā wā siddh k. w.*

FIN'ISH-ER, *n.* one who finishes — *Tamām yā khatm k. w., anjām ko pahuchānē w.* —

FIN'ISH-ING, *n.* completion, the last touch — *Tamāmī yā anjām, ākhiri zeb-dihī yā anāt-dihī* — Samāpti wā siddhī, antya sañwār wā saṭaw, antyapariśhkar.

FIN'ITE, *a.* limited, bounded, terminated — *Mahdūd, mutamāhī, andāza-dār yā pūyān-*

dār — Parimit, simāvisishṭ, ādyantawān. **FINITE-LESS**, *a.* without bounds, unlimited — *Be-hadd, goir-mahdūd* — Aparimit, asamak.

FINITE-LY, *ad.* within certain limits — *Andāze se* — Parimit rūp se.

FINITE-NESS, *n.* limitation — *Tahaddud yā hadd, īrātā, takhsī* — Parimitatā, ādyantawā.

FINGER, *n.* (S.) one of the extreme parts of the hand, the hand, a small measure; *v.* to touch lightly, to handle, to pilfer, to play on an instrument — *Āngulī āngulī yā āngū^h, hāth, āngul^h; v. halkā hāth lagānā yā dhīre se chhīnā^a, tajolnā ughlīyānā yā hāth-lagānā^h, chorānā churānā mīsnā yā hāth-lapaktī k^h, chhērānā yā bajānā^a.*

FINGERED, *a.* having fingers — *Unglī-dār yā āngulī-dār yā āngulī-dār* — Āngulīyukt, āngulī sahīt. [*musio* — *Halks se chhīnā^a, bājā chhērne kā āqāb^h.*

FINGERING, *n.* the act of touching lightly, the manner of touching an instrument of

FINGERBOARD, *n.* the board at the neck of a musical instrument where the fingers act on the strings — *Sundarī^h.*

FIR, *n.* (W. *fyr*) the name of a tree — *Sanotār* — *Diyādāru*.

FIRE, *n.* (S. *fyr*) the igneous element, any thing burning, a conflagration, flame, light, lustre, ardour, spirit, passion; *v.* to set on fire, to take fire, to kindle, to discharge

Firearms—*Ātash*, *kot jalti shai*, *ātash-xadagi*, *shu'la*, *raushni yā roshni*, *raunaq yā jahna*, *dil-soz yā sar-garmi*, *jān chābuki tundi yā āb-dāri*, *gasab yā muhabbat*; v. *āg-lagānā^h*, *āg-lagnā yā jalnā^h*, *sulgānā yā kushānā^h*, *chhornā marnā yā chatānā^h*—*Agni āg anal wā pāwak*, *ahrā lūka wā kol jalti vastu*, *lukwāi agwāhi wā dāhan*, *bhabhūka lawar wā lapat*, *dipti dyuti wā prakāś*, *pratāp*, *uttāp wā uebōhandatā*, *tej wā sattuwa*, *rāgādi*. [w., *phūnk d. w. wā grihadāhak*.]

FIRE, n. one who sets on fire, an incendiary—*Ātash-afroz*, *ātash-angez*—*Ag lagāne*

FIRE, n. fuel, discharge of firearms—*Indhan^h*, *topon kā chhūnā yā chalnā^h*. [ādi.]

FIRE, n. pl. guns, muskets, &c.—*Topē bandūgen wāgaira*—*Agnyasthra bhuṣundī*

FIRE, n. a ball filled with combustibles—*Ātash-golā*, *ek golā jo dārūt wāgaira se bhārā rahtā hai aur jāng ke waqt jab dushman ke darmiyān chhorā jātā hai tab phūt-kar barā muṣān kartā hai*—*Agnigol*, *lohe kā golā jo sīghradāhya vastuon se bhārā rahtā hai aur yuddh ke samay jab śatru ke bich chhorā jātā hai tab phūt-kar barī hāni kartā hai*.

FIRE, n. a piece of wood kindled, an incendiary, one who inflames factions—*Jalti lakṣṭ^h*, *ātash-afroz yā ātash-angez*, *śitna-angez*—*Lukṭhi lukṭi lukat lūka luāth wā luwāth*, *grihadāhak wā phūnk d. w.*, *jhagrā lagāne w.*

FIRE, n. a brush to sweep the hearth—*Ātash-dān sāf karno kī jhārā*—*Chūlhā bharsāh borsi ādi jhārne kī jhārū wā barhni*.

FIRE, n. a fiery serpent, an ignis fatuus—*Ātashī sānp*, *gul-i-bayābānt yā āg-shātāni*—*Agnimayasarp wā āg kā sānp*, *piśāchadīpikā lūk wā luk*. [kalā^h.]

FIRE, n. a machine to extinguish fire—*Ag bujhāne yā butāne kī kal^h*, *dam-*

FIRE, n. a soldier's gun, a musket—*Pathar-kalā^h*, *bandūg*.

FIRE, n. one employed to extinguish fires—*Ātash-kash yā nt wah ādmi jo ātash-xadagi ke bujhāne ke liye muqarrar rahtā hai*—*Agnirvāpakārī arthāt wah jān jo āg bujhāne wā butāne ke nimitta niyukt rahtā hai*.

FIRE, n. an office of insurance from fire—*Ag ke bime kī kachahrī^h*.

FIRE, n. a pan for holding fire—*Āgethī yā borsi^h*.

FIRE, n. a ship filled with combustibles to fire the vessels of the enemy—*Ek jahāz jo dushman ke jahāzon ke jalā-dene ke waste ātash-gir chizon se bhārā rahtā hai*, *jahāz-i-ātash-zan*—*Ek naukā jo śatru kī naukāon meñ āg lagā dene ke nimitta sīghra-jwalaniyapadārthon se bhārī rahtī hai*, *sīghradāhyavastuon se purit yuddhanaukā*.

FIRE, n. an instrument for taking up or removing hot coals—*Āngār uṭhāne yā sarkāne ke liye kalchhulā chintā yā sārsā^h*.

FIRE, n. the hearth, home—*Chūlhā^h*, *ghar^h*. [lukṭi^h.]

FIRE, n. a lighted stick or brand—*Luāth luwāth lukṭhā yā lukwārī^h*, *lukat^h*, *lūk^h*.

FIRE, n. wood for fuel—*Jalāne kī lakṣṭ^h*, *indhan^h*.

FIRE, n. pl. shows of fire—*Ātash-bāzī*—*Agnikrīrā wā agnitārādīkriyā*.

FIR, n. (S. *fewer*) a vessel containing nine gallons, a small vessel—*Raqiq shai kī paimāish kā bartan jismēñ takhmīnan battis ser aur das chhatānk amātī hai*, *ek chhotā bartan^h*—*Pāni aisi vastu ke māpne kā bāsan jismēñ battis ser aur das chhatānk ke lagbhag amātā hai*, *ek chhotā bāsan wā pātra*.

FIRM, a. (L. *firmus*) strong, fixed, constant, compact, solid; v. to fix; n. a partnership in business—*Mazbūt*. *bar-qarār qāim yā pāe-dār*, *mustaqill wāsiq yā sābit-pā*, *tāhīhā^h*, *gafē munjamid sangin yā basta*; v. *mazbūt yā mustahkam k. yā bar-qarār yā ba-hāl rakhnā*; n. *mahājāni kothī^h*—*Porhā*, *atal*, *driph sthir achal wā dhairyawān*, *ghan ghanā wā garhā*, *thos*; v. *pusht driph achal wā atal k.*

FIRM, ad. strongly, steadily, constantly—*Mazbūti se*, *bar-qarārī yā pāe-dārī se*, *sābit-qadamī istiqāl yā ustuwārī se*—*Porhepan se*, *driphatā wā nischalatā se*, *atal wā sthir rup se*.

FIRM, n. stability, solidity, constancy—*Qiyām mazbūti yā pāe-dārī*, *sakht sangini yā bastagi*, *istiqāl itihkām yā ustuwārī*—*Nischalatā driphatā wā sthavaratva*, *thespan wā garhapan*, *sthiratā wā dhriti*. [antariksh.

FIR, n. the sky, the heavens—*Āsmān*, *falak*—*Ākās wā khagol*, *gagan wā*

FIR, n. pertaining to the firmament, celestial—*Āsmāni*, *falaki*—*Ākāsi*, *gaganīy*, *gaganasth wā nabhabasth*. [yā sanad—*Rājājānapetra*, *raj jñāpnamā*.

FIR, n. (Ar.) a passport, a license—*Farman yā parwāna-rāh-dārī*, *hukm-nāma*

FIRST, a. (S. *first*) earliest in time, foremost in place, highest in dignity; ad. before any thing else—*Waq jagah yā ruthe meñ muqaddam yā awwal*; ad. *sab se pahile yā āqē^h*—*Samāj sthān wā pad meñ āge pahile wā agraganyā*.

FIR, n. the first produce or offspring—*Pahilā bachcha^h*—*Prathamajātasantān*, *prathamaprasūtasantāni*. [yā sab se jēthā tārka^h.]

FIR, n. a eldest; n. the eldest child—*Pahlanthā^h*, *sab se jēthā^h*; n. *pahlanthā*

FIR, n. pl. earliest produce, first profits—*Samara-īnawāl yā awwal phal*, *phalā nā^h*—*Prathamotpanna wā pahilā phal*, *pratham wā pahilā lābh*.

FIRTH. See **FRITH**.

FIVE, a. (S. *fif*) four and one—*Pāñch*^b.

FIFTH, a. the ordinal of five—*Pāñchwān*^b.

FIFTHLY, ad. in the fifth place—*Pāñchwān jagah meñ*^b.

FIFT'EEN, a. five and ten—*Pāndarah yā pandrah*^b.

[*drawān*^b.

FIFT'EENTH, a. the ordinal of fifteen—*Pandarakhān pandrahān pañdrakhān yā pan-*

FIFTY, a. five times ten—*Pachās*^b.

FIFTI-ETH, a. the ordinal of fifty—*Pachāswān*^b.

[*dukakripā*.

FIVEs, n. a game with a ball—*Gend-bāzi yā gendū-bāzi*—Gendkhel gendākhel wā kan-

FIVE'BARRED, a. having five bars—*Pāñch dānde-wālā yā jismēñ pāñch dānde hoñ*^b.

FIVE'FOLD, a. having five times as much—*Pāñch-guñā*^b.

FIVEs VIVEs, n. a disease of horses—*Ghorōñ kī ek bīmāri*—Ghorōñ kā ek viśesh rog.

FIX, v. (L. *fixum*) to make fast firm or stable, to settle, to establish, to rest—*Mustah-*
kam mazbūt yā pāc-dār k., raf' k. yā mu'aiyan k., qaim k., gairnā yā muqarrar k.,
iqāmat k.—*Porha drih wā sthāyi k.* arthāt lagānā lapānā jarnā bāndhnā dhasānā
thōiknā chaptinā wā atkānā, chukīnā niptānā nīschay k. wā nirpay k., sthāpan k.,
thaharnā wā rahnā

FIX-ATION, n. act of fixing, stability, firmness—*Mustahkam yā pāc-dār k., pāc-dārī*
istihkām yā qiyām, mazbūtī—Garw lagāw bāndhāw anṭkāw wā atkāw, sthīratā wā
sthāvaratwa, drihātā porhāi wā pushātā.

FIX-ED-LY, ad. certainly, firmly, steadfastly—*Yaqinan, mazbūtī se, istihkām yā istiqlāl se*
—*Nīschay se, drihātā wā porhāi se, sthīratā wā sthāvaratwa se.*

FIX-ED-NESS, n. stability, firmness, solidity—*Pāc-dārī, mazbūtī, sanginī yā injimād*—
Sthāvaratwa wā sthīratā, porhāi wā drihātā, thosāi thoṣpan ghanatā wā adratatā.

FIX-I-TY, n. coherence of parts—*Injimād, sanginī, ajzā kī bastagi*—Sanlagnatwa, sañs-
lesh, avayavōñ kā jakrāw. [*gar yā jor diyā jātā hai*^b.

FIX-TURE, n. any thing fixed to a place or house—*Kist jagah yā ghar meñ jo kueh*

FIX-TURE, n. position, firmness—*Istihlām, mazbūtī*—Sthiti, drihātā wā poṭbāi.

FIZ'GIG. See under FISH

FIZZ, FIZ'ZLE, v. to make a hissing sound—*Sansanānā yā sannānā*^b.

FLABBY, a. (D. *flabbe*) soft, not firm, easily shaking, hanging loose—*Pilpilā^b, dhilā^b,*
thulhulā jhurjhurā yā pichpichā^b, lataktā yā jhūltā^b.

FLAC'CID, a. (L. *flaccido*) soft, loose, lax—*Pilpilā, dhilā yā thulhulā^b, jhurjhurā^b.*

FLAC-CID-I-TY, n. laxity, want of tension—*Dhilā-pan^b, pilpilāhat pichpichāhat thul-*
thulāhat yā jhurjhurāhat^b.

FLAG, v. (S. *flagan*) to hang loose, to grow spiritless, to grow weak; n. a water plant,
a military or naval ensign—*Dhilā h. yā latuknā^b, pazh-murda yā afsurdā h., zā'if yā*
nā-tawān h.; n. hūglā yā nī ek qism kā chhotā per jo pānī meñ hotā hai, jangi yā bahri
nishān—Sithil h. wā jhūlnā, udās wā bin jī kā h., nirbal wā śaktihīn h.; n. swetadūr-
bbā golomī wā ek prakār kā chhotā paudhā jo jal meñ hotā hai, yuddhasambandhī
wā yuddhanaukāsambandhī patāka wā māudā.

FLAC'ID, a. weak, lax, insipid—*Kam-zor, dhilā^b, phikā^b*—Nirbal wā śaktihīn, āthil pil-
pilā wā thulhulā, niras wā swādahīn.

FLAG'OF-FI-CER, n. the commander of a squadron—*Fauj yā bahr-i-jangi ke ek hisse kā*
sar-dār—Senā wā yuddhanaukāsamūh ke ek khand kā adhyaksh.

FLAC'SHIP, n. the ship which bears the admiral—*Wah jahāz jismēñ amīru-l-bahr*
rahtā hai—Wah naukā jismēñ jalayodhādhipati rahtā hai.

FLAC'STAFF, n. the staff that elevates the flag—*Chhar yā bāns jismēñ patāka yā*
jhamlā phahrātā hai^b, dandā^b.

FLAC'WORM, n. a worm bred among flags—*Ek kirā jo jal ke ek chhole per meñ hotā hai^b.*

FLAG, n. (C. *flagan*) a broad flat stone—*Chatan chatān yā patiyā^b.*

FLAG'EL-LANT, n. (L. *flagello*) one who whips himself in religious discipline—
Wah dān-dār jo gunāh dūr karne ke liye apne upar kore-bāzi kartā hai—Aīsā
tapaswī jo pāpamochan ke nimitta apne tain korōñ se mārātā hai.

FLAG-EL-LANTION, n. a whipping or scourging—*Kore-bāzi yā chābuk-bāzi*—Kore kī mār.

FLAG'EO-LET, n. (Fr. a musical instrument—*Bansī yā bānsuri*^b.

FLA-GITIOUS, a. (L. *flagitium*) wicked, villanous, atrocious—*Bad-zāt, sharrīr, nī-*
kāyat kharāb yā xabūn—Atidusht, atidurvritta wā mahāpātākī, atidoshī ghor dārnū
wā mahāpāpi. [*yā gunāh-i-'azīm se*—Atidushtatā se, mahāpāp wā mahāpātāk se.

FLA-GITIOUS-LY, ad. wickedly, atrociously—*Sharārat yā bad-zātī se, nīkāyat kharābt*
FLA-GITIOUS-NESS, n. wickedness, villany—*Sharārat, bad-zātī yā bad-kāri*—Atidusht-
tatā wā dāurātmya, durvrittatā mahāpātāk wā mahāpāp.

FLAG'ON, n. (S. *flaze*) a drinking vessel—*Surāhī yā kūca*—Jbāñjhar jhāri wā garuā.

FLAG'GRANT, a. (L. *flagro*) burning, ardent, glowing, eager, notorious—*Sosān, sar-*
garm, tād-nāk, tapāk-kā yā tez, sūhr āshkāra yā moshūr—Jwalant, utenk neh-
chād wā utāhī, lahlabatā dahaktā tamtamātā wā damaktā, vyagra ugra wā tikshn,
prasiddh wā lokavidit.

FLA'GRANCE, **FLA'GRAN-CY**, *n.* burning, heat, fire, notoriousness, enormity—*Soziak, harārat, ātash, angusht-numāt yā mashhūrī, nihāyat sharārat yā bad-ahī*—Jwālan wā jalan, ushpātā, āg wā agni, sarvaprakāśatā, atidushtatā wā ghoratā.

FLA'GRANT-LY, *ad.* ardently, notoriously—*Sar-garmī yā tapāk se, zāhīran angusht-numāt-se yā bad-zāit-se*—Uttāp uchchāṇḍatā wā vyagratā se, prakāś sarvaprāsiddhi wā atidushtatā se.

FLA'GRATE, *v.* to burn, to injure by fire—*Jalānā^b, phūnk d^b.*

FLA-GRATION, *n.* a burning—*Soziak, jalan^b*—Dāh wā jwād.

FLAIL, *n.* (*L. flagello*) an instrument for threshing grain—*Khirman-kal, ek āla jis se khirman meṁ galle ko pitte hain tā-ki dāna bhūse se alag ho jāy*—Anāj kāūrṇe wā māūrṇe kā yantra wā pitnā.

FLAKE, *n.* (*S. flacea*) a small portion of snow, any thing held loosely together, a layer; *v.* to form into flakes—*Thorā sā barf, guchchha^b, tah yā tabaq*; *v. guchchha banānā^b, tah yā tabaq banānā*—Himalay wā himakan, pahal wā galā, parat wā part; *v. pahal galī wā parat banānā.* [pahal kā.]

FLAKY, *a.* consisting of flakes or layers—*Tah-dār yā tabaq-dār*—Partilā, kai part wā

FLAM, *n.* (*Gr. flim*) a whim, a falsehood; *v.* to deceive with falsehood—*Manj yā khayāl, darog*; *v. jhūth kah-kar thagnā yā dhokhā-d^b*—Tarāng lahar wā lalak, jhūth.

FLAME, *n.* (*L. flamma*) light emitted from fire, fire, blaze, ardour, violence; *v.* to shine as fire, to burn—*Shu'la, ātash, bhabhukā^b, sar-garmī dil-sozī yā 'ishq, tundi yā tez*; *v. dhadhaknā bhabhaknā yā damaknā^b, jalnā^b*—Agnisikhā tem lapak wā lapat, āg wā agni, bhabhak wā jwālāgni, uttāp uchchāṇḍatā uteālī vyagratā wā atyanurāg, veg. [bahut barā aur motā bartā huā kānkīrā.]

FLAM'BEAU, **flām'bō**, *n.* (*Fr.*) a lighted torch—*Ma-k'al yā falitū*—l āmar wā ulkā,
FLAME'LESS, *a.* without flame, without incense—*Be-shu'la, be-bukhūr*—Binā tem wā agnisikhā, binā dhūdpī.

FLAM'ING, *a.* brilliant, red, gaudy, violent, vehement; *n.* a bursting out in flame—*Tāb-dār yā mushā'ul, surkh, zargī-bargī, tez, tund yā garm*; *n. bhabhak^b*—Chāṭkīlā, lohīt wā raktavarṇ, bhārkīlā, vegawān wā prachand, tikshn tīvrā wā ugrā.

FLAM'ING-LY, *ad.* brilliantly, vehemently—*Tāb-dārī se, tezi yā tundi se*—Dīpti wā chāṭ-kīlepan se, tikshnatā tīvratā wā ugratā se [agnivarṇ pakshī, marāl.]

FLA-MIN'GO, *n.* a bird of a red colour—*Surkh rang kī ek chiriyā*—Ek raktavarṇ wā

FLAM'MA-BLE, *a.* that may be set on flame—*Ātash-gīr yā soziak-pazīr, jalāye jāne ke qā-bīl*—Dahaniyā wā jwālaniyā. [qābīliyat—Dāhyatā dahaniyatā wā jwālanaśīlatā.]

FLAM'MA-BIL'I-TY, *n.* the state of being flammable—*Soziak-pazīrī yā ātash-gīrī kī*

FLAM'MATION, *n.* the act of setting on flame—*Ātash-zanī yā shu'la-zanī*—Dahan wā dāhan.

FLAM'ME-OUS, *a.* consisting of flame, like flame—*Shu'la-dār yā shu'le kā bonā huā, shu'le ke manīnd*—Agnisikhāmay wā tem kā banā huā, tem sarikhī wā agnisikhā ke sadris. [ranjī-rāng—Bhabhaktā, bartā, agnisikhāvarṇ wā tem ke rang kā.]

FLA'MY, *a.* blazing, burning, flame-coloured—*Shu'la-ran, jaltā^b, shu'la-rang yā nā-*

FLAME'COL-OUR, *n.* the colour of flame—*Shu'le kā rang, nāranjī-rang*—Agnivarṇ wā agnisikhāvarṇ, tem kā rang. [tem ke rang kā.]

FLAME'COL-URED, *a.* of a bright yellow colour—*Shu'la-rang, nāranjī-rang*—Agnivarṇ,

FLAME'FED, *a.* having eyes like flames—*Shu'la-chashm, surkh-chashm*—Agnivarṇa-chakshu, bhabhūke sarikhī ankhwālī.

FLA'MEN, *n.* (*L.*) a priest—*Pādri*—Purohit.

FLA-MIN'I-CAL, *a.* belonging to a priest—*Muta'allig-i-pādri*—Purohitasambandhī.

FLANK, *n.* (*Fr. flanc*) the part of an animal between the ribs and the thigh, the side of an army or fleet; *v.* to attack the side, to secure on the side, to border—*Kokhā yā kokh^b, pahlū-i-lashkar yā kamar-i-bahr*; *v. kamar yā bāzū mūrṇā yā pahlū-i-lashkar yā kamar-i-bahr par ham'a k., bāzū yī pahlū par marbūt k., parwasta yā muttasil h.*—Pārsīwā wā pakshabhāg, senā wā yuddhansakāsamūh kā pārswabhāg; *v. behrā mār-nā tirohā mārṇā wā pārswabhāg par dhāwā wā ākraman k., pārswā wā pakshabhāg par porhā wā dirh k., chhū-jānā lagā-h. wā pārswabhāg meṁ h.*

FLANK'ER, *n.* a fortification which commands the side of an assailing body; *v.* to defend or attack sideways—*Qal'a-bandī yā shahr-panāh jo dushman kī fauj ke rokne ke liye ho hai*; *v. pahlū kī taraf se bachānā yā hamla k.*—Durg wā koṭ jābān se ākr-mak wā charhāi karnewālī senā ke pārswabhāg ko mār sakte hain; *v. pārswā kī or se ārnā wā charhāi k.* [Ek prakār kā urnavastra.]

FLAN'NEL, *n.* (*W. gulan*) a soft woollen cloth—*Ek qīam kā unī yā pashmī kaprā*—

FLAP, *n.* (*D. flappe*) any thing that hangs broad and loose, the motion or noise of a flap; *v.* to beat or move with a flap—*Jo koṭ chīs chaurī aur dhīlī laiki hūt ho jaise dāman jhūl wāgāra, jhūl dāman yā chaurī aur dhīlī laiki hūt chīs kī jumbish yā āwās*; *v. jhālṇā jhatakṇā jhātṇā phatakṇā yā phatphatānā^b*—Jo vastu chaurī aur dhīlī latakti ho jaise jhūl ādi, chaurī aur dhīlī latakti hūt vastu kā hildol wā āśabd.

- FLAP^{PER}, *n.* one that flaps, a fan — *Jhalne jñatakne phatkāne phatakne yā phatphatā-ne w^h, pāṅkhā yā benā^h.*
- FLAP^{DRAG-ON}, *n.* a kind of play or game; *v.* to devour — *Ek khel^h; v. nigalnā^h.*
- FLAP^{EARED}, *a.* having loose and broad ears — *Phile aur chauṛe kān w^h.*
- FLAP^{JACK}, *n.* an apple-puff — *Pāṇṇ yā sohāri^h.*
- FLAP^{MOUTHED}, *a.* having loose lips — *Phile latakke oṅṭh w^h.*
- FLARE, *v.* (D. *flederen*?) to give an unsteady light, to glitter with transient lustre; *n.* an unsteady glaring light — *Digdigāti yā hilti chamak se jalnā^h, thoṛi ber tak damaknā yā chamaknā^h; n. digti yā hilti chamak^h.*
- FLASH, *n.* (Gr. *phlox*?) a sudden blaze, a sudden burst of wit, a short transient state; *v.* to burst out into a sudden flame or light, to rise in flashes — *Bhabhak^h, zarāfat ki lahar, be bunyād yā chand-roza hālat; v. bhabhaknā yā dhadhaknā^h, shu'la uṭhnā — Lahak dhadhak kauṇdhā wā akasmāddipti, rasikāi ki jhajhak wā taraṅg, khaṇip wā thoṛi ber ki avasthā; v. lahaknā lauknā kauṇdhnā wā akasmāt piakās d., prajwal*
- FLASH^Y, *a.* showy without substance, gay — *Bharkilā^h, raṅgilā yā chatkīlā^h.* [h.]
- FLASK, *n.* (S. *flaze*) a kind of bottle, a powder-horn — *Qarāba yā nī ek qism ki shishe-ki surāhi, bārit-dān — Ek prakār ki kāich ki kuppi wā kūpi, seṅgrā.*
- FLASK^{SET}, *n.* a vessel in which viands are served — *Thālī yā parāt^h.*
- FLAT, *a.* (D. *plat*) level, smooth, dull, depressed, peremptory, not sharp; *n.* a level, a plain, a shallow, a mark of depression in music; *v.* to mark or grow flat — *Musattah, ham-wār, be-maza be-kaifiyat yā be-namak, afsurda yā dil-gir, sāf yā qāti, bhāri^h; v. jāe-musattah yā ham-wār jagah, maidān, jal ki sath ke niche kā char, mistāq meṅ sur kā ek nichā nishān; v. ham-wār musattah afsurda be-namak yā be-kaifiyat k. yā h. — Batādhār wā chaptā, chauras wā sam, niras viras wā phikā, udās wā nistej, khulā spasht wā do tūk, mand wā gambhir; n. samasthal, paṭṭar wā samabhumī, retāl wā reti jo pāni ke upar se thoṛi hī dūr par niche hoti hai, anudāttachiṇ; v. baṭṭāṭhāl chauras udās niras wā phikā k. wā h.*
- FLAT^{LY}, *ad.* in a flat manner, peremptorily — *Ham-wārt be-kaifiyati yā be-namaki se, sarīhan sāf-sāf nātiqan yā qāti'an — Chaurasāi alāvaṇya wā nirasatā se, do-tūk khol ke wa spasht rūp se.*
- FLAT^{NESS}, *n.* evenness, dullness, dejection — *Ham-wārti yā barābarti, be-kaifiyati be-namaki yā be-mazgi, afsurdagi yā dil-giri — Chaurasāi wā samatā, nirasatā nihawā dutā wā alāvaṇya, udāsi wā tejohinatā.*
- FLAT^{TEN}, *v.* to make even or level, to depress — *Ham-wār yā musattah k. yā h., dil-gir yā afsurda k. — Batādhār wā chauras k. wā h., udās wā tejohin k.*
- FLAT^{TISH}, *a.* somewhat flat, rather flat — *Kisī qadr musattah, musattah-māil, chaptā sā^h — Kuchh chaptā wā chauras, chauras sā.* [—Samatā.]
- FLAT^{BOT-TOMED}, *a.* having a flat bottom — *Chapti peṇḍi kā^h, chapti yā chauras peṇḍi w^h.*
- FLAT^{TONG}, *a.* or *ad.* with the flat downwards — *Paṭ^h.*
- FLAT^{NOSSED}, *a.* having a flat nose — *Chapti nāk w^h, nak-chaptā^h.*
- FLAT^{WISE}, *a.* with the flat downwards — *Paṭ^h.*
- FLAT^{TER}, *v.* (Fr.) to soothe with praises, to praise falsely, to raise false hopes — *Khush-āmad k., chāplūs k., jhūthi ummed barhānā — Atiprasānsa stutivākya wā madhurvachan se santusht k., lallopatto wā mithyāprasānsā k., mithyā āsā barhānā.*
- FLAT^{TER-ER}, *n.* one who flatters — *Khush-āmadī, chāplūs — Mithyāprasānsak wā chātuvādī, jigjigi wā lurkhuri k. w.*
- FLAT^{TER-ING}, *a.* obsequious, pleasing, artful — *Khāya-bar-dār, dil-chasp himmat-bakhsh yā taskin-dih, riya-kār yā dhokhe-bāz — Vāsavartī wā atyanurodhī, paritoshak āswāsak dilāsā d. w. wā bharosā d. w., māyi wā chhālī.*
- FLAT^{TER-ING-LY}, *ad.* in an obsequious manner — *Khāya-bar-dāri yā chāplūsi se — Atiprasānsa chātuvād wā atyanurodh se.*
- FLAT^{TER-Y}, *n.* false praise, adulation — *Chāplūsī yā khush-āmad, dam-bāzi lajājat phūlāre bāz yā tamalluq — Mithyāprasānsa wā atiprasānsa, ślaghā chātukār wā chātukti.*
- FLAT^{U-LENT}, *a.* (L. *flatum*) windy, vain — *Bādī yā pur-hawā, phulphulā phulā-huā yā khālī dimāg — Vātik wā vāyu se bhārā huā, phulkā phepsā phapphas phaphal wā nihsār.*
- FLAT^{U-LENCE}, FLAT^{U-LENTY}, *n.* windiness, emptiness, vanity — *Bāi bāw rih yā hawā-dārī, khālā yā tihī-dimāg, behūdagi yā khayāl-t-khāmī — Vātikatwa wā vāyupurnatā, ohhūnchhāpan wā śunyatā, vyarthatā wā abhimān.*
- FLA^{TUS}, *n.* wind, a breath, a puff — *Hawā, dam yā nafs, hawā-kā-jhikorā yā phūnk — Vāyu, sāns wā swās, vāyu kā jhoṅk wā jhoṅkā.*
- FLA^{UNT}, *v.* (Ic. *flana*?) to display ostentatiously, to flutter, to carry a pert or saucy appearance; *n.* any thing loose and airy, an ostentatious display — *Bharak dekhānā^h, phatphatānā pharpharānā yā pharkānā^h, akarnā yā chhātī phulā-kar chalnā-phirnā^h; n. jo kuchh dhilā aur bharkilā ho^h, bharak tarakbharak yā dekhāw^h.*
- FLA^{VOUR}, *n.* (Fr. *flair*?) relish, taste, odour; *v.* to give taste or odour — *Maza yā*

zātga, *lazzat yā zāuq*, *khush-bū*; v. *zāiga yā khush bū d.*—*Ras wā ruchi swād*, *sugandh wā svās*; v. *swād wā sugandh d.*

FLAVOROUS, a. pleasant to the taste, fragrant—*Mazē-dār yā zātga dār*, *khush-bū-dār*—*Suras wā suwād*, *sugandh svās wā saugandhik.*

FLAVOURED, a. having a fine taste—*Mazē-dār yā zātga-dār*—*Saras suras wā suwādu.*

FLAW, n. (S. *loḥ*) a crack, a defect, a sudden gust, a tumult; v. to crack—*Darz darz shikāf yā shigāf*, *nugs 'aib guṣūr yā dāg*, *hawā kā yak-ā-yak jhakorā*, *hangāma yā gulgaparā*; v. *torṇā turkānā chūkānā yā darkānā*—*Chir*, *dosh*, *battā wā pay*, *aṇḍhar wā vāyu kā jhoṇkā*, *hullar hālbali wā bakhera.*

FLAWLESS, a. without cracks or defects—*Be-shigāf yā be-darz*, *be-'aib yā be-dāg*—*Nischhidra wā biu chir kō*, *nirdosh wā nishkalaṇk.*

FLAX, n. (S. *flax*) a fibrous plant, the fibres of flax cleansed and combed—*San kā*

FLAXEN, a. made of flax, like flax, fair—*San kā banā-huā^h*, *san-sū^h*, *achchhā pilā yā gorā^h.*

FLAXY, a. like flax, of a light colour—*San sā^h*, *phike yā halke rang kā^h.*

FLAY, v. (S. *flan*) to strip off the skin, to take off the surface—*Khalzīyānā yā khāl uahērā yā khīchnā^h*, *nikolnā yā ukelnā^h.*

FLEA, n. (S.) a small insect—*Pisū yā pissū^h*, *kaik*, *ek kātne wālā kīrā^h.*

FLEABITE, n. the red mark caused by a flea—*Pisū yā pissū^h ke kāt kā dadorā yā dadrā^h.*

FLEABITTEN, a. stung by fleas, mean—*Pisū yā pissū^h kā kātā huā^h*, *nich^h*, *sūt^h*, *gānth^h.*

FLEAK, n. (S. *flacea*) a small lock thread or twist—*Lat^h*, *jhoṇtā^h*, *pakal^h*, *phāhā^h.*

FLECK, v. (Ger.) to spot, to streak—*Chhītkī-d. yā būte yā bātī banānā^h*, *lahariyān*

FLECTION. See FLEXION. [yī dhariyān banānā^h.

FLEDGE, a. (S. *fleogan*) feathered, able to fly; v. to furnish with feathers or wings—*Pur-dār*, *urṇe ke gābil*; v. *par dār yā datne-dār k.*—*Sapaksh pakshayukt wā pakshawān*, *urṇe ke yogya urāf wā urāū*; v. *pakshayukt wā pakshawān k.*, *daine d.*

FLEE, v. (S. *fleon*) to run from danger, to depart, to avoid: p. t. and p. p. FLED—*Jī le kar dhāgnā saraknā yā ṭalnā^h*, *chalā-jānā yā ram-jānā^h*, *dūr-rahnā yā bachā-jānā^h.*

FLEECE, n. (S. *flys*) the wool shorn from one sheep; v. to clip off, to strip, to plunder—*Ek mesh se jo ūn katari jāti hai yā ek mesh se jo ūn ek ber meh katari jāti hai^h*; v. *katarnā^h*, *mūhṛnā^h*, *lūtnā^h.* [wā romānāy.

FLEECE, a. having a fleece—*Pashm-dār yā ūn-dār*—*Lomawān lomavisishṭ romawān*

FLEECER, n. one who strips or plunders—*Luterā yā mūhṛne w^h.*

FLEECEY, a. covered with wool, like a fleece—*Pashm-dār ūn-dār yā ūni*, *pashm-sā yā ūn-sā*—*Meshalomavisishṭ lomamay romawān lomaś wā romaś*, *meshalom ke sadriā.*

FLEER, v. (Ic. *flyra*) to mock, to gibe, to leer, n. mockery, a deceitful grin—*Mūnh-banānā yā birānā^h*, *bolī-mārnā haṇṣt k. yā ṭaṭhī k^h*, *kunkhiyōn dekhnā^h*; n. *ṭaṭhī k^h* *chirhāw yā mūnh-banāw^h*, *chhal yā kapat ki kḥts yā dānt-dikkōt^h.* [k. w.

FLEERER, n. a mocker, a fawner—*Mūnh-banāne w.*, *chirhāw yā birāne-w.*, *lallo-patto*

FLEET, n. (S. *flet*) a company of ships—*Bahr*—*Mahanaukasamūh.*

FLEET, a. (Ic. *fiotr*) swift of pace, nimble; v. to fly swiftly, to vanish, to skim—*Tez rau bād-raftār yā bād-pā*, *jald tez yā chūlāk*; v. *jald chalā-jānā*, *gāib k.*, *sath par se jald guzar jānā*—*Sighragāmi wā drutagāmi*, *āsukārī chapalāng wā phurtilā*;

v. *drutagati wā veg se chalā-jānā*, *sataknā wā adriṣya h.* *ūpar se sīghra nikal jānā.*

FLEETLY, ad. swiftly, nimbly—*Tez-ravī se jald yā jaldī se*, *tezi yā chūlāki se*—*Drutagati se wā sīghra*, *phurti se.* [satwaratā wā phurti, sīghragati wā veg.

FLEETNESS, n. swiftness, speed—*Jaldī yā jald-bāzi*, *tezi shītābi yā tez-ravī*—*Sighratī*

FLEETFOOT, a. swift of foot—*Tez-rau*—*Sighragāmi.*

FLESH, n. (S. *flesc*) the muscular part of the body, animal food, human nature, corporeal appetites, a carnal state, mankind, kindred; v. to initiate, to glut—*Gosht*, *gizā-lahmī*, *bashriyat yā insāniyat*, *nafsāni ragbatēh yā shakwat*, *nafsāniyat yā nafsāni hālat*, *bant-ālam yā jins-i bashar*, *khvesh*; v. *pahile shurū^h k. yā karānā*, *ser yā āsūdā k.*—*Māns*, *mānsālār*, *manushyatwa*, *śārīrikavishayōn ki ativānchhā*, *vishay-āsakti wā śāriropasevā*, *manushyajāti*, *swajan wā sagotra*; v. *laggā-lagānā* *laggā-lagwānā* *prārambh k. wā prārambh karṇā*, *tript k.*

FLESHED, a. having flesh, fat—*Pur-gosht*, *furbih yā jastm*—*Mānsal*, *motā wā pushṭāng.*

FLESHY, a. full of flesh, plump—*Pur-gosht*, *jasim yā furbih*—*Mānsal*, *motā wā pushṭāng.* [gatwa wā sarīrasthūlātā, motāpā wā pinātā.

FLESHINESS, n. plumpness, fatness—*Jasamat*, *furbihī yī motāi*—*Mānsatwa* *pushṭān.*

FLESHLESS, a. without flesh—*Be-gosht yā lāgar*—*Mānsahin wā dāngar.*

FLESHLY, a. carnal, not spiritual—*Badani yā nafsāni*, *dunyāwī*—*Śārīrik wā vishayi*, *sānsārik wā laukik.* [sakti wā vishayāsakti.

FLESHLI-NESS, a. carnal passions or appetites—*Shakwat yā masti*—*Śāriropasevā kāmā-*

FLESHMENT, n. eagerness from initiation—*Shurū^h karne se jo shauq hotā hai*—*Arambh karne se jo lālās wā ativānchhā hoti hai.*

FLĒSH **BRŪSH**, *n.* a brush to rub the skin—*Khāl ragarṇe ke ḥiye kūchhē*^h.

FLĒSH **CŌL-OUR**, *n.* the colour of flesh—*Goshṭ ká rang*—*Mānsavarn*. [mānsabhojan.

FLĒSH **DĪ-ET**, *n.* food consisting of flesh—*Goshṭ ki khurāk. gīzā-lahmī*—*Mānsāhar wā*

FLĒSH **FLĪ**, *n.* a fly that feeds on flesh—*Māns khāne-wālī makkhā*^h. [kā kāntā^h.

FLĒSH **HŌOK**, *n.* a hook to draw up flesh—*Kīnī haṇḍe se māns khūich-lene yā nikāl-lene*

FLĒSH **MĒAT**, *n.* animal food—*Gīzā-lahmī*—*Mānsāhar wā mānsabhojan*. [mānsavikrayi.

FLĒSH **MŌN GER**, *n.* one who deals in flesh—*Goshṭ-farosh*—*Māns ká vyavasāy k. w.*

FLĒSH **PŌT**, *n.* a vessel for cooking flesh—*Goshṭ pukāne ká burtan*—*Māns rīndhne ki bāsan*. [pankh laginā.

FLĒTCH, *v.* (Fr. *flèche*) to feather an arrow—*Tīr meḥ par lagānā*—*Vān wā bān meḥ*

FLĒTCH **ER**, *n.* a maker of bows and arrows—*Kumār-o-tīr banāne w.*—*Dhanuk aur bān*

FLEW, *p. t. of fly*—*Fly ká māzi-mutlaq*—*Fly ká sāmānyabhūt*. [banāne w.

FLEWED *a.* chapped, mouthed—*Mūhhā*^h, *mūhh w^h*.

FLĒX **I-BLE**, *a.* (L. *flexum*) that may be bent, pliant, yielding, tractable—*Jhukāye jāne ke qūbīl, mulāim, dūm-dār, narm yā hukm-pāzār yā hukm-har-dār*—*Namanīy wā nawaye jāne ke yogya, lachilī, namanasīl wā komal vāṣya wā śā-anīy*.

FLĒX **I-BIL** **I-TY**, **FLĒX** **I-BLE** **NESS**, *n.* the quality of being easily bent, easiness to be persuaded, pliancy—*Bā-śānī jhukāye jāne kī qūbīlyat yā lāssiyat, takrik-pāzārī yā tar-gib-pāzārī, dam-dārī mulāyamat yā mulāimat*—*Namanīyatā wā anāyās jhukāye jāne kī yogyatā, sugamatā se manīye jāne kī yogyatā, lachilāpan wā mūdūtā*.

FLĒX **ILE**, *a.* easily bent, obsequious—*Narm yā śānī se jhukāye jāne ke lāig, hukm-bar-dār yā hukmī-bandā*—*Namanasīl wā lachilī, atyanurodhi wā ājnākārī*.

FLĒX **ION**, *n.* the act of bending, a turn—*Jhukāw yā lachkāv*^h, *ghumāw yā bāṅh*^h.

FLĒX **OR**, *n.* a muscle which bends a joint—*Ek patthā jo gānth ko jhukā detā hai*^h.

FLĒX **IOUS**, *a.* winding, bending, wavering—*Pechīdā yā pech khā-kur jātā huā, jhukā yā jhukā huā*^h, *be-qarār yā hīlā*—*Bhauntā vakragamī wā pher khākār jātā huā, ṭe-rhā hotā huā, dīgṭā huā*.

FLĒX **URE**, *n.* a bending, a joint—*Jhukāw lachkāv yā mor*^h, *gānth*^h.

FLICK **ER**, *v.* (S. *flitterian*) to flutter, to move the wings, to fluctuate—*Pharpharānā yā phatphatānā*^h, *par jhārnā, pankh phatkārnā*^h, *laharānā yā idhur udhar hīlnā*^h.

FLICK **ER** **MŌUSE**, *n.* a bat—*Chāngūdar*^h.

FLI **ER**. See under **FLY**.

FLIGHT, *sit, n.* (S. *flīht*) the act of flying or fleeing, a flock of birds, a volley, a sally, an excursion, a series of stairs—*Par-wāz tairān tayār ān gurez yā fīrār, chīrīyon kī gol, shalkh yā shalaq, mauj, khayāl, zina-bandī yā nard-bān*—*Urār urār bhāgar bha-gar bhāgar wā bhagehar, pakshimūlā wā pakshīyon kī jhūnd, bārī, lahar, tarāng wā vilās, pāulī wā śūhīyon ke dānde jo niche se upar tak lage rahte hain*.

FLIGHT **Y**, *a.* fleeting, unsettled, wild—*Tez-rau, be-qarār, har-dam-khayālī yā wahmī*—*Sighragamī, āsthir chapal wā chāuchāl, bhrāntabuddhī wā chapalamatī*.

FLIGHT **I** **NESS**, *n.* the state of being flighty—*Be-qarārī har-dam-khayālī wahm yā be-khudī*—*Buddhibhrāntī buddhivibhram wā matchāpalya*.

FLIGHT **SHŌT**, *n.* the distance an arrow flies—*Tīr ká ṭappā, jītnī dūr tīr jātā hat*—*Bān ká pallā, jītnī dūr bān jātā hai*.

FLIM **FLAM**, *n.* (L. *flim*) a freak, a trick—*Lahar*^h, *dhokhā*^h.

FLIM **SY**, *a.* (W. *lymsi*) weak, feeble—*Kum-zor, zā'if*—*Nirbal sārābīn wā nistej, śīthil*.

FLIM **I** **NESS**, *n.* weakness of texture—*Patilā-pan jhīrjhirā-pan yā dhīlī bināwat*^h.

FLINCH, *v.* (S. *flon*?) to shrink, to withdraw from, to fail—*Hatnā talnā yā hich-kichānā*^h, *murnā katrānā phīrnā yā kunīyānā*^h *thaus-jānā hār-jānā yā rah-jānā*^h.

FLINCH **ER**, *n.* one who shrinks or fails—*Haṭne hichkīchāne murne thaus-jāne yā rah-jāne w^h*.

FLING, *v.* (S. *flon*?) to cast from the hand, to throw, to dart, to flounce: *p. t.* and *p. p.* **FLUNG**—*Phenknā*^h, *gīrū-d. dālānā yā patāknā*^h, *chalānā*^h, *uchhalnā yā dū-lattī chhālnā yā mārānā*^h.

FLING, *n.* a throw, a cast, a gibe, a sneer—*Phenkh*^h, *andākhtī, tā'na, ramz yā āwāza-kashī*—*Nihkshēp, prakshēp, bolī tholī wā thātthā, mīhnā theṇā theṣṛā wā tasrā*.

FLINT, *n.* (S.) a hard stone, a stone for striking fire, any thing very hard—*Sakht patthar, sang-i-chugmag, kōi shui jo nihāyat sakht ho*—*Karā patthar, agniprasthar arthāt wah patthar jiske jhārne se āg nikaltī hai, kōi bahut hī karā pudārth*.

FLINT **Y**, *a.* made of flint, hard, cruel—*Sang-i-chugmag ká, sakht, sang-dīl*—*Agnipras-taramay, karā wā kathīn, pūshānahriday kathīnahriday wā kathor*.

FLINT **HEART** **ED**, *a.* having a hard heart—*Sang-dīl*—*Kathīnahriday wā kathor*. [pāniya.

FLIP, *n.* drink made of beer and spirits—*Sharāb ká sharbat*—*Madyavyasurādīnirmīte*.

FLIP **PANT**, *a.* (W. *lipanu*?) nimble of speech, talkative, pert, petulant—*Jald-go, ziyāda-go, shokh, gustākhi yā be-lagām*—*Vāchāl wā lablabā, bakki bātunī wā betek-kar, dhīth wā pragalb, loi chānchal wā avīnit*.

FLIP **PAN** **QT**, *n.* talkativeness, pertness—*Ziyāda-goī yā bisyar-goī, shokhi gustākhi yā*

be-imtiyāzi—Vāchālātā wā batakārpanā, pragalbhatā, dhithāi lolatā wā anavasthiti.
FLIPFANT-LY, *ad.* in a flippancy manner—*Biāyār-goi se, be-imtiyāzi se*—Vāchālātā se, dhithāi lolatā wā chañchalātā se.

FLIRT, *v.* (S. *flearān*?) to throw with a jerk, to move suddenly, to jeer, to run about, to coquet; *n.* a sudden jerk, a jeer, a pert girl a coquette—*Khāch-kar mārñā yā chhiyāknā^b, chāekī chālānā^b, hanēi thāthā thesā yā tasā k^b, idhar udhar dāpnā yā dāpnā phirñā^b, ahlā-kar yā itā-kar chālñā^b; n. uchhal kūd yā jharjharā-hā^b, tā-na yā āwāz-kushī, āiyārī larkī, nahre-bā. chōchle-bāz kurashma-bāz kirishma-bāz yā 'ishwa-gar 'aurat*—*n.* Ākasmikakshēp, thāthā thesā mihñā wā tasā, dhithi wā chañchal larkī, premakhelāktiripi lālini wā vilāsini.

FLIRTY, *n.* act of flirting, coquetry—*Tar-rāwī kī ek taur, nāz nakhra kirishma yā karashma*—*Sighragati kī ek prakār chōchhā premakhelā wā hāwihāw.*

FLIT, *v.* (G. *flitor*) to fly away, to dart along, to flutter to remove—*Ur-jānā^b, tarap-jānā, phatphatānā yā phaypharānā^b, ek jagah chhor-kar dūari jagah jī-rahñā^b.*

FLIRTINESS, *n.* unsteadiness, levity—*Be-subātī yā le-garārī, subkī—Asthirātā wā chañchalātā, halkāi ochhāpan wā bilāpanā.*

FLITCH, *n.* (S. *flisce*) the side of a hog salted and cured—*Sūar ke pahlū kī namak-ālūdā gosht*—*Sūkar ke pārsā wā sushk aur lavapayukta māns.*

FLOAT, *v.* (S. *floatan*) to swim on the surface, to move lightly, to cover with water; *n.* a body swimming on the water, a cork or quill on a fishing-line—*Utarānā yā tairnā^b, bhasnā yā bahñā^b, dūbonā bahā-d. yā jal se bhar-d^b; n. beṛā yā gharmā^b, tīrēñā yā tīrēñā^b.*

FLOATER, *n.* one who floats—*Utarāne tairne bahne yā bhasne w^b.*

FLOATY, *a.* swimming on the surface, buoyant—*Utarātā yā bahtā^b, halkā yā utarāñ^b.*

FLEET, *n.* (Sp) a fleet of merchant ships—*Saudā gurī buhr*—*Biniyyanaukāsamūh.*

FLEETLY, *n.* a fleet of small vessels—*Chhote juhūzōh kī bahr*—*Kashudranaukāsamūh.*

FLOCK, *n.* (S. *flocce*) a company of birds or beasts; *v.* to gather in crowds—*Galla gāl yā halgā; v. jam' h., bahurnā^b—Pāl rewar thāth jhūñd wā dal; v. tūtūā tūt-parnā jurnā wā ekatthā h.*

FLOCK, *n.* (L. *flocus*) a lock of wool—*Ūn kī puhā^b.*

FLOG, *v.* (L. *flagrum*) to whip, to lash—*Koṭiyānā^b, kore mārñā^b.*

FLOOD, *n.* (S. *flood*) a great flow of water, the sea, a deluge, flux; *v.* to deluge—*Saikāb, daryā yī bahr, tūfān yā tuḡyīnī, sūlān yā madd; v. sūlāb yā garq k.—Bārñ wā bōṛā, samudra, jalapralay wā ekāṇav, vāp chahāw jawār wā juwār; v. dūbonā bōṛnā wā bahānā bah-jāne dene kī phutak^b—Jaladwār.*

FLOODGATE, *n.* a gate to stop or let out water—*Bāñh kī phātak^b, pāñt ke rokne yā*

FLOOD. See **FLUKE**.

FLOOR, *n.* (S. *flor*) that part of a building or room on which we walk, a platform, a story of a house; *v.* to lay a floor—*Gach^b, muchān chabutrā chaurā yā chaurarā^b, kolhā yā khand^b. manzil; v. gach k^b.*

FLOORING, *n.* the bottom of a building or room—*Farsh*—*Gach.* [bandhī.

FLOREAL, *a.* (L. *flos*) relating to flowers—*Gul-mansūb, phul k^b—*Paushp, pushpāsam.

FLORET, *n.* a little flower—*Ēk chhotā phul^b.*

FLOREAGE, *n.* bloom, blossom—*Kālī^b, phū^b.*

FLORED, *a.* covered with flowers, flushed with red, embellished, splendid, brilliant—*Gul-dār, lāl yā surkh, āristā. rangīn^b, 'umda—*Pushpamay, pushpavarn rakt-varu wā bhābhūkā, sobhit wā alaṅkīt. rangilā, pushpit wā vāgalanākāramay. [chatkilāpan.

FLOREIDITY, *n.* freshness of colour—*Surkhī yā rang, kī tāzagi—*Raktatā wā rang kī

FLOREIDLY, *ad.* in a showy manner—*Taruk-bhāṛak se^b, chatkilē-pan se^b.*

FLOREIDNESS, *n.* freshness, embellishment—*Rang kī tāzagi, rangīnī yā āraish—*Rang kī bhābhūkāpan wā chatkilāpan, sobhit vāgal-ānkīr wā vāgalanākriyā.

FLOREST, *n.* a cultivator of flowers—*Gul kār yā gul-chīn—*Mālī.

FLORELOUS, *a.* composed of flowers—*Chhote chhote phulōh kī banā-huā^b.*

FLOREIN, *n.* a coin first made at Florence—*Ek sikka jo puhile-pahal Flārens shahr meñ banā thā—*Ek prakār kī mudrā jo pratham Flārens nagar meñ banā thā.

FLOTA. See under **FLOAT**.

FLOUNCE, *v.* (D. *plonssen*) to move or struggle with violence, to deck with flourishes; *n.* a loose trimming—*Talaphnā chhatpatānā lotnā yā hāth-pāñw mārñā^b, jhālār lagā-nā^b; n. jhālār^b.*

FLOUNDER, *v.* to struggle with violent motion—*Chhatpatānā yā lotnā^b, talaphnā^b.*

FLOUNDER, *n.* (Ger. *flunder*) a flat fish—*Ek chaplī machhli^b.*

FLOUR, *n.* (L. *flos*) the edible part of grain reduced to powder, meal—*Ātā^b, pīsāñ^b.*

FLOURISH, *v.* (L. *fls*) to grow luxuriantly, to thrive, to be prosperous, to use florid language, to brandish, to embellish; *n.* vigour, beauty, ostentatious embellishment, a musical prelude—*Tur-o-tāza h., sar-sabz h., kām-yāb yā iqbal-mand h., rangīn k. yā 'ibarat-ārāī k., chamkānā yā ghumānā^b, āristā k. yā zeb d.; n. tāqat, khūb-sūrat yā*

aráish, numáish chamkúhat yá 'íbarat-arái, gat^b—Phainá phúlná tahtahána dahdahaná wá barhná, panapná, samriddh k. wá végalakár k. wá végalakáramayavákya ká vyavahár k., bháájná wá phitráná, sóbbit wá alaákrít k.; n. bal, saundarya wá lá-vanya, dekháwchamkáw sóbbhá wá alaákrityá, ghunghunáhat bája wá táí.

FLOŪ'ISH-ER, n. one who flourishes—*Kám-yáb, íqbál-mand h. w., raágin k. w., cham-káne w.^b, árásta k. w.*—Panapne w. wá samriddh h. w., pushpit k. w., bháájne w., sóbbit k. w.

[—Barhtá tahtahátá wá panaptá huá, samriddh.

FLOŪ'ISH-ING, a. thriving, prosperous—*Sar-saba yá tar-o-táza, íqbál-mand yá kám-yáb*
FLOŪ'ISH-ING-LY, ad. ostentatiously—*Numáish yá hashmat-numái se*—Dekháw wá ádambar se.

FLOŪT, v. (S. *flout*) to mock, to insult, to sneer; n. a mock, an insult—*Muñh baná-ná^b, íthánat yá malámat k. ta-na-zaní yá áwéza-káshi k.; n. ta-na yá tazhík, malá-mat yá tanz*—Bírdná wá chíbhána, thahtá karke tirakár wá apamán k.; nák-chá-rháná thahtá thesá wá tasrá k.; n. upahás wá hañsi, avajná apamán wá tirakár.

FLOŪTER, n. one who flouts—*Muñh-chírháú^b, ta-na-zan yá záhik*—Muñh bírane w., taserihá.

FLOW, v. (S. *flow*) to run as water, to rise as the tide, to melt, to proceed, to glide smoothly, to be full, to hang loose and waving, to inundate; n. the rise of water, a stream, abundance—*Bahná^b, madd h. yá chaphná, galná^b, paidá h., narwí se bahná yá jáná, bhar-púr h.^b, phárháná^b, sailib se gárg k.; n. madd yá chaphná, tarrárá yá dháráh, ífrát yá kasrat*—Bah chalná, bahrúa wá jawár wá juwárána, pighalná taghálná wá pighalkar bahná, nikalná, áná wá utpanna h., dhíre dhíre chalná bahná wá dhalakná, muñhámunh wá nakenak h. arthát bhar jáná, labráná wá labar ke samán hildá, duho-bhárná boyní wá baháíná; n. báph jawár wá juwár, praváh jalaváhan wá srot, adhikáí wá báhulya.

FLOWING, n. the rise of water—*Páni ká chaphná yá bárh^b* [véksarání.

FLOWINGNESS, n. a stream of diction—*Goyá k. dhárá lassániyat*—Vághdhá wé

FLOWER, n. (L. *flor*) the blossom of a plant, an ornament, the prime, the most excellent part; v. to be in blossom, to adorn with flowers—*Phúl yá gul, seb yá zinat, bahár jawáni yá 'urij, níháyat 'umda híssa*; v. *shigufá h., gul-kári k. yá phúlón se árásta k.*—Pushp wá kusum, gahná wá alaákrít navayauvan wá yauvanávasthá, sár wá sarvottamabhág; v. phúlná khilná lablaháná dabdabáná wá víkaant, pushp-áí alaákrít se sóbbit k., phúl kárhána.

FLOWER-ET, n. a small flower—*Chhotá phúl^b* [pamay pushpit wá alaákrít

FLOWER-Y, a. full of flowers—*Gul-dár gul-zár pur-gul yá raágin*—Pushpavísíht push-

FLOWER-INESS, n. the state of being flowery—*Gul-dári gul-zári yá raáginí*—Pushpavísíhtátí pushpamayawa wá alaákrítatí [dahbat.

FLOWER-ING, n. state of blossom—*Bahár yá shigufatí*—Víkás lablaháhat wá dah-

FLOWER-LESS, a. without a flower—*Be-gul yí be-phúl*—Apushpak wá apushp.

FLOWER-GABDEN, n. a garden for flowers—*Phul-wái yá phul-wári^b*—Pushpavástí.

FLOWN, p. p. of *fly*—*Fly ká mázi-ma'tuf, alai-hi yá jíl-i-ma'tuf*—Fly kí purpakriyá wá purvakálikakriyá

FLOCTU-ATE, v. (L. *flu*) to roll hither and thither, to be unsteady—*Lahráná^b, be-qarár yá be-sabát h. yá kam-besh h.*—Hílkorná, dáwándol asthír anavaasthít wá ghatbarh h. [ráta kulbulatá wá lolawán, chánchal asthír wá anavaasthít.

FLOCTU-ANT, a. wavering, uncertain—*Mauj-zan, be-istíglál, be-sabát yá be-qarár*—Lah-

FLOCTU-ATION, n. motion hither and thither, unsteadiness, violent agitation—*Lahráp yá tamawuj, be-sabátí yá be-qarári, tazalzúl wá jumbásh*—Hílkor wá doláya-mánatá, asthíratí wá chánchalatá, álofan wá dáwándolí.

FLŪE, n. a chimney or pipe—*Dúd-dán yá dúd-kash*—Dhuhárá wá dhuhwára.

FLO'ENT, a. (L. *flu*) liquid, flowing, copious, voluble; n. a flowing quantity—*Rá-qí, rawán yá jari, lassan yá fasih, zabán-áwar*; n. *híqáb-i-juziyát-o-kulliyát*—Drav, bahatá wá dhalakta, vágdrut, twarítavák wí vákpatu; n. vaillakshanapurítágapít, vahan. [wá vágdrutatá.

FLŪEN-CY, n. copiousness of speech—*Lassániyat, zabán-áwarí yá fasáhat*—Vákpatutá
FLŪENT-LY, ad. with ready flow, volubly—*Rawán yá saf, lassániyat yá fasáhat se*—Bin-akáw wá bin-lagáw wá sarpat, drutavákya wá twarítaváchá se.

FLŪID, a. running as water, liquid, not solid; n. any thing not solid, a liquid—*Ra-wán jarayán yá jiryán, raqíq, saiyál yá gair-munjamid*; n. *gair-munjamid yá saiyál chíz, 'araq yá ruqíq*—Bahtá, drav, anjamá arthát thas nahín; n. dravadravya wá dravastu, páni wá drav. [baháw.

FLŪID-ITY, n. the quality of flowing readily—*Saiyáli ríqqat yá ríqáqat*—Dravastá wá

FLŪID-NESS, n. the state of being fluid—*Saiyáli yá ríqqat*—Dravastá wá dravavasthá.

FLOKE, n. (S. *flap*) a flounder—*Ek chapti machhí jo samundar meñ hotí hai^b*.

FLOKE, n. (Ger. *gügel*) the part of an anchor which fastens in the ground—*Langar ká kántá jo xumín pakay letá hai*—Langaradant wá langarabhu.

- FLUM-MER-Y**, *n.* (W. *Uymry*) a sort of jelly, flattery — *Halwā firn fāḷida wā māqūt, khush-amad yā chāplīsi* — Lapsi wā mohanabhog, mithyāprāsāś wā lallopatto.
- FLUNG**, *p. t.* and *p. p.* of *fling* — *Fling kā māz-mutlaq, aur māz-māṭīf-alat hi yā ḥī-i-māṭīf* — *Fling kā sāmānyabhūt aur pūrpakriyā wā pūrvakālik-kriyā.*
- FLUOR**, *n.* (L.) a fluid state, a mineral — *Saigālī yā riqāqat, kāni yā khānī chiz* — Dravāvasthā, ākariyadravya, dhātu wā dhāt.
- FLURRY**, *n.* (Ger. *flugs* f) a sudden blast, hurry, agitation; *v.* to agitate — *Jhatākā yā jhatkā^b, harbari^b, harbarāhat yā garbarāhat^b; v. harbarā-d. yā garbarā-d^b.*
- FLUSH**, *v.* (Ger. *fliesen*) to flow suddenly, to glow, to reddens, to elate; *a.* fresh, glowing, affluent, conceited; *n.* flow, bloom, growth, abundance — *Yak-ā-yak bahnā yā daurnā^b, tamtamānā^b, nāgahān surkh h. yā k., bāg-bāg h. yā k.; a. tāza, tamtamātā^b, ganā yā mā-mūr, khud-bin yā khud-pasand; n. bahāw^b, jhalak yā shiguf-tagī, roṣṭagi, bāḷidagi yā taraggi, ifrāt yā kasrat* — Ekiēki bahna, damaknā wā tamaknā, akasmāt lohit wā arup wā raktavān h. wā k., harsh se phulnā wā phulnā; *n.* taṭka, damaktā wā tamaktā, dhanādhyā wā bharapūrī, dāmbhik wā dīmabhi; *n.* pravāh wā pravritti, dahdahāhat lahlahāhat wā vikās, burhī bārḥ wā barhāw, bāhulya wā samridhī. [naraktatwa, munh kī arupatā wā mukhārūpimā]
- FLUSHING**, *n.* glow of red in the face — *Chihre par kī tamtamāhat yā surkhī* — Vada.
- FLUSTER**, *v.* (Ger. *flugs* f) to hurry, to be in a bustle or heat; *n.* hurry, agitation — *Shitābī k. yā mustarib k., mustarib yā nīm-mast yā garm h.; n. harbari^b, harbarāhat yā ghabrāhat^b* — Harbarā d. wā ghabrā d., ghabrā-jānā unmatta h. wā uttapt h..
- FLUSTERED**, *a.* heated, agitated, confused — *Garm yā nīm-mast, mustarib, be-tub yā darham-bar-ham* — Ushn wā unmatta. ākul wā vyākul, ghabrāy wā vyagra.
- FLUTE**, *n.* (L. *flutum*) a musical instrument, a channel in a pillar; *v.* to play on the flute, to form channels in a pillar — *Algīza yā nai, khambhoṇ par jo lambi-lambī lakīrēn khod-kar banāi jiti hain^b; v. algīza yā nai bajānā, khambhoṇ par lambi-lambī lakīrēn khod-kar banānā* — Muralī bānsī yā vānsī, stambharekhā wā stambhasitā; *v.* muralī bajānā, stambharekhā banānā.
- FLUTTER**, *v.* (D. *flodderen*) to move the wings rapidly, to move about with bustle, to agitate, to disorder; *n.* quick and irregular motion, hurry, confusion — *Pharpharānā^b, josh yā zor se phatphatānā, mustarib k. yā k., be-qarār k. yā k.; n. pharpharāhat phatphatāhat yā dhurdhuryāhat^b, harbari yā halbuli^b, harbarāhat yā ghabrāhat^b* — Pañkī jārnā, tapphān. wā idhar udhar damā phīrnā, vyākul k. wā h., ghabrā d. wā ghabrā jānā. [vyākulatā wā harbarāhat]
- FLUTTERING**, *n.* tumult of mind, agitation — *Itirāb, be-tibi yā be-qarārī* — Ghabrāhat.
- FLUX**, *n.* (L. *fluxum*) the act of flowing, issue dysentery, fusion; *v.* to melt — *Sullān jarayān yā jiryān, khurāj, jiryān-i-shikm yā is-hul, galvū yā gudāz, v. galānū^b, taghīlānā yā pighlānā^b* — Bahāw, nisār wā nikās, anḥ k. rog wā āmatasār, pighlāw wā tighīlāw.
- FLUXATION**, *n.* the act of passing away — *Rawānagi yā guzar* — Bahāw wā chalāchālāw.
- FLUXIBLE**, *a.* that may be fused — *Pighlāye yā taghīlāye jāne ke qūbīl* — Dravya, galanīy, galaye jāne ke yogya. [qābīliyat — Galanīyatā wā dravyatwa.]
- FLUXIBILITY**, *n.* the state or quality of being fluxible — *Pighlāye yā taghīlāye jāne kī*
- FLUXILITY**, *n.* possibility of being fused — *Taghīlne yā pighalne kī qābīliyat* — Dravātwa vilīnatā wā galanīyatā.
- FLUXION**, *n.* the act of flowing, the matter that flows: *pl.* the analysis of infinitely small variable quantities — *Sūlān jarayān yā jiryān, jo shai bahtī hai: pl. hisāb-i-juziyāt o-kulliyāt* — Bahāw wā pravāh, jo vastu bahtī hai: *pl.* vahan, vailakshapūritagānit. [navishayak, vahanasambandhī, vailakshapūritagānitāsambandhī.]
- FLUXIONARY**, *a.* relating to fluxions — *Muta'alliq-i-hisāb-i-juziyāt o-kulliyāt* — Vaha.
- FLUXIONIST**, *n.* one skilled in fluxions — *Hisāb-i-juziyāt o-kulliyāt-dān* — Vahanājina, vailakshapūritagānitājina.
- FLY**, *v.* (S. *fleogan*) to move with wings, to pass swiftly, to part with violence, to depart, to escape, to flutter, to shun, to quit, to cause to fly: *p. t.* **FLY**, *p. p.* **FLOWN** — *Par-wāz k., tāir k., tayārān yā tairān k., tezī se jānā, taraknā^b, rawāna h., firār h. yā gurez k., pharānā^b, parhez k., tark k., urānā^b* — Uṛnā, veg se jhapatkar wā śighra jina, karakkar phūtnā, chālā jānā, bhāgnā wā bhāg jānā, pharpharānā, kaṇīyānā katrānā wā barāw k., chhor d., urwānā,
- FLY**, *n.* a small winged insect — *Makkhi^b.* [khasīsarpi, bhagorā.]
- FLYER**, **FLYER**, *n.* one that flies — *Tāir yā parand, firārī yā gurez-pā* — Ākāśgāmi wā
- FLYING**, *n.* the egg of a fly; *v.* to taint with the eggs which produce maggots — *Makkhi kā andā^b; v. makkhi ke ande dāl-kar kīrōn se bhar d^b.*
- FLYING**, *n.* a light sailing vessel — *Ek halkī nāw^b, dhawliyā^b.*
- FLYING**, *n.* one that hunts flies; a bird — *Makkhi-mār^b, ek chiriyā^b.*
- FLYING**, *v.* to angle with flies for bait — *Bānsī meñ makkhi lagā-kar nachhī pakarnā^b.*
- FLYING**, *n.* fan to keep off flies — *Murchhal chāḥwār yā makkhi hāñhne kā pañkhā^b.*

FLYING-FISH, *n.* a small fish which flies—*Parand-machhli yā māhi-parand*—*Uṇe-māhi machhli wā ākāsagamanāśilamatsya*.

FOAL, *n.* (S. *fole*) the young of the horse or ass; *v.* to bring forth a foal—*Bachherā yā bachherī^b, ghore yā gadhe kā bachchā^b*; *v.* *bachherā yā bachherī byānā^b, ghore yā gadhe kā bachchā jānnā^b*.

FOAM, *n.* (S. *jam*) froth, spume; *v.* to froth, to gather foam, to be in a rage—*Kaf, kaph^b, phen^b*; *v.* *phenānā^b, phen uknā yā nikālnā^b, āg h^b*.

FOAM'Y, *a.* covered with foam, frothy—*Kaf-dār*—*Phenāh phenī wā phenawān*.

FOB, *n.* a small pocket—*Ek chhotī jeb*—*Ek chhotā khisā wā khalitī*.

FOB, *v.* (Ger. *foppen*) to cheat, to trick—*Thagnā^b, dhokhā d. jānā yā kapaṭ k^b*.

FO'FILE *n.* (Fr. *fofile*) the greater or less bone of the arm or leg—*Bānh yā tāng ki bari yā chhotī haddī^b*.

FO'CUS, *n.* (L.) a point where rays of light meet, a point of convergence: *pl.* *Fō'ci*—*Nuṭa jahān roshnī ki kirneñ jam' hotī haiñ, ham-markuzī kā nuṭa*—*Kirapa-samudayavindu wā kirapa-samipārasthal arthāt wah vindu wā kendra jabāñ tej ki kiraneñ ekatthā miltī haiñ, ekakendrābhimukhatā kā vindu*.

FO'CAL, *a.* belonging to the focus—*Us nuṭe se mansūb jahān roshnī ki kirneñ jam' hotī haiñ, ham-markuzī ke nuṭe se nishat-dār*—*Kirapasamudayavindusambandhī arthāt us vindu wā kendra kā sambandhī jahāñ tej ki kiraneñ ekatra miltī haiñ, ekakendrābhimukhatā ke vindu kā sambandhī*.

FOD'DER, *n.* (S.) dry food stored up for cattle; *v.* to feed with dry food—*Chāra yā chārā^b*; *v.* *sikkā chārā d^b, sikkī ghās-pāt khilānā^b* [ripu, vairī wā ari].

FOE, *n.* (S. *fah*) an enemy, an adversary—*Dushman, ganīm yā mukhāfī*—*Satru wā*

FOE'LIKE, *a.* like an enemy—*Dushman yā ganīm ke manind*—*Satruvat wā vairisadrā*.

FOE'MAN, *n.* an enemy in war—*Jangi dushman, jang meñ dushman*—*Yuddhasatru*.

FOETUS. See **FETUS**

FOG, *n.* (L. *fug*) thick mist—*Kohāsā yā kuhāsā^b, dhundh^b*.

FOG'gy, *a.* misty, cloudy, dull—*Pur-kuhāsī, abri yā tīrik, be-wuṭif yā ahmaq*—*Kuhāse se bharā huā, ghañghor dhundhli wā bādāl se ghīrā huā, jar wā mūh*.

FOG'gy-LY, *ad* mistily, cloudily, darkly—*Kuhāse-pan se^b, dhundhlīāt yā badlī se^b, andhere meñ yā andhere-pan se^b*

FOG'gy-NESS, *n.* the state of being foggy—*Kuhāsā-pan yā dhundhlīāt^b*.

FOG, *n.* (W. *fim*) after grass—*Jo ghas phir se jamī hai yā kāñ nahīñ jāñī^b*.

FOH, *int* (S. *fih*) an exclamation of abhorrence or contempt—*Chhī-chhī^b*.

FOI'BLE, *n.* (F.) a weakness a failing—*'Aib yā rakhna khutā quṣūr yā nuṭe*—*Hina-ṭī wā pay, apamāñ dosh kalañī wā trutī*.

FOIL, *v.* (Fr. *affiler*) to defeat, to puzzle, to blunt; *n.* a defeat, a blunt sword used in fencing—*Shikast d. q. rudd k. hāran k. kund k.*; *n.* *shikast yā barbādī, ek kundtatwār jo pate bātī meñ mist guṭke ke kām āñī hai*—*Harīñ parāst k. wā vyarth k., ghabrā d., thoṭhī bhoṭī wā blonṭhī k.*; *n.* *hīr l. handan wā bhāñ, gadkī wā patā*.

FOIL, *n.* (L. *folium*) leaf, gilding, a coat of metal on a looking-glass, something to heighten lustre or set off to advantage—*Waraq yā patlā, tilā-kārī yā zar-nigārī, āñe meñ jo dhāt rakhtī hai, ko zīnu-dih shai*—*Dhātupatra pīt wā pataun, sone kā pāñī jo padārthoñ par soṭhārth kīā jīñ hai, darpan meñ jo dhātupatra rahtā hai kāntivardhak*.

FOIN, *n.* (L. *pungo*) to push in fencing; *n.* a thrust, a push—*Patā jhārne yā lakrī phenkne meñ dhukel d^b*; *n.* *bhoṭk yā thoñchā^b, thel yā dhakkā^b* [adhikāī, bāhulya].

FOIS'ON, *n.* (L. *fusio*) plenty, abundance—*Ifrāt, kasrat*—*Bahutāyat bahutāt wā*

FOIST, *v.* (Fr. *fausser*) to insert wrongfully or without warrant—*Jāl-sāzi se ilhāq k. yā milā d.*—*Chhal wā kapaṭ se ghuseñ d. wā sāñā wā joñ d.*

FOIST'ER, *n.* one who foists—*Jāl-sāzi yā ha-gair ikhtiyār ilhāq k. w.*—*Chhal se joñ dene w. wā saṭ dene w., kapaṭ se kisi lekhe ke bhitar kuchh banā wā likh dene w.*

FOISTY. See **FUSTY**.

FOLD, *v.* (S. *fealdan*) to double one part over another, to close over another, to inclose, to shut in a fold; *n.* a double, a plait, an inclosure for sheep—*Tāh k. yā tāhānā, kisi chiz ko dusrī par band k., ghernā^b, bāpe meñ band k.*; *n.* *tāh chīn yā shikan, bāzi yā bheṭī-khānā*—*Tornā mornā dughnānā wā duhrānā, kisi vastu ko dusrī ke upar lagā d., lapetnā wā vyāvartan k., bejhānā wā bhejoñ ko goñhe ko goñhe meñ pahan d.*; *n.* part wā parat, chunat wā bhāñj, goñrā berha wā meshāśālā.

FOLD'ER, *n.* one that folds—*Tāhāne w., gherne w^b*—*Torne morne lapetne dughnāne wā dohrāne w.*

FOLD'ING, *n.* a doubling, the keeping of sheep in folds; *a.* closing over another—*Tāh yā chīn banānā, bāroñ meñ dheroñ ko band k.*; *a.* *ek dūre par lag jāne yā mūnd jāne w.*—*Dughnāw mornā bhāñj wā dohrāw, bheroñ ko bejhānā wā goñroñ meñ pahan d.*

FOL'LI-AGE, *n.* (L. *folium*) leaves, a cluster of leaves; *v.* to furnish with leaves—*Pattiyāñ^b, barg-dasta*; *v.* *barg-sāzi k., barg banānā*—*Patte wā vrikshapatra, parpa-samūh wā pattoñ kā guchebhā*; *v.* *patte banānā*.

FÖ-LI-Á-CROUS, *a.* consisting of leaves — *Barg-dár* — Patramay.

FÖ-LI-PATE, *v.* to beat into leaves — *Waraq banáú* — Pitkar patra wá patte banáú.

FÖ-LI-Á-TION, *n.* the act of beating into leaves — *Waraq-ári yá waráq-dári* — Pitkar dhátupatra banáná. [*hálat* — Pitkar dhátupatra banáyo jáne kí avasth.

FÖ-LI-A-TURE, *n.* the state of being beaten into leaves — *Pitkar waraq banáyo jáne kí FÖ-LI-ER*, *n.* goldsmith's foil — *Dhát ká waraq* — Dhátupatra.

FÖ-LI-O, *n.* a leaf or page, a book in which the sheet is folded into two leaves — *Waraq yá kitáb ká waraq, wah kitáb jo ek ek tino ke do do waraq kar-ke banti. hai* — Pustakapatra, aisi pustak kí jo ek ek táw ke do do patra kar-ke banti hai.

FÖ-LI-OUS, *a.* leafy, thin, unsubstantial — *Barg-dár yá patte-dár, patil^h, be-wujád yá be-shabít* — Patramay, patlá, avastav.

FÖ-LI-O-MÖRT. See FÖ-LI-E-MÖRTE.

[nav kí ek jiti.

FÖ-LI-OT, *n.* (It. *foletto*) a kind of demon — *Ek qism ká dew yá jinn* — Rákshas wa dá.

FÖLK, fók, *n.* (S. *fole*) people — *Log^h*.

FÖLK-LÁND, *n.* copyhold land — *Patte ke rú se jo zam'n rahti hai* — Patte ke dwára jo bhúmi rahti hai. [lokasamáj.

FÖL-E-MÖRTE, *n.* a meeting of people — *Logon ká majma' yá ijtima'* — Lokasamájgam wá

FÖL-LI-CLE, *n.* (L. *follic*) a little bag, a cavity, a seed vessel — *Ek chhotí thaili^h, gár, zarf-i-tukhm, wah nabáti shak' jismen tukhm rahti hai* — Ek chhotá kosh wá ádhár, guplá wá garahá, vijakosh ká vijakos.

FÖL-LÖW, *v.* (S. *folgian*) to go or come after, to pursue, to attend, to succeed, to imitate, to result — *Pichhe jáná yá áná^h, pichhá k^h, ham-ráh k^h, mutawátir h. naql k., natija h.* — Paschádágaman k., ragedná, sáth h., sáth lagná, anugámi h., dúse ke pratirup k., nikalná wá homí.

FÖL-LÖW-ER, *n.* one who follows, a disciple — *Pas-rau pai-ron d'iman-gir yá mutatabbi', shágird yá muríd* — Pachhlagá pichhlagá anugámi anuyáyi sahachar sevak wá anujívi, panthi anushangí bhakt wá shishya.

FÖL-LY. See under FOOL.

FO-MÉNT', *v.* (L. *foveo*) to cherish with heat, to bathe with warm lotions, to encourage, to promote, to instigate — *Garm k., senkná^h, himmat d., taragqí k., targib yá tahrík d.* — Tapt wá ushñ k., tatárná wá takorná, báñh d., machána wá barhátná, nksáná.

FÖ-MEN-TÁ-TION, *n.* the act of fomenting a warm lotion, encouragement, instigation — *Senk^h, gháw waqaira sáf karne ke liye gurm raqíq shai, himmat-dihí yá tahrík, targib yá tahrík* — Sweden senkáu wá ushñ páni se anulepan wá sochan, ushnopadeh wá ushnalep, báñh wá uddipan, uttejan wá uksáw. [lagíne w., bhedakar.

FO-MÉNT-ER, *n.* one who foment — *Mufsid jitna-angez yá mustari* — Ág lagíne w., jhagrá

FÖND, *a.* (Ic. *fuane*) foolish, silly, foolishly tender, relishing highly; *v.* to caress, to dote on — *Be-wuqúf, ní-dán yá be-soch núz-bar-dár, shaiq yá úshiq; v. núz-bar-dári k., 'ishq meñ shefta h. yá muhabbat meñ garq h.* — Mandanati, murh wá mugdh atyanurakt, anurakt wá anurági; *v. dulár wá láppír k., atyanurág k. wa preñ meñ mugdh h.* [yá pur ke máre chhotí se lipáná^h.

FÖNDLE, *v.* to treat with tenderness, to caress — *Lár-pyár k. yá dulár k^h, dulárná FÖND-LING, n.* a person or thing fondled — *Lárlá pyára yá dulírá^h*.

FÖND-LY, *ad.* foolishly, with great tenderness — *Be wuqífi se, niháyat nawázish yá núz-bar-dári se* — Jaravat wá murhavat, atipritipúrvak wá ati sneh se.

FÖND-NESS, *n.* weakness, foolish tenderness — *Be wuqífi yá ní-dáni, núz-bar-dári faref-tagí yá ásheftagí* — Múhatí wá jaratí, atyant-premí wá ati anurág.

FÖNT, *n.* (L. *fons*) a basin for water used in baptism, an assortment of printing types of one size — *Páni ká bartan jo istibág, dene ke wuqí kám átá hai, ek gadd ke chhápe ke hurífi kí raqam* — Páni ká básan jo 'súdharmasambandhi jalasañskár ke samay kám átá hai wá 'súdharmasambandhi jalasañskáraprayuktajaládhár, samaparimápa-mudraksharaparisañkhyá.

FÖNTA-NÉL, *n.* a discharge opened in the body — *Jism kí kharáb rutíbat níkalne ke liye badan meñ ek chhed* — Sarir ke vikrit ras ádi ke níkalne ke nimitta ek chhed.

FÖN-TÁNGE', *n.* (Fr.) a knot of ribands on the head — *Sir ke úpar patlá yá náron ká phúl^h*.

FÖÖD, *n.* (S. *foða*) meat, victuals, provisions, any thing that nourishes — *Kháná yá gízá, ta'am yá khurish, khurák, qút* — Bhojan, áhár, khadyadravya, jivanak arthát bhojansámagri.

FÖÖP-TÖL, *a.* full of food, supplying food — *Pur-khurák, khurish-dih yá qút-baksh* — Áharapur, bhojanádáyak wá bhojanadátá. [sámagri wá áhar na d. w., úsar.

FÖÖP-LESS, *a.* not affording food, barren — *Khurák yá khurish na d. w., shor* — Bhojana-

FÖÖL, *n.* (Fr. *fol*) one of weak understanding, an idiot, one who thinks and acts unwisely, a wicked person, a jester, a buffoon; *v.* to trifle, to deceive — *Ahmaq, be-wuqúf shakhs, ná-dán shakhs, sharir ádmi, khillá-báz yá latífa go, masikhara; v. lahw-*

la'b k., fareb d. — Mūrkh wā jar, mūrkh wā bhaknāwā. abuddhi wā gāwdī. durjan wā durātina, phatthol, bhāṇṇ; v. makkhi mārṇā wā vrithakalakshep^{k.}, chhaina wā thagnā.

FOL'LY, n. want of understanding, weakness, absurdity, depravity — *Be-wuqūf, hamā-qut, nā-dānt yā behūdag, kharābī yā sharārat* — Mūrkhata, mūhata wā jarata, nyāyaviruddh wā vichāraviruddh kām, antardushtatā wā swabhāvadaurjanya.

FOL'LY, n. habitual folly, an act of folly — *Be-wuqūf, khar-mastī yā pūch karakat* — Mūrkhata wā mūrhatā, murkhakarm wā mūrkhakriyā.

FOL'ISH, a. void of understanding, unwise — *Be-wuqūf be-khabar yā ahmuqāna, nā-dān pūch yā behūda* — Nirbodh mūrkh mūrkh wā ajhān, nirbuddhi buddhiliṇ durmati wā asūgat.

FOL'ISHLY, ad. unwisely, weakly, wickedly — *Be-wuqūf se, nā-dānt hamāqut yā behūdagī se, sharārat yā khabāsat se* — Mūrkhata wā mūrhatā se, jarata wā bilalle-pin se, dushtatā wā swabhāvadaurjanya se.

FOL'ISHNESS, n. want of wisdom, absurdity — *Be-wuqūf, nā-dānt yā behūdagī* — Mūrhatā wā mūrkhata, bilallāpan wā mūrkhakarm.

FOL'ISH, a. foolish from the birth — *Paidāish se be-wuqūf* — Janma se mūrkh.

FOL'ISH-PY, a. lucky without contrivance — *Be-quir talbir ke bakht-ūwar yā iqbal-mand* — Binā upāy wā udyog ke bhāgyawān yā bhāgyasālī.

FOL'ISH-DY, a. daring without judgment — *Aujar anghar akkhar yā nī-dharak^{b.}*

FOL'ISH-DI-NESS, n. courage without sense — *Aujar-panā akkhar-panā yā nī-dharak-panā^{b.}*

FOL'ISH, n. a snare to catch fools — *Gāwdiyon yā bilallon ke pakarne kā phandā^{b.}*

FOL'ISHCAP, n. (folio. shape) a kind of paper of small size — *Chhotē qism kā kagaz* — Chhotī bhānt kā likhnapitra wā kāgad.

FOOT, n. (S. fot) the part on which an animal stands, that by which any thing is supported, the base, the end, a measure of twelve inches, a certain number of syllables in a verse. pl. FEET — *Qadam, pāya, dāman yā hūz, akhīr, ek māp jis mēn bārāh inch yā nī bārāh tassā hote hūn, jūz yā rukn* — Pānw pair goṛ wā pād, ādhār āsray upastamb wā goṛā, jar tal wā adhobhāg, ant wā chhor, manushyapadapari-mān wā ek paimān jo bārāh inch arthāt bārāh tassu ke samān hotā hai, kavita kā charan wā pād.

FOOT, v. to dance, to walk, to make a foot; n. infantry, state, scheme, motion, step, — *Nāchnā^{b.}, chalnā^{b.}, pānw jorā yā lagānā^{b.}; n. paidal yā piyāde, hālat, mansūba karakat, qadam* — n. Pādāt w. p. dātikasainya, avasthā, upāy, gati, phāl dag wā phalās.

FOOT'ED, a. shaped in the foot — *Pair yā pānw mēn banāyā huā^{b.}*

FOOT'ING, n. ground for the foot, support, foundation, place, settlement, state, entrance, tread, dance — *Qadam rakhne kī zamin, pāya, pusht-bān yā pusht-bānī, bun-yūd, jagah^{b.}, pāe-dārī, hālat, dakhī, qadam-zan yā raftār, rays* — Pānw dharne kā thaur, ādhār upastamb wā goṛā, tal jar wā adhobhāg, sthān wā sthāl, saṁsthiti wā chinnasthāyitwa, avasthā, pāth, pravēś, chālī, nach.

FOOT'LESS, a. without feet — *Be-pair* — Pādahin wā bin pānw kā.

FOOT'BALL, n. a ball driven by the foot, the sport or practice of kicking the football — *Pānw se khelne yā chālāne kā gend^{b.}, pānw se gend chālāne kā khel^{b.}*

FOOT'BOY, n. a menial, an attendant in livery — *Rawunnā yā naukar-i-amrad, chaprāsī^{b.}* — Bālasevak wā yuvasevak, bhritiya.

FOOT'BREADTH, n. the breadth of the foot — *Pānw bhar chaurāi yā chaklōt^{b.}*

FOOT'BRIDGE, n. a bridge for foot passengers — *Pānw pānw chalne-wālon ke utarne ke liye ek chhotā pul^{b.}*

FOOT'CLOTH, n. a sumpter cloth — *Ladue taṭhā yā khachchar kā kaprā^{b.}*

FOOT'FALL, n. a trip of the foot, a stumble — *Luchak yā jhōṅk^{b.}, thes yā thokar^{b.}*

FOOT'FIGHT, n. a fight or battle on foot — *Paidal kī larī^{b.}* — Padikayuddh, pānw pānw kī larāi. [dār — Padagarakashak, pādātikasainya.

FOOT'GUARDS, n. pl. guards of infantry — *Pā-piyāde muhāfiz yā nigāh-bān yā chauki*.

FOOT'HOLD, n. space to hold the foot — *Jīs par pair jam-kar thakarī hai^{b.}*

FOOT'LOKER, n. a mean flatterer — *Pair chāṭne w^{b.}, kamina khush-āmadi* — Pādasevak charanasevak wā adhamachātukār.

FOOT'MAN, n. a soldier who marches and fights on foot, a runner, a servant in livery — *Pā-piyāda sipāhī, harkāra, naukar yā chaprāsī* — Pādātikayoddh, pāyik wā dhāwak, sevak parohar wā kiūkar. [wak kā gun.

FOOT'MAN-SHIP, n. the art or faculty of a runner — *Harkāra-garī* — Pāyikapanā, dhā-FOOT'PAD, n. a highwayman who robs on foot — *Pā-piyāda rāh-zan yā daktāi* — Batmār wā thag jo pānw pānw lūṭ letā hai.

FOOT'PATH, n. a path for foot passengers — *Pag-dandī^{b.}*

FOOT'POST, n. a post that travels on foot — *Pā-piyāda harkāra* — Pādātikhāwak arthāt jo pāyik pānw pānw chaltā hai.

FÓOR'SŌL-PĪR, *a.* a soldier that serves on foot—*Pā-piyāda sipāhī*—*Pādātikayoddhā*.
FÓOR'SŌR, *n.* trace, track, token, mark—*Patā^h*, *naqsh-i-pā*, *'alāmat*, *nishān*—*Chiln*,
pādachihn padānk wā padapit, *lakshan*, *sūk*.

FÓOR'SŌOL, *n.* a stool for the feet—*Pāw rakhne ki chauki machhiyō yā morphā^h*.

FOP, *n.* (*L. vappa*) a man fond of dress and show, a coxcomb—*Chhailchikaniyā*
chhuichhābiā yā bīni^h, *chhailā yā bānkū^h*.

FOP'LING, *a.* a petty fop—*Ek chhoṭa chhailā bānkā yā chhailchikaniyā^h*.

FOP'PER, *n.* vanity in dress and manners—*Albelā-pan^h*, *bānkā-pan^h*, *chhailā-pan^h*.

FOP'PISH, *a.* vain in dress and manners—*Chhailā chhailchikaniyā yā bānkū^h*.

FOP'PISH-LY, *ad.* with foolish vanity—*Albelā-pan bānkā-pan yā chhuile-pan se^h*.

FOP'PISH-NESS, *n.* foolish vanity in dress—*Bānkā-pan chhailā-pan yā albelā-pan^h*.

FOR, *prep.* (*S.*) because of, with respect to, in place of, for the sake of; *con.* because, on this account that—*Ba-sabab*, *haq-meh rāh-se yā rū-se*, *waste 'iwaz yā bu-jāc*, *bu-li-kāz yā khātir*; *con.* *kyūnki*, *is sabab se ki*—*Karān yā hetu se*, *prati*, *athan men*, *āth wā nimitta*; *con.* *is kāraṇ wā hetu se ki*. [*hetu se*.

FOR'AS-MŪCH, *ad.* in regard that—*Az-ān-jā-ki az-bas-ki yā chūnki*—*Jis kāraṇ se wā jis*

FOR'AGE, *n.* (*Fr. fourrage*) food for horses and cattle, search for provisions; *v.* to wander in search of provisions, to ravage, to plunder—*Chārū^h*, *chāra ki talāsh*; *v.* *chāre ki talāsh men idhar udhar ghūmnā*, *tārāj k.*, *gārat k.*—*Chārā aśwādan wā gavādan*, *chāre kā khoj wā aśwādibhajanānweshan*; *v.* *chāre ke khoj men idhar udhar phirnā*, *lūtnā wā mār lenā*, *dakaiti k.* [*Khādyadravya wā chārā jutāne w.*

FOR'AGEER, *n.* one who provides food or forage—*Khānā yā chāra muhāyā k. w.*—

FOR'AGING, *n.* roving in search of provisions—*Chāre ki talāsh men idhar udhar ghūmnā*—*Chāre ke khoj men idhar udhar phirnā*.

FO-RAMI-NOUS, *a.* (*L. foro*) full of holes, perforated, porous—*Pur-sūrākh*, *chhedā-huā^h*, *masām-dār masāmāt yā sūrāh dār*—*Kshudrachhidramay*, *bedhā gayā*, *sūkshmarandhrayukt wā sūkshmarandhrapūrp*.

FOR-BEAR, *v.* (*S. for, leran*) to cease from, to stop, to abstain: *p. t.* **FOR-BORE**, *p. p.*

FOR-BORNE—*Mauyūf k.*, *tawaqquf k.* *yā thahar-jānā*, *bāz-rahnā dast-bar-dār h.* *gam-khānā yā dar-guzarnā*—*Nivritta h.*, *rah jānā wā ruk jānā*, *bachā-rahnā jāne-d. wā chhor d.*

FOR-BEAR'ANCE, *n.* the act of forbearing, intermission, command of temper, patience—*Dar-guzar yā parhez*, *tawaqquf nāga yā waqf*, *mulyāmat hilm yā ahliyat*, *sabr tāb yā bar-dāshī*—*Bachāw nivritti wā tyāg*, *virām wā virati*, *dam ātmasahyam wā sahyam*, *kshamā kshānti sahan wā dhīraj*.

FOR-BEAR'ER, *n.* one who forbears—*Tawaqquf k. w.*, *bāz-rahne w.*, *dar-guzarne w. yā gam-khāne w.*—*Nivritta h. w.*, *rah jāne w.*, *ruk jāne w.*, *bachā rahne w. wā jāne d. w.*

FOR-BID, *v.* (*S. for, biddan*) to prohibit, to interdict, to oppose: *p. t.* **FOR-BAND**, *p. p.*

FOR-BID'DEN or **FOR-BID'**—*Man' k.*, *bāz-rakhnā*, *roknā^h*—*Haṭkānā wā hatakānā*, *vāraṇ k.*, *ārūā wā nishedh k.*, *roknā wā bādhnā*. [*wā virodh*.

FOR-BID'DANCE, *n.* prohibition, edict against—*Man'*, *mumānā'at*—*Nishedh*, *vāraṇ*

FOR-BID'DING, *p. a.* prohibited, interdicted—*Mamnū*, *mumtana'*—*Nishiddh*, *nivārit*.

FOR-BID'DEN-LY, *ad.* in an unlawful manner—*Gair-shar'i taur se*, *nā-jāiz taur se*—*Vidhiviruddh wā dharmasāstraviruddh*. [*roknē wā nishedh k. w.*

FOR-BID'DER, *n.* one who prohibits—*Man' k. w.*, *bāz-rakhne w.*, *roknē w^h*—*Haṭkāne*

FOR-BID'DING, *p. a.* repulsive; *n.* hindrance—*Kārah yā makrah k.*, *n. rok-yā rukāwat^h*—*Apritiyanak trāsajanak wā ghrīnotpīdak*; *n.* *nishedh wā bādhdā*.

FŌR'CE, *n.* (*L. fortis*) strength, vigour, might, violence, compulsion, virtue, efficacy, armament; *v.* to compel, to constrain, to urge, to storm, to ravish—*Zor*, *quwwat*, *tāqat*, *zulm yā sina-zori*, *jabr*, *kāssiyat yā wasf*, *tāsīr*, *layāz ke liye āraṣta fauj*; *v.* *majbūr k.*, *zor yā zabur-dasti se karānā*, *ba-jidd-h. tuqāzā yā tikiid k.*, *halla k.* *yā hamla kar-ke lenā*, *ba-zor hurmat-lenā yā kharāb k.*—*Bal wā śakti*, *sāmārthya*, *tej wā parīkram*, *balātkār*, *pramāth wā prasabdh*, *prabhāv*, *gun wā pratip*, *yuddh ke nimitta saji hui senā*; *v.* *dabānā dhakelnā wā baddh k.*, *bal karke niyukt k. wā niyukt karānā*, *uttejjan k. wā uksnā*, *dhāwā k. wā chāpāhī karke lenā*, *balātkār se pāni utirnā wā bhrāshṭ k.*

FŌR'CEFUL, *a.* violent, strong, impetuous—*Tez*, *ma'z'ūt*, *tund*—*Vegawān*, *porhā wā balawān*, *vegi*, *uchchānd wā tikshn*. [*nirbal*, *āsakt wā parākramahin*.

FŌR'CELESS, *a.* weak, feeble, impotent—*Kam-zor*, *nā-tawān*, *be-quwwat*—*Nibhākti*,

FŌR'CES, *n.* one that forces—*Majbūr k. w. yā zahar-dasti se koi kām karāne w.*—*Dabāne w.*, *dhakelne w.*, *baddh k. w.*, *bal ke dwārā lagāne wā karāne w.*

FŌR'CI BLE, *a.* strong, mighty, violent, impetuous, efficacious, active, powerful—*Ma-z'būt*, *qawī*, *tez*, *tund*, *kār-gar yā muassir*, *mujarrab*, *kārt yā zor-awar*—*Śaktimān*, *sāmārth wā tejoman*, *vegawān*, *tikshn uchchānd wā vegi*, *saprabhav*, *gunakāri wā karnī*, *balawān wā amogh*.

FŌR'CI-BLY, *ad.* strongly, powerfully, by force—*Ma'z'būt se*, *quwwat yā tāqat se*, *ba-zor*

yá jabran yá jabran-qahran—Porháí se, sámarthya śakti wá bal se, balátkár wá pramáth se. [śak ká chintá, kañkanukh.]

FÖR'CEPS, n. (L.) a surgical instrument—Jarráh ká chimśá, zambúr—Astrachikit-FÖR'CI-PA-TED, a. formed like pincers—Chimśe sá baná huá^h.

FÖR'CI-PÄTION, n. a tearing with pincers—Chimśe se chür-phär^h.

FÖRD, n. (S.) a shallow part of a river; v. to pass a river without swimming—Pá-yáb, páe-áb, dargá ká wah hiesá jise chalne se pár kar-sakeñ; v. pá-yáb utar-janá, páni meñ hal-kar yá páñw-páñw chal-kar pár k^h.—Tháh arthhát nadi ká wah bhág jisko halkar wá manjhákar pár k^h sakaiñ; v. halkar wá manjhákar pár k., manjhá jáná.

FÖRD'A-BLE, a. passable without swimming—Pá-yáb, páñw-páñw chalne se pár kiye jáne ke qábil—Halkar wá manjhákar pár kiye jáne ke yogya, uthlá.

FÖRE, a. (S.) coming or going first, not behind; ad. in the part that goes first—Awwal yá aglá, pahilá pesh yá peshin; ad. qabl pahile yá pesh—Púrva wá agra, púr-vagáni púrvavartí wá púrvagat; ad. púrva.

FÖRE-AD-MÖN'TSH, v. (S. fore, L. ad, moneo) to counsel before the event—Pahile se nasihat d.—Áge se upadés d. wá samjhá d.

FÖRE-AD-VISE', v. (S. fore, Fr. aviser) to counsel before the time of action—Pahile se saláh yá nasihat d.—Áge so samjhá d. wá upadés d.

FÖRE-AL-LÉGE', v. (S. fore, L. ad. lego) to mention or cite before—Pesh-tar se maz-kúr k. yá tamel meñ láná—Pahile se kahná wá pramán d.

FÖRE-ÁRM', v. (S. fore, L. armo) to arm beforehand, to prepare for attack—Pesh-az-waqt musallah k., pesh-tar se hamla ke liye taiyári k.—Pahile se yuddh ke nimitta sajáná, charháí ke nimitta sajáná wá prastut k.

FÖRE-BÖDE', v. (S. fore, bodian) to foretell, to foreknow—Pesh-goí k., pesh-tar se má'lúm k.—Lakshan ke dwará pahile se anumán k. wá kahná, pahile se ján jáná.

FÖR-BÖ'D'EN, n. one who forebodes—Pesh-go, fál-go—Bhavisyadvaktí púrvalakshapanjá wá púrvasúchak.

FÖRE-BÖ'D'ING, n. perception beforehand, presage—Pesh-goí yá fál-goí, fál yá shugún—Púrvalakshan ke dwará anumán, púrvasúchaná wá púrvaling.

FÖRE-CAST', v. (S. fore, Dan. kaster) to contrive beforehand, to form schemes—Pesh-bandi 'aqibat-andeshí yá dúr-andeshí k., pesh-tar se tadbír yá mansúba k.—Ágra-kalpaná agravivechaná wá agtanirúpan k., pahile se upáy rachaná.

FÖRE-CAST, n. contrivance beforehand—Pesh-bandi, 'aqibat-andeshí—Púrvakalpaná dighadrishí wá agranirúpan. [ká hiesá, galahí^h—Náw ká ágá wá púrvabhág.]

FÖRE-CAS-TLE, fôr'eas-sl, n. (S. fore, castel) the fore part of a ship—Jahás ke áge

FÖRE'CIT-ED, a. (S. fore, L. cito) quoted before or above—Mazkúr, maurúm, mar-gúm, mastúr, masdúru-bálá—Púrvalkhit wá púrvavijnápit, púrvokt.

FÖRE-CLOSE', v. (S. fore, L. clausum) to shut up, to preclude, to prevent—Band k., báz-rakhná, mar' k.—Múndná, rokná wá pratibandh k., nishedh k. wá árná.

FÖRE-CON-ÇEIVE', v. (S. fore, L. con, capio) to imagine beforehand—Pesh-tar se khayál yá qiyás k.—Púrvavivechaná k. wá pahile se chintá k.

FÖRE-DATE', v. (S. fore, L. datum) to date before the true time—Pahile kí tárikh dálná yá d.—Pahile kí tithi likhná dená wá dálná.

FÖRE'DECK, n. (S. fore, decan) the fore part of a deck or ship—Jaház ke agári kí munzil yá hiesá—Naukáprishíthí ká púrvabhág wá agrabhág.

FÖRE-DE SIGN', fôr-de-sin', v. (S. fore, L. de, signo) to plan beforehand—Pesh-bandi k. yá pesh-tar se mansúba k.—Púrvavivechaná k. wá pahile se upáy bándhna.

FÖRE-DE-TÉRMINE, v. (S. fore, L. de, terminus) to decree beforehand—Pesh-tar se tajwíz k. yá thahráná—Pahile se nisichit wá nirpít k.

FÖRE-DÖÖM', v. (S. fore, dom) to doom beforehand; n. previous doom—Áge se mu-qarrar yá muqaddar k.; n. qarár-i-muqaddam yá taqdir—Púrvavichár k. wá pahile se nirpít k.; n. púrvanirúpan wá púrvanirdhárán. [yá sárá^h.]

FÖRE'END, n. (S. fore, ende) the end which precedes, the anterior part—Ágá^h, máthá

FÖRE-FÄ'THER, n. (S. fore, fæder) an ancestor—Jadd, buzurg, müris—Púrvapurush, purkhá. [k., báz rakhná, mahfúz rakhná—Váran k., rokná yá árná, dúr k., bacháná.]

FÖRE-FEND', v. (S. fore, L. defendo) to prohibit, to avert, to secure—Man' yá daf'

FÖRE-FIN-GER, n. (S. fore, finger) the finger next the thumb—Angusht-i-shahádat, sabbába—Pradesani wá tarjani. [hásá^h.]

FÖRE'FOÖT, n. (S. fore, fot) the anterior foot of a quadruped—Áglá páñw^h, aglá

FÖRE'FRÖNT, n. (S. fore, L. frons) the foremost part—Ágá agári yá muhrá^h.

FÖRE'GAME, n. (S. fore, gamen) a first game, the first plan—Awwal khel, awwal mansúba yá tadbír—Pahilá khel, pahilá upáy.

FÖRE-GÖ', v. (S. fore, gan) to quit, to give up, to resign—Tar' k., chhorná^h, dast-bar-dár k.—Tyáganá wá tyág k., jáne d., tajná wá chhor baithná.

FÖRE'ÖÖ-ER, n. one who goes before another or forbears to enjoy—Qabl jáne w. yá dast-bardár hone w. yá dar-guzarne w.—Dústre ke áge jáne w. wá chhor baithne w.

FORE/GRÖUND, *n.* (*S. fore, ground*) the part of a picture which seems to lie before the figures—*Taswir ká ágá yá uske sámnne ká jagah*—Chitrगतबहुमी कá अग्रभág arthát obitra ká ágá wá uske sámnne ká jagah.

FORE/HAND, *n.* (*S. fore, hand*) the part of a horse which is before the rider; *a. done sooner than is regular*—*Ghore ká wah hiasa jo sawár ke sámnne rahatá hai*; *a. mut'ayin waqt ke áge ya'ni bahut jalál meñ kiya huá*—*Ghore ká wah bhág jo ghurcharhe ke áge wá sámnne rahatá hai*; *a. niyamit kál se purv arthát bahut ághra kiya huá*.

FORE/HAND-ED *a.* early, timely, seasonable, formed in the fore parts—*Sawer^b, bar-waqt, bar-ayám yá bar-mahal, agle hisson meñ banáyá huá*—*Sakál wá niyamit kál ke pahile, uchit kálin, kálanukúl kálanusári wá sámayik, purv wá agle bhágon meñ baná huá*.
[*ni yá jabín*—*Lalát lalátapatta lalátat wá bhál*.]

FORE/HEAD, *n.* (*S. fore, head*) the part of the face which is above the eyes—*Peshá-FORE/HEAD*, *v.* (*S. fore, head*) to be informed before—*Pesh-tar se gosh-guzár wáqif yá ágáh k.*—*Pahile se vijnápit jánáit wá súchit h.*

FORE/HEW, *v.* (*S. fore, hew*) to cut in front—*Sámnne taráshná*—*Áge kí or kátná*.

FORE/HORSE, *n.* (*S. fore, horse*) the foremost horse in a team—*Jo ghora^a sab ke áge jótá rahatá hai^b*.

FORE/IGN, *for'in*, *a.* (*L. foris*) belonging to another nation or country, alien, remote, extraneous, not to the purpose—*Gair qaum yá gair mulk ká, ajnabi, ba'id, árisi yá bálati, be'aláqa ná-bakár yá be-húda*—*Videáí, paradesí wá anyadesí, dúr, úpári wá báhari, asaígat asambandhí wá asamparkí*.

FORE/IGN-ER, *n.* one born in a foreign country, not a native, a stranger—*Jo shakhs gair mulk meñ paidá huá ho, gair-watan, ajnabi*—*Jo jan bhinnades meñ janmá hu, videáí wá paradesí, vahiraíng aparichit wá anján*. [bandh.]

FORE/IGN-NESS, *n.* want of relation—*Ajnabiya^t yá begánagi*—*Asampark wá asam-*

FORE-I-MA/GINE, *v.* (*S. fore, L. imago*) to conceive or fancy before proof—*Pesh-tar se yá isbat ke pesh-tar khayál k.*—*Pahile se wá pramán ke pahile sochná wá chintá k.*

FORE/JUDGE, *v.* (*S. fore, L. judge*) to judge before hearing facts and proof—*Haqíqat aur isbat sunne ke pesh-tar tujiz k.*—*Vittánt aur pramán sunne ke pahile vichár wá nirnay k.*

FORE/JUDGE/MENT, *n.* judgment formed beforehand—*Haqíqat aur isbat sunne ke pesh-tar kí tajvizi^t*—*Vittánt aur pramán sunne ke pahile ká vichár wá nirnay*.

FORE-KNOW, *for'nó*, *v.* (*S. fore, know*) to have previous knowledge of, to foresee—*Pesh-tar se ma'lúm k., pesh-bini k.*—*Pahile se jánná, áge se dekhná*.

FORE-KNOW/A-BLE, *a.* that may be foreknown—*Pesh-tar se ma'lúm hone ke qábil*—*Pahile se dekke jáne ke yogya, púrvajñeya, púrvajñátavya* [Pahile se ján jáne w.].

FORE-KNOW/ER, *n.* one who foreknows—*Pesh-tar se ma'lúm k. w., pesh-bini k. w.*

FORE-KNOW/L'EDGE, *n.* knowledge of what is to happen, prescience—*'Ilm-i-qáib, qáib-dáni yá pesh-bini*—*Púrvajñán, bhavishyagñán wá bháviyñán*.

FORE/LAND, *n.* (*S. fore, land*) a promontory, a headland, a cape—*Darya meñ barh-kar nikálí hui zamin kí nok, teg-i-koh, rás*—*Bhúmi ká bhág jo samudra meñ ubhar wá nikál jatá hai, bhúminásiká, autaríp*.

FORE/LAY, *v.* (*S. fore, lay*) to lay wait for, to prevent, to lay beforehand—*Kamín-gáh meñ baithálná, mun' k., pesh-tar se rakhná*—*Ghát meñ baithálná, rokhná, pahile se dharná*. [se upní dekhá dekhí kot bát karáwe^b.]

FORE/LEAD/ER, *n.* (*S. fore, lead*) one who leads others by his example—*Jo auron*

FORE/LOCK, *n.* (*S. fore, loc*) the hair on the forehead—*Peshánt ke úpar ká bál*—*Laláta-keá mastakágrakes bhramarálak wá lalát ke úpar ke keá*. [bini k.—Pahile se dekhná.]

FORE/LOOK, *v.* (*S. fore, look*) to see beforehand—*Pesh-tar se dekhná ya'ni pesh-*

FORE/MAN, *n.* (*S. fore, man*) the first or chief person—*Sar-dár yá nír yá peshwá*—*Pradhán wá mukhya vyakti, mukhiyá*.

FORE/MAST, *n.* (*S. fore, mast*) the mast nearest the head of a ship—*Jaház ke agári ká mastúl*—*Nauká ke agrabhág ká gunavrikshak*. [musdúra-bála—Púrvokt.]

FORE-MENTIONED, *a.* (*S. fore, L. mentio*) mentioned or recited before—*Mashúr*.

FORE/MOST, *a.* (*S. fore, most*) first in place or dignity—*Awwal yá sadr*—*Pradhán agra wá mukhya*.

FORE/MOTH-ER, *n.* (*S. fore, mother*) a female ancestor—*Jadda*—*Dádí, paradádi*.

FORE/NAMED, *a.* (*S. fore, nama*) named or mentioned before—*Mashúr yá mashúr*—*Púrvokt wá púrvabhihit*.

FORE/NOON, *n.* (*S. fore, noon*) the time from morning to mid-day—*Awwal-i-do-pahar, do-pahar se pahile ká waqt*—*Púrváhna wá púrváhnakál, dopahar se pahile ká samay*.

FORE/NOTICE, *n.* (*S. fore, L. noto*) notice of an event before it happens—*Kisi májare yá sar-guzasht kí pesh-ágháhi yá pesh-titílá, pesh-khabarí*—*Púrvavijñápan wá púrvasúchan*. [lég—Kachahri ká sambandhí.]

FORE/NSIC, *a.* (*L. forum*) belonging to courts of judicature—*'Adálaton ke muta'al-*

- FORE-OR-DĀIN'**, *v.* (S. *fore*, L. *ordo*) to ordain beforehand, to predestinate—*Pesh-tar se muqarrar k.*, *muqaddar k.*—Pahile se nirupan k. wā nirupanā, pahile se nir-dhāraṇ k. wā sthir k. [wā pūrvanirūpan, »graniśchay wā pūrvanirūpan.]
- FORE-OR-DĪ NĀTĪON**, *n.* predestination—*Tagdūr, qarūr i-muqaddam*—Pūrvanirdhāraṇ.
- FORE-PART**, *n.* (S. *fore*, L. *pars*) the part first in time or place—*Wagt yī jagah kā awwal hissa, aqlā hissa, agwārā*—Kāl wī sthān kā prathamabhāg, prathamabhāg wā agrabhāg. [guzrā huā—Kisi nirūpit kāl se pūrv vyatit.]
- FORE-PAST**, *a.* (S. *fore*, L. *passum*) past before a certain time—*Kisi waqt ke qabl*
- FORE-POSSESSED'**, *a.* (S. *fore*, L. *possessum*) holding formerly in possession—*Sā-biq meṇ yā pesh-tar dakhil meṇ rakhne w.*—Āge wā pūrvakāl-meṇ adhikār meṇ rakh-ne w. [yā dām thahrānā—Pahile se bhāw k. wā mol thahrānā.]
- FORE-PRIZE'**, *v.* (S. *fore*, L. *pretium*) to rate beforehand—*Pesh-tar se qimat lugīnā*
- FORE-PROMISED**, *a.* (S. *fore*, L. *pro, missum*) promised beforehand—*Pesh-tar se iq-rār yā qanl kiya gayā, pesh-ma'ḥūd, pes mau'ūd*—Pūrvapratijñāt.
- FORE-RANK**, *n.* (S. *fore*, Fr. *rang*) the first rank, the front—*Awwal darja yā saf-i-awwal, pesh-qāh*—Agrapad prathamapad wā prathamaśreṇī, mulḥī mukhrā sāmānā wā agrabhāg. [vapatthan wā pūrvādhyayan.]
- FORE-READING**, *n.* (S. *fore*, *rādan*) previous perusal—*Pesh-tar kā mātālā'a*—Pūr-
- FORE-RE-CITED**, *a.* (S. *fore*, L. *re, cito*) mentioned or recited before—*Mazkūr, mazbūr, mastūr, masdūra-bālā*—Pūrvokt wā pūrvābhīhit.
- FORE RE-MEMBERED**, *a.* (S. *fore*, L. *memor*) called to mind before—*Pesh-tar se yād kiya gayā*—Pūrvasmrit, pahile se chetī gayā.
- FORE-RIGHT**, *fōr'it*, *a.* (S. *fore*, *riht*) ready, forward, quickly; *ad. forward*—*Kumar-basta yā āmāda, mustū'idd, tez yā juld*; *ad. āge yā barh-keh*—Prastut, utārū, śighra wā utāwīlā. [ānāḥ, āge laḥnāḥ, āge jānāḥ.]
- FORE-RUN'**, *v.* (S. *fore*, *rennan*) to come before, to advance before, to precede—*Āge*
- FORE-RUN'NER**, *n.* a messenger sent before, a harbinger, a predecessor, a prognostic—*Jo hukmīra pesh-tar bhej diya jāta hai, pesh-rau, peshīn, 'alāmat pesh-numā yā pesh-khubārī*—Jo dhāwak pahile bhej diya jāta hai, āgresar wā āgrasar, pūrvadhikārī pūrvabhogī wā āgrag, pūrvalakṣaṇ wā pūrvasūchakachihṇ.
- FORE-SAIL**, *n.* (S. *fore*, *segel*) the sail of the foremast—*Jahāz ke agārī ke mastūl kā pāl*—Naukā ke āgrabhāg ke gunavrikṣh kā pāl.
- FORE-SAY'**, *v.* (S. *fore*, *secgan*) to predict, to prophesy, to foretell—*Pesh-goī k.*, *gaib kī khabar kuhnā, āyande kī bāt kahnā*—Bhavishyat kahnā, āgam kahnā wā bhāṣṇā, āge se jātinī wā kahnā. [*—Pūrvokt wā prāgnkt.]
- FORE-SEID**, *a.* described or spoken of before—*Mazkūr, maz'ūr, mastūr, masdūra-bālā*
- FORE-SEE'**, *v.* (S. *fore*, *seon*) to see beforehand, to foreknow—*Pesh-bīnī k.*, *pesh-tar se ma'lūm k.*—Pahile se dekhnā arthāt anāgat parinām wā bhavishyat dekhnā, pahile se jānā. [anigatadarśī pūrvadarśī wā bhavishyaddarśī.]
- FORE-SEER**, *n.* one who foresees—*Pesh bīnī k. w.*, *pesh-tar se ma'lūm k. w.*—Agradarśī
- FORE SEIZE'**, *v.* (S. *fore*, Fr. *saisir*) to grasp beforehand—*Pahile se pakarnā*—
- FORE SHAD'OW**, *v.* (S. *fore*, *scad*) to signify beforehand, to typify—*Pesh-tar se batlānā, pesh-tar se dal'ilat k. yā 'alāmat kar-ke dikhlanā*—Pahile se jātinā wā pūrvavarṇan k., pūrvamūrti k. arthāt chihṇ wā lakṣaṇ ke dwārā dikhlanī.
- FORESHIP**, *n.* (S. *fore*, *scip*) the fore part of a ship—*Jahāz ke agārī kā hissa*—Naukā kā pūrvabhāg wā agrabhāg.
- FORE SHORT'EN**, *fōr shōrt'n. v.* (S. *fore*, *scort*) to shorten projecting parts of figures in drawing—*Tuswiron ke ubhare hue hisson ko chhotā k. tā kī piche ke dekh-pureṇ*—Chitron ke ubhare hue bhāgōṇ ko chhotā k. jismeṇ piche hī ke dekh parāiṇ.
- FORE SHORT'EN-ING**, *n.* the act of shortening projecting parts of figures in drawing—*Tuswiron ke ubhare hue hisson ko chhotā k.*—Chitron ke ubhare āge nikale hue bhāgōṇ ko chhotā k.
- FORE-SHOW'**, *v.* (S. *fore*, *seawian*) to show or represent beforehand, to predict—*Pesh-numāī k.*, *pesh-goī k.*—Pūrvalakṣaṇ d., bhavishyatsūchan k. wā pūrvavarṇan k., āgam bhāṣṇā wā bhavishyat kahnā. [w. bhavishyatsūchak, āgambhāṣhī.]
- FORE-SHOW'ER**, *n.* one who foreshows—*Pesh-numāī k. w.*, *pesh-go*—Pūrvalakṣaṇ d.
- FORE-SIDE**, *n.* (S. *fore*, *side*) the front side, a specious outside—*Āgā yā sāmne kī taraf, zāhir-numā sūrat yā nī jo sūrat dekhne meṇ achchhī ma'lūm ho*—Āgwārā wā agrabhāg, bāhari or jo dekhne meṇ achchhī lagai.
- FORE-SIGHT**, *fōr'sit*, *n.* (S. *fore*, *gesight*) the act of foreseeing, foreknowledge—*Pesh-bīnī yā dūr'īnī, gaib'īnī yā 'ilm-i-gaib*—Pūrvadrishti wā paripīmadrishti, āgrājñān pūrvajñān wā bhāvijñān.
- FORE SIGNIFY'**, *v.* (S. *fore*, L. *signum, facio*) to betoken, to foreshow, to typify—*Dal'ilat k.*, *pesh-numāī k.*, *zāhir k. yā 'alāmat kar-ke dikhlanā*—Jātinā batlānā wā pūrvalakṣaṇ d., bhavishyatsūchan k., pūrvamūrti k. arthāt chihṇ wā lakṣaṇ ke dwārā pahile se dikhlanā.

- FORESKIN**, *n.* (S. *fore, scin*) the prepuce—*Nūni ke muñh ke upar ká chamṛá^b*—Ling-ágratwak liṅgágracham wá śiśnāgratwak.
- FORESKIRT**, *n.* (S. *fore, Dan. skirt*) the loose part of a coat before—*Pesh-dáman yá tála-bar*—Áge ká añchal, paridhan ká agrañchal, vastráñchal.
- FORE-SPEAK**, *v.* (S. *fore, specan*) to predict, to foretell, to forbid—*Pesh-goí k., pesh-tar se kahná, man' k.*—Bhavishyat kalná ágam bháklná, várap wá nishedh k.
- FORE-SPEAK'ING**, *n.* a prediction—*Pesh-goí*—Bhávikathan wá bhavishyatkathan.
- FORE-SPENT**, *a.* (S. *fore, spendan*) past, bestowed before, wasted—*Guzrá yá guzashta, pesh-tar diyá huá, máinda yá za'if*—Vyatit, púr:adatta, káhinabál wá khinna.
- FOREST**, *n.* (Fr. *forêt*) a tract of land covered with trees; *a.* sylvan, rustic—*Jangal^b; a. jangal^b, dīhānī*—Aranya, van wá ban; *a.* áranyak, grānya wá grāmīya.
- FOREST-ED**, *a.* supplied with trees—*Darakhton se bhará huá, pur-darakht*—Vriśhamay.
- FOREST ER**, *n.* the keeper of a forest, an inhabitant of a forest, a forest tree—*Jangal ká amin yá rakhwála, jangal ká bāshanda, jangal ká darakht*—Aranyādhyaksh wá aranyarakshak, vanavási vanasthāyí wá aranyavási, vanavriksh wá ban ká per.
- FORE-STALL**, *v.* (S. *fore, steal*) to take beforehand, to anticipate—*Pesh-dastí k., sabqat yá pesh-qadamí k.*—Áge se le rukhná, pahile se grahan k.
- FORE-STALL'ER**, *n.* one who foretells—*Pesh-dastí sabqat yá pesh-qadamí k. w.*—Áge se le rakhne w., pahile se grahan k. w.
- FORE-TASTE**, *v.* (S. *fore, Fr. idter*) to taste before, to anticipate—*Pesh-tar maza yá zāiga lená, pesh-dastí sabqat yá pesh-qadamí k.*—Púrváswādan k. wá pahile swád lená, áge se lená.
- FORE-TASTE**, *n.* a taste before, anticipation—*Pesh-tar maza yá zāiga ká lená, pesh dastí tasawwur yá chāshnī*—Púrváswād wá púrvaswādan, púrvánubhav púrvajnān wá púrvagrahan.
- FORE-TEACH**, *v.* (S. *fore, tēcan*) to teach before, to inculcate aforetime—*Pesh tar tēlim k., waqt ke pesh tar sikhlaná*—Pahile sikháná, samay ke pahile sikhá k.
- FORE-TELL**, *v.* (S. *fore, tellan*) to predict, to proph. *y. p. t. and p. p.* **FORE-TELL'**—*Pesh-tar kahná, pesh-goí k. yá gaib k. bát batlaná*—Áge jatíná wá kahná, ágambhákh-ná wá bhavishyat kahná. [bhāvīvakta.]
- FORE-TELL'ER**, *n.* one who foretells—*Pesh-go. fūl-go*—Agravādí ágambhákhí wá
- FORE-TELL'ING**, *n.* prediction—*Pesh-goí yá fūl-goí*—Púrvakathan bhávikathan wá bhavishyatkathan.
- FORE-THINK**, *v.* (S. *fore, thencan*) to anticipate in the mind, to contrive before—*Pesh-tar se qiyás k., pesh-bandi 'aḡibat-andeshí yá dūr-andeshí k.*—Áge se sochná, púrvavivechaná k. wá pahile se upāy bīndhná.
- FORE-THOUGHT**, *n.* prescience, provident care—*Gaib-dānī yá pesh bīnī, 'aḡibat-andeshí yá pesh-bandi*—Púrvavivechaná wá púrvajnān, púrvadishīti wá paripāmadrishīti.
- FORE-TO'KEN**, *fūr-tō'kn.* (S. *fore, tacen*) a previous sign; *v.* to foreshow—*Dalálat yá pesh-tar kī 'alāmūt; v. dalálat k. yá pesh-tar se dikhlaná*—Púrvachihn púrv-lakshan wá púrvaling; *v.* púrvalakshan d. wá pahile se dikháná wá batānā.
- FORE-TOOTH**, *n.* (S. *fore, toth*) a tooth in the fore part of the mouth—*Aglá-dānt^b, pesh-dandán*—Agradant rájadant wá samnukhadant.
- FORETOP**, *n.* (S. *fore, top*) the hair on the forehead, the fore part of a head-dress—*Pesháni ke upar ká bál, orhni ke ágc ká hisa*—Mastakágrakes arthát kapál ke upar ká keś, mastakavastra wá orhni ká agraḡhig.
- FOR'EVER**, *ad.* (S. *for, aḡer*) at all times, eternally, without end—*Har-hamesh, hamesh, mud im yá dáinan*—Nitya, sachí wá sarvadí, anantakál.
- FORE-VOUCHED**, *a.* (S. *fore, L. voco*) affirmed before, formerly told—*Pesh-tar kahá huá, sābiq meñ kahá huá*—Áge kahá huá, púrvakál meñ kahá huá.
- FORE-WARN**, *v.* (S. *fore, warnian*) to admonish beforehand, to caution against—*Pesh-tar se nasihat yá salāh d., khabar-dār yá ágāh k.*—Pahile se upadés wá púrv-lakshan d., áge se jatáná wá chetānā. [Púrvopadés wá áge ká chetānā.]
- FORE-WARN'ING**, *n.* previous admonition—*Pesh-nasihat pesh-ágāhí yá pesh-tambh*—
- FORE-WISH**, *v.* (S. *fore, wiscan*) to desire beforehand—*Pesh-khwāhí k., pesh-tar se ársz yá tamanná rakhná*—Pahile se ichchhá wá ákánkshá k.
- FORE-WORN**, *a.* (S. *fore, wērian*) worn out, wasted by time or use—*Be-jān yá de-hāl, gayá guzrá yá maltá*—Jirp, jarjar wá silpat.
- FORFEIT**, *v.* (L. *foris, factum*) to lose by some offence; *n.* fine for an offence—*Tāwān jarimāna yá gunáh-gārí d., gunáh kī sazā meñ khoná; n. tāwān jarimāna yá gunáh-gārí*—Dand meñ d. wá khoná; *n.* dand. [taniy wá apaharanīya.]
- FORFEIT-A-BLE**, *a.* subject to forfeiture—*Zabti ke qābil, qābil-i-zabti*—Dandya apavar-
- FORFEITURE**, *n.* the act of forfeiting, the thing forfeited, a fine, a mulct—*Zabti yá qurqí, zabti yá qurq' kī guí shai, tāwān, jarimāna*—Apahár wá apavartan, apahrit vastu, dand, dhanadand wá arthadand.
- FORFEX**, *n.* (L.) a pair of scissors—*Miqráz yá qāincht*—Katarní.

FOR-GAVE, *p. t. of forgive*—*Forgive ká mázi-mullaq*—*Forgive ká samányabhūt.*

FORGE, *n. (Fr.)* a place where iron is wrought, a place where any thing is made; *v.* to form by the hammer, to beat into shape, to counterfeit, to falsify—*Lohār-khāna*, *koī jagah jahā. koī chiz bantī hai, āhan-gar-khāna; v. garhnā^h, thōnk-thōnk-kar banānā, libāsi banānā, jā' l k. yā iktirā' k.*—*Lohār ki bhatthī, koī nirmāṇasthān; v. hathaure se thōnk-kar banānā, pīpātkar banānā, ehhal karke mithyā banānā, jhūthā banānā.*

[*pīpātkar banāne w.*, *kritrim w.*, *jā' l-sāz*—*Thōnkthānk-kar w.*

FORGER, *n.* one who forges, a falsifier—*Garhne w^h, jā' l-sāz*—*Thōnkthānk-kar w.*

FÖRGER-Y, *n.* the crime of falsifying—*Jā' l yā jā' l-sāzi*—*Kritrimalekhakaraṇ wā kūṭatā.*

FOR-GET, *v. (S. for, getan)* to lose memory of, to neglect: *p. t.* FOR-GÖT, *p. p.*

FOR-GÖT'TEN or FOR-GÖT—*Farāmosh k.*, *gaṣṭ k.*—*Bhūlnā bisarnā bisarnā wā avamarṇan k.*, *anavadhān avajñā wā amanoyog k.*

FOR-GÖT'TUL, *a.* apt to forget, heedless—*Farāmosh-gār yā nasyān, gāṣṭ*—*Bhullū bhu-*

lakkār bisārū vismarāṇasīl wā vismārak, asoch wā asavadhān.

FOR-GÖT'TUL-NESS, *n.* loss of memory, neglect—*Farāmoshi yā nasyān, gaṣṭ*—*Bhūl bhu-*

lāḥaṭ bisrāḥaṭ vismrīti vismarāṇasīlatā wā amaraṇ, anavadhān avajñā wā amanoyog.

FOR-GÖT'TER, *n.* one who forgets—*Farāmosh k. w.*, *gaṣṭ k. w.*—*Bhūlne w.*, *bisarne w.*, *bisarne w. wā vismrīti k. w.*

[*dhān wā amanoyog se.*

FOR-GÖT'TING-LY, *ad.* without attention—*Gaṣṭo' de-khabari yā be-parwā se*—*Anava-*

FOR-GIVE, *v. (S. for, gifan)* to pardon, to remit: *p. t.* FOR-GAVE, *p. p.* FOR GIV'EN—

Mu'āf k., *'afū k.*, *bakhshnā yā dar-guzarnā*—*Kshamā k.*, *chhornā wā jāne d.*

FOR-GIVE'NESS, *n.* the act of forgiving, pardon—*'Afū, dar-guzar yā mu'āf*—*Kshamā,*

kshānti wā aparādhakshamā. [Kshamāshāstri.

FOR-GIVER, *n.* one who forgives—*Khatā-bakhsh, āmurz-gār gaṣṭār yā bakhshanda*—

FOR-GIV'ING, *p. a.* disposed to forgive—*Khatā-bakhsh bakhshanda yā gaṣṭār*—*Kshamā-*

wān.

FOR-GÖT', *p. t. and p. p. of forget*—*Forget ká mázi-mullaq aur mázi-ma'tuf' alai-hi*

yā f' l-i-ma'tuf—*Forget ká samányabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

FOR-GÖT'TEN, *for-göt'tn, p. p. of forget*—*Forget ká mázi-ma'tuf' alai-hi yā f' l-i-ma'-*

tuf—*Forget ki pūrnakriyā wā pūrvakālikakriyā.* [paradeśi.

FO-RIN'SE-CAL, *a. (L. foris, secus)* foreign, alien—*Gair-mulk ká, ajnabi*—*Videśi,*

FÖRK, *n. (S. forc)* an instrument divided at the end into two or more points or

prongs; *v.* to shoot into blades, to divide—*Kaī shākhōn ká kántā; v. shākh nikalnā,*

do-shākhā yā munqasim h.—*Anekaśūlavīsishṭ kántā wā astra; v. sūl wā kántā nikalnā,*

prithak wā bhinna h. [wā kantakākār.

FÖRK'ED, *a.* opening into two or more parts—*Shākh-dār yā kānte-dār*—*Śākhāvisishṭ*

FÖRK'ED-NESS, *n.* the quality or state of being forked—*Shākh-dārī*—*Śākhāvisishṭatā wā*

kantakākāratwa. [śākhāvisishṭ.

FÖRK'Y, *a.* opening into two or more parts—*Shākh-dār yā kānte-dār*—*Kantakākār wā*

FOR-LÖRN', *a. (S. for, leoran)* forsaken, helpless, destitute, desperate; *n.* a lost,

forsaken, solitary person—*Tark-kiyā-gayā tanhā yā sunsān, lā-chār yā be-kas, be-*

maqḍūr yā 'ājiz, nū-ummed; n. be-nawā-o-tanhā shukhs—*Tyakt chhor-di-yā-gayā akelā*

wā sunā, sahayāhin wā nirāśray, gatihīn wā daridra, niravalamb wā niras; n. anāth

aur ekāki purush.

FÖR'MAL-LY, *ad.* in a formal manner, precisely — *Bā-qā'ida yā rasm ke muwāfiq, hasb-zā-bita ba-saḥkhi yā bi-ānāh* — Sabhyaniyamānusār wā yathāvidhi, ṭhikṭhik wā ritya-nusār.

FÖR'MĀ'TION, *n.* the act of forming, production — *Tarkīb yā sākhā, pī-āidāsh yā ijād* — Bānīwat banāw nirmān wā rachanā, utpādan wā utpatti. *

FÖR'MA-TIVE, *a.* giving form, plastic — *Shakl tarkīb yā sūrat d. w., naqsha-band* — Akārakārī, rūpakārī wā rūpakar. [rachak wā srashṭā, kartā wā kārak.

FÖR'MER, *n.* one who forms, a maker — *Banāne w^h, karne w^h* — Nirmatā vidhāyak
FÖR'MŪ-L, *a.* ready to form, imaginative — *Banāne ke liye āmāda yā taiyār, pur-khayāl* — Nirmāpāṣil wā rachane ke nimitta upasthit, vibhāvanaṣil. [nirākār.

FÖR'MLESS, *a.* without regular form, shapeless — *Be-dhab, be-daul* — Kudaul, arūp wā
FÖR'MU-LA, *n.* a prescribed form or order — *Zābita dastūr yā qā'ida* — Vidhi niyam wā paripāṭi. [— Niyamagranth vidhipaddhati wā kriyāpaddhati.

FÖR'MU-LA-BY, *n.* a book of stated forms — *Qānūn-nāma 'aḳā'id-nāma yā dastūru-l'-amal*

FÖR'MER, *a.* (S. form) before another in time, mentioned before another, past — *Dūro ke pesh-tar, dūro ke pesh-tar mazkūr, guzrā* — Samay meñ dūro se pūr wā pahle, dūro ke pahle ukt wā kahā gayā, gatakālīn wā vyatit.

FÖR'MER-LY, *ad.* in time past, of old — *Pesh-tar yā arwal meñ, sābiq meñ* — Gatakāl meñ wā āge ke dinōñ meñ, pūrvakālīn wā āge.

FÖR-MI-CĀ'TION, *n.* (L. formica) a sensation as of ants creeping over the skin — *Badan par chhyūṭiyōñ kā reḡgnā aisi ma'lūm h.* — Sarir par chhyūṭiyōñ kā reḡgnā aisi jān parnā.

FÖR-MI-DA-BLE, *a.* (L. formido) exciting fear, terrible, dreadful, tremendous — *Mukh, haibat-nāk, haul-nāk, khauf-nāk* — Bhayajanak, bhayanākar, bhayānak, trāsakar wā dārup. [Bhayānakatwa wā dāruṇya.

FÖR-MI-DA-BLE-NESS, *n.* the state of being formidable — *Haibat-nākī yā haul-nākī* — **FÖR-MI-DA-BLY**, *ad.* in a formidable manner — *Haibat-nākī yā haul-nākī se* — Bhayan-kar prakrī se. [wā vyabhihīr k.

FÖR-NI-CATE, *v.* (L. fornix) to commit lewdness — *Zinā yā zinā kāri k.* — Chhīnālī

FÖR-NI-CĀ'TION, *n.* incontinence or lewdness of unmarried persons — *An-byāhi 'aurat yā an-byāhe mard ki zinā-kāri, zinā* — Kuṇārī strī wā kuṇāre purush ki lampatātā, vyabhihār. [lampāt wā vyabhihārī.

FÖR-NI-CĀ-TOR, *n.* one who commits fornication — *Zāni fāsiq yā zinā-kār* — Chhīnālī

FÖR-NI-CĀ-TRESS, *n.* an unmarried woman guilty of lewdness — *Zāniya fāsiqa fāhiṣha yā fājira* — Chhīnālī puṇśchālī wā vyabhihārīni.

FÖR-RAY, *v.* (forage?) to ravage, to spoil a country; *n.* the act of ravaging — *Tākh-t-o-tārāj k., kisi mulk ko tabāh yā wirūn k.*; *n. tākh-t-o-tārāj* — Lūṭpīṭī k., kisi deś ko ujārnā; *n. ujār wā lūṭpāt.*

FÖR-SĀKE, *v.* (S. for, secan) to leave, to desert: *p. t.* **FÖR-SÖÖK**, *p. p.* **FÖR-SĀ'KEN** — *Tark k., chhōrnā^h* — Tyāg wā parityāg k., tajnā.

FÖR-SĀKER, *n.* one who forsakes — *Tark k. w., tārik, chhor d. w^h* — Tajne w., tyāgi.

FÖR-SÖÖTH, *ad.* (S. for, soth) in truth — *Fi-l-haqiqat, fi-l-wāqī, haqiqatan, nafs-u-l-amr meñ, yaqīnān* — Sachmuch, satya.

FÖR-SWEAR, *v.* (S. for, swerian) to renounce or deny upon oath, to swear falsely: *p. t.* **FÖR-SWÖKE**, *p. p.* **FÖR-SWÖRN** — *Qasam yā half par tark yā inkār k., khilāf qasam khānā yā jhūth half k.* — Śapathapūrvak tyāganā wā aswikār k., mithyā śapath k. wā jhūthī kiriyā wā soñh khānā.

FÖRT, *n.* (L. fortis) a fortified place — *Qal'a yā hisār* — Koṭ wā garh. [rakshīt.

FÖRT'ED, *a.* guarded by forts — *Qal'aon se mahfūz* — Koṭh wā garhōñ se pusht wā su-

FÖR'TI-F, *v.* to strengthen, to confirm, to fix — *Mazbūt k. yā qal'a-bandi k., mustahkam k., muqarrar k.* — Pusht wā porhā k., dīrḡh k., sthīr k.

FÖR-TI-FI-CĀ'TION, *n.* the science of military architecture, a place built for strength — *Qal'a-bandi kā 'ilm yā funn, qal'a-sāri, qal'a yā hisār* — Durgaprakāradirachanasavidyā arthāt koṭ wā garh banāne ki vidyā, koṭ durg wā garhī.

FÖR-TI-FI-ER, *n.* one who fortifies — *Qal'a-bandi k. w. yā mazbūt k. w., mustahkam k. w.* — Pusht wā porhā k. w., dīrḡh wā sthīr k. w.

FÖR'TI-LAGE, *n.* a little fort, a block-house — *Chhotā qal'a, hisār* — Chhotā koṭ, garhī.

FÖR'TIN, *n.* a little fort to defend a camp — *Chhotā qal'a jo kisi khaime ki muhafazat ke liye hotā hai* — Chhotī garhī jo kisi dere ke rakshārth hotā hai.

FÖR'TI-TUDE, *n.* courage, strength to endure — *Jawān-mardī yā dilērī, jurat istiqlāl yā bardāshṭ karne ki tāqat* — Sāhas sūratā wā viratā, dhasiyya dhrṭī wā sahne ki śakti.

FÖR'TRESS, *n.* a fortified place; *v.* to guard — *Qal'a; v. qal'a-bandi k. yā mahfūz k.* — Koṭ wā garh; *v. koṭ se pusht wā surakshīt k.* [bāhar^h; prep. meñ se^h, se^h.

FÖRTH, *ad.* (S.) forward, onward, abroad, out; *prep.* out of — *Age^h, samne^h, bāhir, yā FÖRTH-CÖM'ING*, *a.* ready to appear — *Hāzir hone par, maujūd hone ko taiyār* — Āne par, upasthāyī, āne ko upasthit.

FÖRTH-IS-SU-ING, a. coming out—*Bāhar ātā huā yā nikaltā huā^h*.

FÖRTH-RIGHT, ad. straight forward—*Siddhā^h*.

FÖRTH-WITH, ad. immediately, without delay—*Fi-l-faur yā fi-l-hāt, usi waqt yā isi waqt*—Jhat, trāṇanantar tatishap wā binā vilamb.

FÖRTI-ETH. See under FORTY.

FORTNIGHT, fōrt'nit, n. (fourteen, night) the space of two weeks—*Do-hafta, ādhā-mahinā^h*—Dwisaptā, ardhmās, paksh wā pakhwārī.

FORT-TO-TOUS, a. (L. *fort*) happening by chance, accidental, casual—*Ittifāq, 'arizi nāgahān yā nāgahān*—Akasmik, akasmādutpanna wā daivayattu, daivik wā daivādhin

FORT-TO-TOUS-LY, ad. by chance, accidentally—*Ittifāqan, nāgah yā 'arizan*—Akasmāt, daivat wā daivayog se. lyog.

FORT-TO-TOUS-NESS, n. chance, accident—*Ittifāq, 'ariza*—Akasmik ghaṭanā, daiva-

FORT-TO-TOY, n. chance, accident—*Ittifāq, 'ariza*—Daivayog wā daivādhinatā, akasmikatwa.

FÖRTUNE, n. (L. *fortuna*) the good or ill that befalls man, chance, success, event, estate riches, a portion; v. to befall, to happen—*Taqdir nasib qismat yā baḥt, ittifāq yā roz-gār, kām-yābi barakat yā 'uhda-barāi, sar-guzasht yā mājarā, māl yā milk, daulat, juhez; v. guzārā, sādīr yā sar-zad h.*—Bhāgya wā adriṣṭ, daivayog, arthasiddhi wā saphalatā, ghaṭanā, riasth wā dhan, vitt- wā sampatti; stridhan wā dāid; v. āpārā, honā bitnā wā āj hāt.

FÖRTU-NATE, a. lucky, happy, successful—*Nasib-war khush-nasib tāli-mand yā baḥt-ā-war, khush khurram yā iqbal-mand, maysad-war kām-rān yā kām-yāb*—Saubhāgya-wān wā śrīmān, sukhī wā sukh-bhāgi, śriyukt kalyāṇayukt wā kuśalāsālī.

FÖRTU-NATE-LY, ad. luckily, successfully—*Khush-nasibi yā nek-baḥtī se, baḥt-yārī yā kām-yābi se*—Saubhāgya wā subhādrisṭ se, kalyān wā arthasiddhi se.

FÖRTU-NATE-NESS, n. good luck, success—*Khush-nasibi nek-baḥtī yā nasib-warī, kām-yābi yā kām-rānī*—Saubhāgyavattwa wā mūlāgalya, arthasiddhi wā saphalatā.

FÖRTUNE-ED, a. supplied by fortune—*Qismat ya nasib se muhāyā kiya gayā*—Bhāgya wā adriṣṭ se jūtīyā wā juhīyā gayā.

FÖRTUNE-LESS, a. luckless, without fortune—*Bad-nasib bad-baḥt kam-baḥt yā be-nasib, be-juhez*—Abhāgi nīrbhāgya wā amāṅgal, bim dāija wā stridhanahin.

FÖRTUNE-BOOK, n. a book of future events—*Tāli-nāma, āyande mājarān ki kitāb*, Bhaviṣhyadghaṭanā-pustak arthāt ek pustak jisko dekhkar bhaviṣhyat ghaṭanānō kā thikānā kartē haiñ.

FÖRTUNE-HÜNT-ER, n. a man who seeks to enrich himself by marrying a woman with a fortune—*Wah shahs jo daulat-mand yā juhez-dār 'aurat ke sāth apnā byāḥ kar-ke māl-dār hone ki khvāhish aur koshish kartā hai*—Wah jan jo dhanavutī stri ke sāth apnā vivāh karke dhanaḥlyā hone kā udyog kartā hai.

FÖRTUNE-TELL, v. to pretend to reveal futurity—*Nasbu-goī yā fāl-goī kā da'wā k.*—Bhaviṣhyadghaṭanā wā subhāsubh kahne kā dambh wā ḍimbh k.

FÖRTUNE-TELL-ER, n. one who pretends to reveal futurity—*Ramād munājīm yā nasi-ba-go*—Daivayāna, māṅgalimāṅgalakādeśī, subhī-ubhā kahne kā dambh wā ḍimbh k. w.

FÖRTY, a. (S. *fewer, ty*) four times ten—*Chalis yā chālīs^h*.

FÖRTI-ETH, a. the ordinal of forty—*Chālīs-wān yā chālīs-wān^h*.

FÖRUM, n. (L.) a public place in ancient Rome where lawsuits were decided, a tribunal—*Qadīm zamāne meñ Rom shahr ki 'adālat, 'adālat*—Prāchīn kāl meñ Rom nagar ki kachahri, kachahri wā vicārasālā.

FÖRWARD, ad. (S. *fore, weard*) toward a part or place before, onward; a. ready, ardent, bold, advanced, quick, anterior; v. to hasten, to advance, to send forward—*Sāmne^h, āge^h; a. tāyār yā mustā'id, dil-soz yā sar-gurm, shoh dil-chalā mardāna yā mū'taqid, pesh-ras yā pesh-rau, jald, muqaddam yā pesh-raft; v. juld k., turraqī d. yā madaud k., īrsāl yā rawāna k.*—a. Udyat prastut wā upasthit, uchchhand wā vyagra, nirlajja dhīthā manchālī wā dīnh, ākālīk wā apūrnakāl, śighra wā chapal, āgra; v. śighra k., bahānā wā upakār k., pathwānā wā bhejnā.

FÖRWARD-LY, ad. eagerly hastily, quickly—*Tapāk sar-garmi yā shauq se, shītābī se, jald*—Uchchhandatā wā atyanurag se, śighra, jhat.

FÖRWARD-NESS, n. eagerness, quickness, earliness, boldness—*Tapāk, sar-garmi yā shauq, jaldī yā tezi, pesh-rasī yā shītābī, shokhī dil-chalāi yā dilvī*—Vyagrata udyuktatā utsāh wā tikshnatā, twarā wā śighratā, agratwa prāgbhāv wā purvapakwatā, dhīthāi wā pragalbhatā.

FÖRWARDS, ad. straight before, progressively—*Sidhe-sāmne^h, āge^h*.

FÖSSE, n. (L. *fossus*) a ditch, a moat—*Khandaq, paigār*—Khāi wā khāññ.

FÖSSIL, a. dug out of the earth; n. a substance dug out of the earth—*Zamin se khodkar nikālā gayā; n. zamīn se khodkar nikālī hui chiz ya'nī kānī yā ma'dani shai*—Utkhāt wā bhūmī se khodkar nikālā gayā; n. utkshādravya, akariyapadārth, bhūmī se khodkar nikālī hui vastu.

- FÖS'SIL-IST**, *n.* one versed in fossils — *Jo shaḥḥa zamān se khod-kar nikālī hui chizon kā hāl ba-khūbi jāntā ho* — Śiḥjadravyagupadharmaḍḍitattwajña arthāt jo vastu bhūmi se khodkar nikālī jāti haih unkā gup aur dharm jānne w.
- FÖSTER**, *v.* (S. *fosterian*) to nurse, to feed, to support, to cherish, to pamper — *Dāt-gārī k.*, *parwarish k.*, *parwarda k.*, *nawāzish yā khabar-giri k.*, *nā-o-ni'mat se parwarish k.* — *Pālānā, khilānā pilānā, pratipālān k.*, *posnā wā poshap k.*, *bare dulār pyār se pālānā wā khilānā,* [vetan, poshapakārīnī stri kī vetan.]
- FÖS'TER-AGE**, *n.* the charge of nursing — *Dāt-gārī kā mushākara yā ajr* — *Dhāī karm kā*
- FÖS'TER-ER**, *n.* one who fosters, a nurse — *Parwarish k. w.*, *khabar-gir, dāt yā dāyā* — *Pālāk wā pratipālāk, poshak wā dhāī.*
- FÖS'TER-LING**, *n.* a foster-child, a nurse-child — *Mutabannā, parwarda bachcha* — *Poshyaputra wā poshyaputri, pālā huā beṭā wā pālī hui beṭī.*
- FÖS'TRESS**, *n.* a female who nourishes, a nurse — *Jo 'aurat parwarish kartī hai, dāt* — *Pratipālīkā wā jo stri pālī hai, dhāī.* [astanapāyibhrātā, dhātriputra.]
- FÖS'TER-BROTHER**, *n.* one nursed at the same breast — *Dūdḥ-bhāt^h, ham-shir* — *Ek-*
- FÖS'TER-CHILD**, *n.* a child nursed or bred by one who is not its parent — *Mutabannā yā parwarda bachcha* — *Poshyaputra wā poshyaputri.*
- FÖS'TER-EARTH**, *n.* earth by which a plant is nourished though not its native soil — *Wah zamān jismēh kōi darakhṭ -khūbi lag jāy kālān-kī wah uski aslī jagah na ho* — *Dhātrimrittikā, poshapabhūmi, wah bhūmi kī jismēh kōi per bhālī bhāntī lag jāti hai yadyapi wah uski ādi bhūmi na ho.*
- FÖS'TER-FATHER**, *n.* one who brings up a child in place of its father — *Murabbī yā wah shaḥḥa jo gair ke larke kī parwarish kartā hai* — *Annadātā, pratipālāk, pālākapitā.*
- FÖS'TER-MOTHER**, **FÖS'TER-DAM**, *n.* a nurse — *Dūdḥ-pilāi-dāi, dūdḥ-mā^h* — *Upamātā, pālākamātā, dhāī jo kisi aur ke larke wā larki ko dūdḥ pilā-kar pālī hai.* [shyaputra.]
- FÖS'TER-SON**, *n.* one brought up as a son though not a son by nature — *Mutabannā* — *Po-*
- FÖTHER**, *n.* (S.) a weight of lead — *Sise kā ek batkharā yā bhānt^h.*
- FOUGHT**, *fāt, p. t. and p. p. of fight.*
- FÖÜL**, *a.* (S. *ful*) dirty, filthy, impure, muddy, stormy, wicked, unfair, coarse, gross : *v.* to make filthy, to dirty, to daub, to defile — *Mailā^h, mulawwas yā ālūda, najis yā nā-pāk, palid yā nā-saf, ganda-bahār, kharāb zabūn shartir yā karīh, nā-rast yā harām, zisht, gundu yā galiz ; v. mailā k^h, ālūda k., mulawwas yā ganda k., najis galiz yā nā-pāk k.* — *Malin wā malin, maladūshit wā kalush, asuddh wā apavitra, pañkil wā gadlā, ananukūl, dusht kutsit wā garhit, adhārmik wā vyavahāraviruddh, nishiddh, mand ; v. malin wā malin k., samal k., bhar dālnā, bhrasht asuddh wā apavitra k.*
- FÖÜ'LY**, *ad.* filthily, odiously, not fairly — *Najāsāt yā galizāt se, kurāḥiyūt se, nā-rāstī se* — *Asuddhatā apavitrātā wā mal se, ghripāpūrvak wā dwesh se, dharmavirodh wā anyāya se.*
- FÖÜ'NESS**, *n.* filthiness, impurity, ugliness — *Galizāt yā ālūdagi, najāsāt yā nā-pāki, bad-sūratī yā bad-daulī* — *Samalātā wā malinatā, asuddhatā wā apavitrātā, kuḍaulī wā kurūpatā.* [wā kutsitākār.]
- FÖÜ'FACED**, *a.* having an ugly visage — *Bad-shakl karīh-manzar yā zisht-rū* — *Kurūp*
- FÖÜ'REED-ING**, *a.* feeding grossly, gross — *Harām-khor, gunda yā galiz* — *Malabhojī wā kutsitābhārabhojī, kutsit wā mand.* [kharā galenhdā wā katubhāshī.]
- FÖÜ'MÖÜTRED**, *a.* using scurrilous language — *Bad-zabān yā saḥṭ-go* — *Jibhārā mu-*
- FÖÜ'SPÖ-KEN**, *a.* contumelious : slanderous — *Darida-dahan yā zabān-darās, tuḥmat-āna* — *Durmuḥ katubhāshī wā galeṇhdā, apavādak wā kalaṅki.*
- FOÜ'MART**, *n.* (foul, marten) a polecat — *Newal kī qism kā ek jān-war jis se bari bad-bū nikaltī hai, bad-bū-dār billī* — *Newal wā neure kī jāti kā jantu jis se bari durgandh nikaltī hai, putīsārījā, gandhamārjār.*
- FÖÜND**, *p. t. and p. p. of find* — *Find kā māzi-mutlaq aur māzi-ma'tūf'alai-hi yā f'l-i-na'tūf* — *Find kā samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*
- FÖÜND'LING**, *n.* a child deserted or exposed — *Bāt-bahūn larḳā^h, wah larḳā jiske bāp mā kā thikanā na ho^h.*
- FÖÜND**, *v.* (L. *fundo*) to lay the basis of, to build, to establish, to fix firmly — *Bunyād dālnā, tā'mir k., qāim k., mustahkam yā mazbūt k.* — *New niw wā ne dālnā, uṭhānā wā banānā, ṭhāhrānā, jar geynā.*
- FÖÜN-DÄ'TION**, *n.* the basis of an edifice, first principles or grounds, original, establishment, endowment — *Bunyād yā bekh, usūl, asl yā shurū^h, istiḥkām muqarrari yā binā-bandī, jāgir waqf yā jādedā-bakhshī* — *New niw wā ne, tattwa, mūl wā ādi, ṭhāhrw saṅgthāpan wā bādḥān, devaswadān vrittīdān wā devaswa.*
- FÖÜN-DÄ'TION-LESS**, *a.* without foundation — *Be-bunyād, be-asl, be-jāgir, be-waqf* — *Binā new kā, rirmūl, dev-aswahin.* [— *Pratisṭhāpak wā adīkartā, nirmatā wā uṭhāne w.*
- FÖÜN'DER**, *n.* one who founds, a builder — *Bānī yā mūd yā bunyād-dālne w., tā'mir k. w.*
- FÖÜN'DRESS**, *n.* a female who founds — *Jo 'aurat bunyād-dāltī hai tā'mir kartī-hai yā jāgir yā waqf detī-hai* — *Jo stri new dāltī hai banātī hai wā devaswadān kartī hai.*

FÖUND, v. (L. *fundo*) to form by melting and casting into moulds, to cast—*Dhāt ko galā-kar aur sānche meñ dhāt-kar banānā^b, dhātnā bharnā^b yā bhar k^b*. [banāne w^b.]
FÖÖN'DER, n. one who casts metals—*Kasērā^b bhartiyā^b, dharaiyā^b, sānche meñ dhāt-kar*
FÖÖN'DER-y, n. a place where metals are cast—*Lohār-khāna yā kasērā-khāna*—Wah jagah jabāñ dhāt ko galā ke sūche meñ dhātē haiñ, lohārī vilayanaśāñ.

FÖUNDER, v. (L. *fundo*) to sink to the bottom, to fail, to cause soreness in a horse's foot—*Mārā-jānā dūb-jānā yā talē bañh-jānā^b, chūkñā tūñā yā na sudhnā^b, phore ko lañgrā k.* [phūñā^b.]

FÖÖN'DER-ous, a. failing, ruinous—*Dhañstā-huā yā dhañs jāne wālī^b, njār yā tūtā.*
FÖÖNT, FÖÖN'TAIN, n. (L. *fons*) a spring, a well, a jet, a source, a first cause—*Chash-ma, kūtā^b, fuwāra, aāl yā bunyād, aāl sabāb yā bā'is*—*Sotā wā jharnā, kūp, jalot-kshēp wā jalotsek. māl wā yoni, ādī wā pratham hetu.* [wā jalāskaravisiya.

FÖÖN'TAIN-LESS, a. having no fountain—*Be-chashma yā be-hanz*—*Sotālin jharnālīn*
FÖÖN'TFUL, a. full of springs—*Chashma-pur yā pur-chashma*—*Sotāmay wā jalākaravisiñt.*

FÖÖN'TAIN-HEAD, n. primary source—*Aāl yā bunyād*—*Māl wā jar.*

FÖUR, a. (S. *fewer*) twice two—*Chār^b.*

FÖURTH, a. the ordinal of four—*Chauthā yā chauth^b.*

FÖURTHLY, ad. in the fourth place—*Chauthē^b, chauthi jagah meñ^b.*

FÖURTEEN, a. four and ten—*Chaudah^b.*

FÖURTEENTH, a. the ordinal of fourteen—*Chauadahnā yā chavadahāñ^b.* [chādā.

FÖURFOLD, a. four times as much—*Chār-chand yā chahār-chand*—*Chaturgun wā chau-*

FÖURFOLD-ED, a. having four feet—*Chahār-pā yā chār-pāyū*—*Chatushpād wā cha-tushpad.*

FÖURSCÖRE, a. four times twenty, eighty—*Chār-korī^b, assī^b.*

FÖUR-SQUARE, a. having four equal sides and angles, quadrangular—*Murabba', chau-gosha*—*Samachatatishkop, samachaturbhuj wā vaigñtnak, chauhūñtī wā chatush-*

FÖURWHEELED, a. having four wheels—*Chār pahiye kā^b.* [kop.

FÖWL, n. (S. *foel*) a winged animal, a bird; v. to kill birds for food—*Tāir, parand yā murg*; v. *chiriyōñ kā shikār k.*—*Pakshi, khag wā chiriyā*; v. *chirmāri k.* wā khāne ke nimitta chiriyā mārñā.

FÖWL'ER, n. a sportsman who pursues birds—*Chirī-mār yā baheliyā^b.*

FÖWL'ING, n. the act of shooting birds—*Chiriyōñ kā shikār k.*—*Chirmāri, golf se chiriyōñ ko mārñā.* [Chirmāri karne kā agnyastra.

FÖWL'ING-PIECE, n. a gun for shooting birds—*Chiriyōñ ke shikār karne kī bandūy.*
FÖX, n. (S.) an animal remarkable for cunning, a sly cunning fellow—*Robāh, robāh-bāz*—*Lomrī lokhri wā lokhari, dhūrt jan.* [ebhālī wā kapaṭī.

FÖX'ISH, FÖX'LIKE, a. cunning, artful—*Robāh-bāz, riyā-kār mukdār yā furbī*—*Dhūrt, FÖX'LY, a.* having the qualities of a fox—*Robāh-sirat, robāh ke mānind*—*Lomañi-dharm, lomrī ke sadris.* [sirat—*Lomrī kī dharm wā gun, dhōrtāi.*

FÖXSHIP, n. the character or qualities of a fox—*Robāh kī kho yā khūssiyat, robāh-bāzi,*

FÖX'y, a. belonging to a fox, wily as a fox—*Robāhi yā robāh ke mutā'alliq, robāh-bāz*—*Lomrisambandhī, lomrī ke sadris dhūrt.*

FÖX'CASE, n. a fox's skin—*Lomrī kī khāl^b.*

FÖX'CHASE, n. pursuit of a fox with hounds—*Lomrī-kā-shikār yā shikārī kuttoñ se lomrī kā pichhā k.*—*Lokhari wā lomrī kī ākhet arthūt kuttoñ ko lokar lomrī kī pichhā k.*

FÖX'GLOVE, n. a plant, the digitalis—*Ek qism kā paudhā yā chhoṭā pep*—*Oshadhībhed, ek prakār kī paudhā.* [lomrī kā shikār karte haiñ—*Lomrī ke ākhet karne kā kuttā.*

FÖX'HÖUND, n. a hound for chasing foxes—*Lomrī ke shikār karne kā kuttā, jis kutte se FÖX'HÜNT-ER, n.* one who hunts foxes—*Robāh-shikār, lomrī kā shikārī*—*Lomañākhetañ,*

lomrimār, lomrī kī ākhet k. w.

FÖX'TRAP, n. a snare for catching foxes—*Lomrī pakarne kā phandā^b.*

FÖX, v. (G. *foxa*) to deceive, to stupify, to intoxicate—*Thagnā^b, be-hosh yā sar-gardāñ k., mast yā makhmūr k.*—*Chhalnā, sudh-budh har-lenā, matwālā k.*

FRÄCT, v. (L. *frango*) to break—*Torñā^b.*

FRÄCT'ION, n. a breaking, part of an integer—*Tukrā yā tūtā huā hissā, kasr yā maksūr*—*Tor bhañjan vidhāñ wā bhāñ, bhinnarāññi bhūma wā apūrnāñik.*

FRÄCT'IONAL, a. belonging to fractions—*Maksūr, mukassar, kasr-namsūb*—*Bhinnarāññi-sambandhī bhūmasambandhī, apūrnāñkavishayak.*

FRÄCT'IOUS, a. cross, peevish, fretful—*Zūl-ranj, tunuk-mizāj, khafā beār yā ātash-mizāj*—*Chirehīñ, nakehāñhā wā sigrakrodhī, risahā khunāñhā wā sigrakropī.*

FRÄCT'URE, n. a breaking; v. to break—*Darār, rukhna, shikast*; v. *torñā phoñā tapkūñā yā chatkūñā^b*—*Tūt tūtan tarak wā chatak.*

FRÄG'ILE, a. easily broken, brittle, weak—*Nāzuk yā nī bā-āsā-ī tūne ke lāñg, shikha-bāñhā, kam-zor*—*Subhāññ wā sukhāññaniya, bhāngur phuskā wā bhurbhurā, plus-phusabā arthāt porhā nahīñ.*

FRA-GIL'I-TY, n. brittleness, weakness—*Nazākut nāzūñī yā bārīkī, kam-zorī*—*Bhañ-*



- guratwa subhāṅgatwa wā sukhapāṇiyatā, phusāpāṇ bhurbhurāpāṇ wā kshinatā.
- FRAGMENT, *n.* a part broken off, a piece—*Pārcha yā purra, pāra reza yā qī'a*—Tukrā wā tūk, ohhānt' ehūr bhāg wā āns. [*banā-huā*—Khaṇḍamay, tukroṇ se banā huā.
- FRAGMENTARY, *a.* composed of fragments—*Pārche-dār, pāre-pāre se jam'-huā yā*
- FRAGOR, *n.* a noise, a crack, a crash—*Karak^h, tapak^h, chatak yā charcharāha^h*.
- FRAGRANT, *a.* (*L. fragrans*) having a sweet smell, odorous—*Khush-bo-dār, mu'attar*—Suvāsik wā saugandhik, gamakilā wā mahkilā. [gamak wā mahak.
- FRAGRANCE, FRAGRANT, *n.* sweetness of smell—*Khus'-bo, su-bās^h*—Sugandh suvās
- FRAGRANTLY, *ad.* with sweet smell—*Khush-bo se*—Sugandh suvās gamak wā mahak se.
- FRAIL, *a.* (*L. fragilis*) weak, infirm—*Za'if kam-pā yā nā-pāe-dār, nā-tawln fāni nāsuk* tunuk yā sarī'u-s-zawāl—Asakt adriph wā asthāyī, bhaṅgur kshayī kshīpabal wā nirbal.
- FRAILNESS, *n.* weakness, instability—*Zu'f nā-tawāni yā kam-zorī, kampāi nā-pāe-dārī* fanā nāsuk nāzākat fā tunuki—Nirbalatā daurbalya wā bhaṅguratā, asthāyitā anityatā wā kshayitā. [balya wā āsekti, nirbalatā wā sithilatā.
- FRAILTY, *n.* weakness, infirmity—*Nā-tawāni yā nāsuki, kam-zorī yā nāzākat*—Daur-
- FRAIL, *n.* a basket made of rushes—*Narkat yā sarpat ki tokrī yā daurī^h*.
- FRAME, *v.* (*S. fremman*) to form by uniting several parts, to make, to fit, to regulate, to contrive; *n.* a structure composed of parts united, a fabric, order, scheme, contrivance, shape—*Ta'mir k., ban'-ā^h, muwāfaq k., durust k., tjad yā tajwiz k.; n.* 'imārat qālib-khāna yā thattihar, ta'mir, tartib yā durustī, mansiba naqsha yā turig, tadbīr, sirat waz' yā shakl—Nirmān k., garhnā gānthnā wā rachandā, anurup wā yogya k., thik k. wā sādhnā, bāndhnā wā upāyachintan k.; *n.* dhānchā thutth chau-kath chaukathā wā thathri, banāwat wā nirmān, vyavasthā niyam wā kram, yukti, upāy, ākār ākriti wā rūp. [rachak virachak kartā wā bandne w.
- FRAMER, *n.* one who frames, a maker—*Sāzanda, bāni yā mūjid*—Nibandhā wā kārak,
- FRAMEWORK, *n.* work done in a frame—*Jo upari kām kisi dhānche yā chaukathe mei* banā rahtā hai^h.
- FRANCHISE, *n.* (*Fr. franc*) privilege, right, exemption; *v.* to make free—*Haqq, istih-qāq yā ikhtiyār, mu'āfi yā āzādī*; *v. āzād yā riḥā k.*—Paurajandhikār, swatwa wā satta, mukti mochan moksh wā chhutkāri; *v. mukt k. wā chhor d.*
- FRANCHISEMENT, *n.* release, freedom—*Riḥāi, āzādī yā mu'āfi*—Mukti, mochan ban-dhanamukti wā swādhinatā. [subhāṅg wā sukhandāniy.
- FRANCHISABLE, *a.* (*L. frungo*) easily broken—*Nāsuk, kam-pā, shisha-bāshā*—Bhaṅgur
- FRANCHISABLELY, *ad.* state of being frangible—*Nāzākat nāsuki yā kam-pāi*—Bhaṅgura-tā subhāṅgatwa bhurbhurāpāṇ plusphusāpāṇ wā sukhandāniyatā.
- FRANK, *a.* (*Fr. franc*) free, liberal, open, ingenuous; *v.* to exempt from postage; *n.* a letter which pays no postage—*Sāf, sahī yā kushāda-dīl, sāf-dīl, sīna-sāf*; *v. khatt yā chitthī ko be-mahsūl k.; n. be-mahsūl khatt*—Nishkapat, udār, vimalātmā, sara-laswabhāw wā māyāhīn; *v. kisi patra ko dāk ke vyay se mukt k.* arthāt kisi patra ke upar likh d. ki yal patra rājasambandhī hai is nimitta iske liye dāk ke vyay na lagaigā; *n. jo patra binā dāk ke vyay ke bhejū jātā hai, dākavyayamuktapatra.*
- FRANKLY, *ad.* freely, liberally, openly—*Safai se, bā-sukhāwat yā kushāda-dīlī se, dīl-khol-kar yā sāf-dīlī se*—Nishkapat, udārātā se, man-kholkar wā khol ke.
- FRANKNESS, *n.* plainness, openness, liberality—*Safai sādagi yā sāf-dīlī, sīna-sāfī,* sahāwat yā kushāda-dīlī—Saralā wā vimalātmā, nishkapatāwā kapatahinatā wā māyāhinatā, udārātā wā audāryya. [kō adhikār.
- FRANKCHASE, *n.* liberty of free chase—*Shikār karne kō haqq yā ikhtiyār*—Ākhet karne
- FRANKINCENSE, *n.* an odoriferous drug—*Lobān yā lubān, bakhūr*—Kunduru kunduru rasāl wā dhūp. [—Swādhibabūhmīdhūri, karmānirvāhak.
- FRANKLIN, *n.* a freeholder, a steward—*Zamīn dār yā jagīr-dār, kār-bārī yā ikhtimāchi*
- FRANTIC, *a.* (*Gr. phren*) mad, furious—*Majnūn yā saudāi, qazab-nāk yā gusse se di-wāna*—Ummatta baurahā bāwīlā wā sirī, vyastachitta wā kop se vikshipt.
- FRANTICLY, *ad.* madly, distractedly—*Divāna-wār yā junūn se, divānagi se*—Ummatta-tā wā unmad se, bailai sir wā chittavyastatā se.
- FRANTICNESS, *n.* madness, fury, distraction—*Junūn yā divānagi, qazab, shordagi*—Ummattatā wā unmad, kop, bailai chittavyastatā wā chittavikshiptatā.
- FRA-TERNAL, *a.* (*L. frater*) brotherly—*Barādarāna yā barādari, birādarāna, birādar-wā*—Bhrātrī sambandhī bhrātriya wā bhrātrik.
- FRA-TERNITY, *n.* brotherhood, a society—*Barādari yā birādari, firqa yā ham-jinsiyat, majlis yā suhbat*—Bhāichārā bhāiwād wā bhrātritwa, bandhutā sahakārijanasamūh wā jathā. [sadrīs sahsarg k.
- FRA-TERNIZE, *v.* to associate as brothers—*Barādaron ke taur suhbat k.*—Bhāiyōn ke
- FRA-TERNIZATION, *n.* union as of brothers—*Barādārāna suhbat yā ittīfāq*—Bhrātriya sahsarg wā mel.
- FRA-TRICIDE, *n.* the murder of a brother, one who kills a brother—*Barādar-kushi barā-dar-kush*—Bhrātrihatā bhrātribadh wā bhrātrighāt, bhrātrighātak wā bhrātrighāti.

- FRAUD**, *n.* (L. *fraus*) deceit, artifice — *Fareb yā dagā, štrat* — Kapat wā chhal, māyā wā chhadma. [wā dhurt.]
- FRAUD'FUL**, *a.* treacherous, artful — *Dagā-bāz, farebī yā štrati* — Chhali wā kapaṭī, māyī
- FRAUD'FUL-NESS**, *n.* *FRAUD'FUL-NESS*, *n.* deceitfulness, trickishness, proneness to artifice — *Dagā-bāz, fareb-kārī, hila-bāzī yā jul-bāzī* — Kapatātā, kūṭātā, dhūrtatā.
- FRAUD'FUL-NESS**, *a.* full of fraud, done by fraud — *Dagā-bāz hila-bāz jul-bāz yā farebī, fareb yā dagā se kiya huā* — Kapaṭī chhali māyī wā pravaṇchak, kapat wā dhokhe se kiya huā. [— Chhal wā chhalbal se, kapat māyī thagāt wā dhokhe se.]
- FRAUD'FUL-NESS**, *ad.* by fraud, deceitfully — *Dagā-bāzī se, jul-bāzī hila-bāzī yā fareb se*
- FRAUGH'T**, *n.* *frāt*, *a.* (Ger. *fracht*) laden, charged, filled, stored — *Ladā-huā^h, bojā-huā^h, bhavā-huā^h, bhav-pūr^h*.
- FRAÛ**, *n.* (Fr. *effrayer*) a broil, a quarrel, a fight; *v.* to fright, to terrify — *Qazīya yā kushām-kushā, hangāma yā kharkhasha, jang*; *v.* *dahshat d., khauf-dekhlānā* — Kalah taṭṭā wā bakberā, jhagrā ragrā virodh bigar jhanjhat wā uljherā, laṭī yud-dha wā samar; *v.* *darānā wā dahlānā, bharmānā wā bhay dikhanā.*
- FRAÛ**, *v.* (L. *frico*) to rub, to wear — *Ragarnā^h, ghisnā^h*.
- FRAÛ'ING**, *n.* the peel of a deer's horn — *Hiran ke sing kā chhilkā yā kholrā^h*.
- FREAK**, *n.* (Ger. *freak*) a whim, a fancy — *Mauj yā wahm, khayāl* — Lahar wā tarāng, manolaulya. [chal c'hlā wā chibāwīlā, lahari wā tarāngī.]
- FREAK'ISH**, *a.* capricious, humoursome — *Har-dam-khayālī yā wahmī, man-maujī* — Chan-
- FREAK'ISH-NESS**, *n.* capriciousness — *Wahm har-dam-khayālī yā talawun-mizājī* — Ochhāpan, chibāwīlapan, chānchalya, manolaulya, laulya, chapalātā.
- FREAK**, *v.* (Ger. *fleck* ?) to variegate — *Gūn-ā-gūn yā rang-ā-rang k.* — Chitravichitra k.
- FRECKLE**, *n.* a yellowish spot in the skin — *Budān par ek pilā sā dag, magas, khāl* — Til. [Tilachihnit.]
- FRECKLED**, *a.* marked with yellowish spots — *Magas-dār magāi khāl-dār yā dag-dār* —
- FRECKLED-FACED**, *a.* having freckles on the face — *Magas-dār yā khāl-dār chihre w.* — Tilachihnitavadan.
- FREE**, *a.* (S. *free*) having liberty, not enslaved, unrestrained, open, frank, liberal, innocent, exempt; *v.* to set at liberty, to rescue, to clear, to rid from — *Āzād, be-qaid, mubarrā yā be-zabt, khulā yā sab ke liye āmm, sāf-dil be-riyā yā sinā-sāf, kushāda-dil yā sakhi, pāk yā be-jurm, bari yā jārig yā rihā*; *v.* *āzād k., khālās k., sif k., rihā k.* — Swādhin swatantra wā mukt, abadhi, awāṣ wā niryantrī, sarvasamānya wā sarvasādharan, nishkapat wā vimalātmā, udār, nirdosh wā niraparādhi, varjit vivarjit rahit wā hīn; *v.* *mukt k., chhojā d., nirdoshī k., vimukt wā nirvigbū k.*
- FREE'DOM**, *n.* liberty, independence, privilege, exemption, facility, frankness, licence, familiarity — *Āzādgi āzādī yā ikhtiyār, khud-mukhtārī, haqq, najāt makhlasī yā rihāi, suhulat yā āsānī, sāf-dilī yā sinā-safāi, ijāzat yā parwana, qwatākhī yā be-takallufī* — Mukti wā moksh, swādhinatā wā swatantratā, adhikār, rahitātwa śūnyatā wā abhāv, saralātā sugamatā wā sualabhatā, nishkapatatwa wā kapaṭāhinatā, anujñā ājñā wā anumati, vinayātikram maryādātikram wā ghīṭhāi.
- FREE'LY**, *ad.* with freedom, frankly, liberally — *Āzādī se, sāf-dilī yā sinā-safāi se, kushāda-dilī yā sakhawāt se* — Bin-atkāw khule-bandhan swādhinatā-se wā niravarodh-se, mankholkar wā binā kapat wā binā māyā, udaratā se.
- FREE'NESS**, *n.* the state of being free, openness, candour, generosity, liberality, gratuitousness — *Āzādī, sāf-dilī, sinā-safāi rāst-bāzī yā sādagi, sakhawāt, kushāda-dilī yā fāyāz, muftī-panā yā khushī se bahshish* — Niravarodhatā wā abādhakatā, nishkapatatā, agurhasīlatā kapaṭāhinatā wā māyāhinatā, udaratā, muktaḥastatwa wā dānāsīlatā, nirmūlyatā wā dharmārthaktawa.
- FREE'BOOT-ER**, *n.* a robber, a plunderer — *Qazzāk yā qazzāg, garāt-gar* — Luterā, dakaīt.
- FREE'BOOT-ING**, *n.* robbery, plunder — *Qazzākī yā qazzāgi, tākht-o-tārāj* — Dakaītī, lūt.
- FREE'BORN**, *a.* free by birth — *Paidāish se barābar āzād, āzād kā farzand āzād* — Jaum se swatantra wā anādhin, adāsaj, kulīnāj.
- FREE'COST**, *n.* freedom from expense — *Muft, kharch se rihāi* — Nirmūlyatā.
- FREE'DEN'TZEN**, *n.* a citizen; *v.* to make free — *Huqūq-dār shahri*; *v.* *āzād k.* — Adhikārayukt purajan; *v.* *mukt k. wā purajanādhikār d.*
- FREE'DMAN**, *n.* a slave manumitted — *Gulām jo āzād kar diyā jātā hai* — Muktajan muk-tadās wā dīsyamukt.
- FREE'HEART-ED**, *a.* frank, liberal, generous — *Sādiq yā sāf-dil, sakhi yā kushāda-dil, fāyāz* — Nishkapat wā vimalātmā, udār, dānāsīl wā muktaḥast.
- FREE'HOLD**, *n.* property held in perpetual right — *Jāgīr* — Swādhinabhūmī.
- FREE'HOLD-ER**, *n.* one who has a freehold — *Jāgīr-dār* — Swādhinabhūmīdhārī.
- FREE'MAN**, *n.* one who enjoys liberty, one not a slave or vassal, one possessed of peculiar rights or privileges — *Āzād-mard, wārasta shakhs, sāhib-i-huqūq* — Swādhin swatantra wā aparādhin, adās, adhikāravisishṭ jan.
- FREE'MASON**, *n.* one of the fraternity of masons — *Sang tarāshon yā mī'māron kā ek*

frqa, apas men madad karne-wāle logon ki jam'at kā ek shakhs—Patthar aur int ke kam karne wāle logon kā ek jathā, pānspar upakār karne-wāle janon ke gap kā ke jan.

FREE-MIND-ED, *a.* unperplexed, without care—*Be-andesha gair-mustarib yā gair-āzarda, be-fkr yā be-parwā*—*A-vyākulachitta, chintāsūnyaman.*

FREE-SCHOOL, *n.* a school where no fees are paid—*Khairātī maktab ya'ni wah maktab jahān larkon ko kuchh denā nahin partā*—*Dharmārtha pāthshālā arthāt wah pāthshālā jahān larkon ko kuchh denā nahin partā.* [Man kholkar kahne w., ayatavāk.]

FREE-PO KEN, *a.* speaking without reserve—*Sāf-go, be-bāl-go, dil khol-kar kahne w.*—**FREE-STONE**, *n.* a kind of stone easily wrought—*Ek qism kā pathhar jo bā-āsānī chhedā aur kāsā jātā hai*—*Ek prakār kā komal patthar jiske kātne men kuchh kathinatā nahin partī.* [—Nāstik, dharmānindak wā aniswaravādī.]

FREE-THINK-ER, *n.* an unbeliever, an infidel—*Āzād-tab' yā dahriyā, mulhid yā kāfir*—**FREE-THINK-ING**, *n.* unbelief, infidelity—*Āzād-tab'i yā inkār-i-mazhab, kufr shirk yā dahriyā*—*Nāstikya nāstikatā wā dharmāsradhdhā, aniswaravād.*

FREE-TONGUED, *a.* speaking freely and openly—*Be-lagām sāf-go yā dil khol-kar bolne w.*—*Man kholkar kahne w., ayatavāk.*

FREE-WILL, *n.* the power of directing our own actions, voluntariness, spontaneity—*Apne kāmōn ko jis taur par chāheh us taur se karne kā ikhtiyār, khud-marī yā khud-pasandī, khud-ravī*—*Swach. handatā, swechchhā, swakām.*

FREE-WOM-AN, *n.* a woman not enslaved—*Āzād-aurat ya'ni jo aurat giriftār ho-kar kālā-ba-goshī men na ho*—*Swādhinastri swairachārīpi wā adāsī.*

FREEZE, *v.* (*S. freeze*) to be congealed by cold, to harden into ice, to chill : *p. t.*

FROZE, *p. p.* **FROZEN**—*Sardī se munjamid h., sardī se basta munjamid yā yakh k., sardī k.*—*Thāndhak se jam jānā, thāndhak se jamā-d. thakkā-bāndhnā wā saghana-tushār k., thāndhā k. wā thithurā d.*

FREIGHT, *frāt, n.* (*Ger. fracht*) the cargo or lading of a ship, the money due for transportation of goods ; *v.* to load a ship with goods : *p. t.* **FREIGHT'ED**, *p. p.*

FREIGHT'ED or **FRAUGHT**—*Jahāz ki bhartī yā bojhai, jahāz kā naul yā kiryā ; v. jahāz ko bojhnā yā jahāz par lādnā*—*Nāw ki bhartī wā bojhai, nāw kā bhārā ; v. nāw ko bojhnā, nāw ki bhartī k. wā nāw par lādnā.*

FRAUGHT'AGE, *n.* transportation of goods—*Jahāz par saudā-garī asbāb ki rawānī*—*Nāw par bānījyadravya ki chālān.* [bojhāī lādī wā bhartī k. w.]

FRAUGHTER, *n.* one who freights a vessel—*Jahāz ko bojhne w.*—*Naukāpirak, nāw*

FRÈNCH, *a.* belonging to France ; *n.* the people or language of France—*Farānsī ya'ni Frāns mulk kā ; n. Frāns ke mulk ke bāshandē yā Frāns ke mulk ki zabān, Farānsī log yā Farānsī zabān*—*Frāns desī ; n. Frāns desī log wā Frāns desī bhāshā.*

FRÈNCH'Y, *v.* to make French, to infect with the manner of the French—*Farānsī k., Farānsī waz se kharāb k.*—*Frāns desī k., Frāns desī ācharan se bhrasht k.*

FRENCH-LIKE, *a.* imitating the French—*Farānsīyon ke taur ki naql k. w.*—*Frāns desī ācharan wā rīti kā anukaran k. w.*

FREN'ZY, *n.* (*Gr. phren*) madness—*Junūn yā dīwānagi*—*Bāwlāī, paglāī, unmād, sir.*

FRE-NETIC, *a.* mad, distracted—*Dīwāna, saudāī*—*Bāwlā wā bātul, pāgal baurahā wā unmatta.* [matta.]

FREN'Z-CAL, *a.* approaching to madness—*Dīwāna yā saudāī*—*Pāgal bāwlā wā un-*

FRE'QUENT, *a.* (*L. frequens*) often done seen or occurring, full, crowded—*Aksarī ya'ne aksar kiya gayā yā dekhā gayā yā nazar āyā huā, mā'nūr, bharā-huā*—*Bār bār kiya gayā wā dekhā gayā wā bitī huā, purā wā purā, bhīr se bhar āyā huā*

FRE-QUENT', *v.* to visit often, to resort to—*Aksar jā-kar dekhnā, āmad-raft k.*—*Bār bār jākar dekhnā, āyā k. wā jāyā k. wā āyā jāyā k.* [men ānā—*Bār bār h., punahpunastwa.*

FRE'QUENCE, **FRE'QUENT-CY**, *n.* occurrence often repeated—*Aksariyat, kasrat aksar wuqū'*

FRE-QUENT'A-BLE, *a.* converseable, accessible—*Āshnā-mizāj, munkinu-d-dukhūl*—*Ālāpi wā mīlāpi, abhigamya arthāt jiske lag jāyā jāy wā pahunch ho sakai.*

FRE-QUENT'ATION, *n.* act of visiting, resort—*Aksar jānā, aksar āmad-raft*—*Bār bār jākar dekhnā, punahpunahgaman wā āwājāī.*

FRE-QUENT'A-RIVE, *a.* denoting frequency—*Aksariyat ki dalālat k. w., aksar wuqū' zāhir k. w.*—*Yanlūgant wā yāngant arthāt bār bār ki ghatanā prakās k. w.*

FRE-QUENT', *n.* one who frequents—*Aksar jāne w. yā āmad-raft k. w.*—*Bār bār jāne w. wā āwājāī k. w.* [bār wā bahubār, prāyah wā punahpunah.]

FRE-QUENT-LY, *ad.* often, commonly—*Aksar yā aksar-awqāt, bār bār yā besh-tar*—*Bār*

FRESCO, *n.* (*It.*) coolness, shade, a painting on fresh plaster—*Kuchh thāndh, sāya yā tārikī, tāzi kahil wā āhak par taswīr khīnchne kā ek taur*—*Kuchh ītalatā, chhābh wā āndherā, tatke gāre wā gach par chitra khīnchne kā ek prakār wā māpō-*

FRESH, *a.* (*S. ferre*) cool, not salt, new, recent, vigorous, healthy, brisk ; *n.* water not salt, overflowing of a river—*Thāndhā yā sard, phikā alonā yā shīrīn, tāza yā tar-o-tāza, nayā, mazbūt, sar-sabz shādāb sātrāb surkh-o-safed yā bashāshāh, tund yā zor-*

ávar ; n. *mithá páni^b*, *nadi ki bār^b*—*Sítal wá jur*, *alavan wá mithá*, *taṭká wá korá*, *navin wá nítan*, *táṭh wá porṭat*, *amlán aklánt navavar^b* wá *raktavar^b*, *kará wá prabal*.
FRESH'EN, v. to make or grow fresh—*Táza k. yá h.*, *aloná yá shirín k.*, *aloná yá shirín h.*, *tund yá zor ávar h.*—*Taṭká k. wá h.*, *alavan wá mithá k.*, *alavan wá mithá h.*, *kará wá prabal h.*

FRESH'WT, n. a stream of fresh water—*Shirín-chashma*—*Mithe páni ki nadi*.

FRESH'LY, ad. coolly, newly, ruddily—*Thandhái se^b*, *naye-sir-se yá दूसरा-कर^b*, *tázagi se yá surkhi se yá bashshás^b se*—*Sítalatá se*, *phir se wá dohrákar*, *lalahátá wá navavar^b*—*se wá raktavar^b*—*se*.

FRESH'NESS, n. the state of being fresh—*Sardi*, *thandhái^b*, *tázagi*, *tar-o-tázagi*, *tari*, *taráwat sabzi yá sar-sabzi*, *surkhi*, *surkh-o-safedi*, *mīhús^b*, *tundi*—*Sítalatá*, *taṭkápan*, *nítanata wá navinatá*, *amlánatá*, *aklánti*, *navavar^b*, *raktavar^b*, *mishpatá*, *sabalatá wá tikshapatá*.

FRESH'BLOWN, a. newly blown—*Táza khilá huá*—*Taṭká khilá huá*.

FRESH'MAN, n. a novice, one in the rudiments, one of youngest class of students—*Nau-ámoz*, *mubtadi*, *nau-ágáz shágird*—*Nausikhawá wá navasishya*, *prathamakal-pik*, *navachhátra*.

FRESH'MAN-SHIP, n. the state of a freshman—*Nau-ámozi*—*Navasishyávasthá*.

FRESH'WATER, a. raw, unskilled—*Kachchá^b*, *aná^b*.

FRESH'WATERED, a. newly watered—*Taṭke-pánti-se yá phir-se yá dohrá-kaar sínchá yá* [chhirká gayá^b]
FRET, v. (*S. fretun*) to corrode, to rub, to wear away, to agitate, to vex, to form into raised work, to variegate ; n. agitation, irritation, raised work, the stop which regulates the vibrations of a musical instrument—*Khá-jáná^b*, *ragarná^b*, *ghis-dálná yá ghis-jáná^b*, *muztarib k. yá h.*, *khafá be-ár yá diqq k. yá h.*, *gul jarná yá úpar ubhará huá kám yá nuqsha banána*, *gun-á-gun yá rang-á-rang k.* ; n. *iztiráb yá iztirár*, *diqqat kharásh yá gussa*, *ek gam ká ubhará huá kám*, *musiq ká ek nishán*—*Khádálná*, *darerná*, *ragarkar kshay k. wá khiyáni*, *garbará d.*, *kurháni kurháni ruṭháná ruṭháná chirháni wá chirháni*, *phúli jarná wá khodkar únchá níkalá huá kám banána*, *chitravichitra k.* ; n. *garbaráhat wá ghabráhat*, *átmaklés ris wá krodh*, *jo kám khodkar únchá banáyá játi hai*, *saṅgitavidyá ká ek chihn* [nakcharhá wá chirechirá].

FRET'FUL, a. disposed to fret. peevish—*Atash-mizáji*, *ná-khush-mizáji*—*Sighrakopi*, *FRET'FUL-NESS*, n. peevishness, ill-humour—*Ná-khush-mizáji*, *bad-nihádi yá bad-báti-ni*—*Chirechiráhat wá chirechirápan*, *dushprakriti wá prakritivakratá*.

FRET'TING, n. agitation, commotion—*Izitrán yá iztiráb*, *hangáma*—*Garbaráhat wá ghabráhat*, *koláhal wá halchal*.

FRI'A-BLE, a. (*L. frio*) easily crumbled—*Qábil-i-safúf*, *suhúlat se bukni yá chúr hone ke láiq*—*Bhurbluríhá wá suchúrpaniy*, *churnayogya*.

FRI'A-BLE-TY, n. the quality of being easily crumbled or reduced to powder—*Safúf hone ká qábiliyat*—*Bhurbluríhat suchúrpaniyatá wá churnayogyatá*.

FRI'AR, a. (*L. frater*) a brother of some monastic order, a monk—*Qalandar*, *záhid yá darvesh*—*Sannyási wá tapaswí*, *yogí wá vairági*. [tapaswí wá vairági ke sadriá].

FRI'AR-LY, **FRI'AR-LIKE**, a. like a friar—*Qalandar yá darvesh ke mánnind*—*Sannyási*

FRI'AR-Y, n. a monastery, a. like a friar—*Khánqáh* ; a. *qalandar yá darvesh ke mánnind*—*Matli wá sannyásiyon ká akhári* ; a. *sannyási wá vairági ke sadriá*.

FRI'BLE, v. (*L. frivolu*) to trifle, to totter ; a. trifling, silly, frivolous—*Makki-márná yá khelná^b*, *larazná mutazalul-h. yá jumbish-kháni* ; a. *sílu yá sabuk*, *be-shú'úr yá ná-dán*, *bád-havái yá be-haqiqat*—*Chibillái wá táptoi k. wá kál gawná*, *dagmagáná wá talmální* ; a. *halká wá ochhá*, *anári wá bilillá*, *chhichhorá*.

FRI'BLER, n. a trifier—*Sílu yá bád-havái shakhs*—*Ochhá wá chhichhorá jan*.

FRIC-AS-SEE, n. (*Fr.*) a dish made by cutting chickens rabbits or other small animals in pieces and dressing them in strong sauce ; v. to dress in fricassee—*Qaliye* ; v. *qaliya pakána*—*Máns ká sálan* ; v. *máns ká sálan rúndhná wá banáud*.

FRIC'ATION, n. (*L. frico*) act of rubbing—*Ragor yá ghisáwat^b*. [yá ragar^b].

FRIC'TION, n. the act or effect of rubbing—*Ghisáw ghisáwat malán malái dalán dalái*

FRI'DAY, n. (*S. frig-dæg*) the sixth day of the week—*Jun'á*, *suk^b*—*Sukravár* *sukravár wá bhriguvár*.

FRIEND, n. (*S. friend*) one joined to another by affection, an intimate acquaintance, a companion, a favourer ; v. to favour, to countenance, to support—*Dost*, *yár*, *áshná yá rafiq*, *mushiq dast-gir yá mihr-bán* ; v. *mihr-báni k.*, *madad k.*, *pushki k.*—*Snehi wá premi*, *mitra*, *sakhá sáthi wá saṅgi*, *hitakári* ; v. *anugrah k.*, *kripá wá upakár k.*, *saháyatá k. wá sahárá d.* [Snehi wá anurági, suhrit wá suhit].

FRIEND'ED, a. inclined to love, well disposed—*Dost-dár yá mihr-bán*, *khair-andesh*—*FRIEND'LESS*, a. without friends, destitute—*Be-áshná be-dost yé be-yár*, *be-kas be-chára yá mustá*—*Mitrabín wá anáth*, *nirásray wá niravalamb*.

FRIEND'LIKE, a. like a friend, kind—*Dostána yá yárána*, *mihr-bán*—*Mitravat wá mitra ke sadriá*, *dayálu wá kripálu*.

FRIENDLY, *a.* having the disposition of a friend, kind, favourable, salutary; *ad.* in the manner of a friend—*Dost-mizāj, mīhr-bān, mūmid āmunāsib bih-tar yā mūwāḡiq, mufīd*; *ad. dostāna yā yārāna*—*Suhrit, dayālu wā anugrahī, hitakāri suheasīl wā nirvirodh, anukūl wā upakāri*; *ad. mitravat, mitra sarīkhī*.

FRIENDLI-NESS, *n.* disposition to friendship—*Dost-dāri āshnā-parastī yā dost-parwārī*—*Mitrata wā maitrī, anugrah, sambandh, sahāyātā wā upakār*.

FRIENDSHIP, *n.* intimacy united with affection, personal kindness, affinity, assistance—*Dosti āshnā yā yārī, mīhr-bānī yā shafāqat mūwāḡiqat yā mutābaqat, madad*—*Mitrata wā maitrī, anugrah, sambandh, sahāyātā wā upakār*.

FRIEZE, *Frize*, *n.* (*Fr. frise*) a coarse woollen cloth, the flat member between the architrave and the cornice—*Molā ūnī kaprā^h, mī'mārī meñ ek qiam kā naqsha yā sās*—*Moṭī patṭī sthūlasātak wā moṭī ūrī vastra, gharoñ meñ khamboñ ke upar bhitoñ meñ jo lambī lambī ubhārī hūi rekhā chālī jāti haiñ aur jin par nānā jantuon kī pratimā khudī rahtī haiñ*.

FRIEZE-LIKE, *a.* resembling a frieze—*Mote pashmine ke mānind, mī'mārī meñ ek qism ke naqshe yā sās ke mānind*—*Mote ūnī vastra ke sadrīs, gharoñ meñ khamboñ ke upar bhitoñ meñ jo lambī lambī ubhārī hūi rekhā chālī jāti haiñ aur jin ke upar nānā jantuon kī pratimā khudī rahtī haiñ unki sambandhī*.

FRIGATE, *n.* (*Fr. frigate*) a ship ^c war smaller than a ship of the line—*Ek qiam kā chhotā jangī jahāz*—*Ek chhotī yuddhanaukā*.

FRIGHT, *frit*, *v.* (*S. frihtan*) to terrify, to daunt, to dismay; *n.* sudden terror—*Dahshat d., khauf-dekhlānā, haibat d.*; *n. khauf yā dahshat*—*Darānā wā darwānā, bharkānā wā dahlānā, bhay d. wā bhay dikhānā*; *n. bhay dar wā trās*.

FRIGHTEN, *v.* to terrify, to shock with dread—*Dahshat d., darānā yā darwānā^h*—*Bhay dikhānā, dahlānā*. [*Bhayānak, darwānā wā darānā*].

FRIGHTFUL, *a.* terrible, dreadful—*Haul-nāk yā haibat-nāk, khauf-nāk yā mehib*.

FRIGHTFUL-LY, *ad.* dreadfully, horribly—*Muhibāna, haul-nākī yā haibat-nākī se*—*Bhayānak rūp se, bhayañkar wā dārūn rūp se*. [*Dārunatī, ghoratī, raudratī*].

FRIGHTFUL-NESS, *n.* quality of impressing terror—*Muhībī haul-nākī yā haibat-nākī*.

FRIGID, *a.* (*L. frigē*) cold, dull—*Sard, phikā^h, be-numakī yā be-sar-garmī-kā*—*Thāñdhā sītāl wā jūr, rūkhī niras wā nistēj*.

FRIGIDITY, *n.* coldness, dullness—*Sardi, phikā-pan^h, be-numakī yā be-sar-garmī*—*Thāñdhak wā sītālāt, rūkhī rasahinatī wā tejahinatī*.

FRIGID-LY, *ad.* coldly, dully—*Sardi se, phike-pan se^h, be-numakī yā be-sar-garmī se*—*Thāñdhak wā sītālāt se, rūkhī rūkhīwat rasahinatī wā tejahinatī se*.

FRIGIDITY, *a.* causing cold—*Sardi-dwar yā sardi-rasūn*—*Sitajanak sītotpādak wā thāñdhā k. w.*

FRINGE, *n.* (*Fr. frange*) an ornamental border of loose threads, edge, margin; *v.* to adorn with fringes—*Jhālar^h, hāshiya, kanāra*; *v. hāshiya lagānā*—*Āñchal wā āñchal; aūñṭh wā awanṭh, goṭ*; *v. jhālar lagānā wā jhālar se sobhit k.*

FRINGE, *a.* adorned with fringes—*Hāshiya-dār yā jhālar-dār*—*Āñchalayukt, jhālar awanṭh wā goṭ se yukt*.

FRINGE-MAKER, *n.* a manufacturer of fringes—*Jhālar-sāz*—*Jhālar banāne w.*

FRIPPER, *n.* (*Fr. friper*) a broker—*Dallāl*—*Arhtiyā*.

FRIPPERY, *n.* old clothes, a place where old clothes are sold; *a.* trifling, contemptible—*Purāne kapre^h wā jagah juhāñ purāne kapre bikte haiñ^h, gudar-hattā^h*; *a. nā-chīz yā sabuk, haqir*—*a. Tuchchha wā adham, gbrīpārha wā nich*.

FRISK, *v.* (*Ger. frisch*) to leap, to skip, to gambol; *n.* a frolic; *a.* lively—*Kudaknā yā kūdnā^h, uchhalnā yā phudaknā^h, chulbulānā chanchalānā yā kalol k. n. khel yā kalol^h*; *a. chanchal chapal yā alolā^h*.

FRISKER, *n.* one who frisks, a wanton—*Kudakkar^h, alolā albelā yā chulbuliyā^h*.

FRISKFUL, *a.* full of gaiety—*Khush-tub^h zindagi yā bushshāsh*—*Rāngilā albelā wā* [*hañsor*].

FRISKING, *n.* frolicsome dancing—*Kalol yā alolkalol^h*.

FRISKY, *a.* frolicsome, gay, airy—*Chanchal^h, khush-tub^h yā khurram, chulbulā^h*—*Kripāwāñ khelwārī khelārī wā hañsor, rāngilā praphulla wā ānandī, albelā wā kalolī*.

FRISKET, *n.* a frame to confine the sheets of paper in printing—*Ek halkī dhāñchā jismēñ kāgāz kā tūw chhāpne meñ rakkhā jāti hai^h*. [*muhānā^h*].

FRITH, *n.* (*L. fretum*) a narrow passage of the sea, an estuary—*Khāṭī^h, nākā yā*

FRITH, *n.* (*W. frith*) a woody place—*Ban yā jangal^h*.

FRITTER, *n.* (*L. frictum*) a small piece cut to be fried; *v.* to cut or break into small pieces—*Ek chhotā tukrā jo talne yā bhājne ke liye kūt-liyā jāti hai^h*; *v. tukre-tukre yā botī-botī k^h*.

FRIVOLOUS, *a.* (*L. frivolus*) slight, trifling, of little worth or importance—*Suhuk, nā-chīz alnā yā sagir, nā-kāra yā be-qadr*—*Halkī wā laghu, tuchchha nich wā adham, anarthak nirarthak wā nikamūnā*.

FRIVOLITY, *n.* triflingness—*Subkī yā subkāī, khifāt*—*Halkī laghutā wā tuchchhatā*.

- FRI**'O-LOUS LY, *ad.* triflingly, without weight—*Subki se, be-wazni yā be-qadari se*—Tuchchhatā wā adhamatā se, halkāi wā laghutā se. [laghutā wā tuchchhatā.]
- FRI**'O LOUS NESS, *n.* want of importance—*Subki be-wazni khiffat yā be-qadari*—Halkāi
- FRIZZ**, *v.* (Fr. *f. iser*) to curl, to crisp—*Ghurchiyānā^h, aīthnā yā umethnā^h.*
- FRI**-SEUK', *n.* (Fr.) a hair-dresser—*Bāl durust k. w.*—Bāl sahwāne w.
- FRI**'ZLE, *v.* to curl; *n.* a curl—*Ghurchiyānā yā umethnā^h; n. zulf yā kākul*—*n.* Ghūn-ghar ghurchi alak wā kākapaksha.
- FRÖ**, *ad.* (S. *fra*) backward—*Pichhe^h.* [larkhō kā kurtā, kapyē^h.]
- FRÖCK**, *n.* (Fr. *froc*) a kind of coat, a gown for children, a dress—*Angā yā angarkhī^h,*
- FRÖG**, *n.* (S. *froga*) a small amphibious animal, a kind of tassel—*Meñdāt beñg me-jhukā yā mejhukī^h, jhalbā yā phuñdnā^h.*
- FRÖL**'IC, *a.* (S. *fro, lic*) gay, full of levity; *n.* a prank; *v.* to play pranks—*Khush-tab' yā bashshāsh, ochhā^h; n. khel yā kalol^h; v. khelnā yā kalol k^h.*—*Ānandi rañgilā wā abelāi, chānchal wā halkā.*
- FRÖL**'IC-LY, *ad.* with mirth and gaiety—*Bashshāshi aur khurramī se, chuhul aur chahapahul se^h*—*Raṅgras aur vilās se, hāsyavinod aur ullās se.*
- FRÖL**'IC-NESS, *n.* wild gaiety, pranks—*Khurramī yā bashshāshi, khel kūd-phāñd yā kalol^h*—*Chuhul wā chahapahal, kirā līlā wā kautuk.*
- FRÖL**'IC-SOME, *a.* full of wild gaiety—*Khush, kh' .am, hañsoy^h, chānchal yā khelārī^h*—*Vilāsī līlāwāñ kriṭāwāñ wā viharī.* [phāñd^h—*Raṅgras wā vilās, kirā līlā.*
- FRÖL**'IC-SOME-NESS, *n.* wild gaiety, pranks—*Chuhul yā chahapahal^h, kalol yā kūd-*
- FRÖM**, *prep.* (S. *fram*) noting privation distance absence or departure—[*Adam tafā-wut gair-hāziri yā rukhsat ke zahir karne meñ yah lafz kam ātā hai*]; *se^h, le^h, te^h*—[*Abhāv antar avidyamānatā wā prasthān ke prakās karne meñ yah šabd ātā hai.*]
- FRÖND**, *n.* (L. *frons*) a leafy branch—*Barg-dār shākh*—*Pattewālī dālī.*
- FRON**-D'A'TION, *n.* a lopping of trees—*Peroñ kā chhāñnā^h.*
- FRÖNT**, *n.* (L. *frons*) the forehead, the face, the van of an army, the fore part of any thing; *v.* to oppose face to face, to stand foremost—*Peshāñi, chihra, harāwul yā pesh-i-lashkar, pesh-gāh yā kisi chiz ke āge kā hissa; v. rū-ba-rū k. yā h., muqābil k. yā h., dū-ba-dū yā chār-chasm h.*—*Lalāt, muñh wā mukh, senā kā muhrā senāmukh wī senāgra, sīmūi āgī agwārā wā agrabhāg.*
- FRÖNT**'AL, *a.* relating to the forehead; *n.* any thing applied to the forehead—*Peshāñi ke mutā'alliq; n. peshāñi-band yā nī jo chiz peshāñi meñ lagāijāy*—*Lalāṭasambandhi; n. lalāṭabandhani wā jo vastu lalāt meñ lagāu jāy.* [ho.]
- FRÖNT**'ED, *a.* formed with a front—*Pesh-dār yā muhrā-dār*—*Mukhaviśisht, jiske āgā*
- FRÖNT**'IER, *n.* the limit, the border, the utmost verge of a country; *a.* bordering—*Hadd, sar-hadd, mulk ki sar-hadd; a. muttasil*—*Sīmā, sewāñā, desāñt arthāt kisi des kā dūñrāmēñrā; a. saṭī wā lagū huā, sīmāvartī.*
- FRÖNT**'IERED, *a.* guarded on the frontiers—*Sar-hadd par mahfūz*—*Sīmā par surakshit.*
- FRÖNT**'LESS, *a.* void of shame, impudent—*Be hayā, gustākh yā shokh*—*Naktā wā nirlajja, dhūñh wā pragalbh.*
- FRÖNT**'LET, *n.* a bandage worn on the forehead—*Sar-band yā nī ek paṭṭī jo peshāñi par ba-taur zebāish ke bāñdhi jāti hai*—*Lalāṭapaṭṭā, lalāṭaveṭhan, ek paṭṭī jo sōbhārth lalāt par bāñdhi jāti hai.*
- FRÖNT**'BOX, *n.* a box in the theatre from which there is a direct view of the stage—*Nāch-ghar meñ ek chauki jo sab ke āge rahtī hai aur jis par se sab kuchh sāmne dekh paytā hai^h.*
- FRÖNT**'IS-PIECE, *n.* an ornament or picture fronting the first page of a book—*Zebāish yā taswīr jo kisi kitāb ke pahile safhe meñ lagi rahtī hai, sar-daftar*—*Chitra wā chhavi jo kisi pustak ke pahile piṭhaute meñ sōbhārth lagā dete hain, granthāgras-thachitra.* [kā agelā, ghar meñ jo koṭhri āge rahtī hai.]
- FRÖNT**'ROOM, *n.* a room in the fore part of a house—*Pesh-dālāñ yā pesh-khāñā*—*Ghar*
- FRÖST**, *n.* (S. *forst*) the power or act of freezing, a fluid congealed by cold—*Sardī ke sabab se jamā dene-wālī tāqat yā nī pālā, sardī se jam jāñā, koi raqīq shai jo sardī se jam jāti hai*—*Pilāi arthāt thār, thāñdhak se jam jāñā, koi dravadravya jo thāñdhak se jam jāti hai.* [noñ pālā se bharā wā dhañpā huā.]
- FRÖST**'ED, *a.* as if covered with hoar-frost—*Māñoh pālā se dhañkā huā^h*—*Māñoh wā jā-*
- FRÖST**'Y, *a.* producing or containing frost, resembling frost, very cold, hoary—*Pālā-dwar yā pālā-dār, pālā ke māñind, nihāyat sard, sufed yā safed*—*Pālā utpanna k. w. wā pālamay, pālā sarikhā wā pālā ke sadriā, bahut thāñdhā, śwet wā śukla wā dhaulā.*
- FRÖST**'I-LY, *ad.* with frost, very coldly—*Pālā se^h, bāñi thāñdhak se^h.*
- FRÖST**'BIT-TEN, *a.* nipped by the frost—*Sarmā-zada yā pālā-zada*—*Pālāmā.*
- FRÖST**'NAIL, *n.* a nail driven into a horse's shoe, to prevent it from slipping on the ice—*Ek kāñṭā jo ghore ke na'l meñ is wāste thoñk diyā jātā hai ki wah yakh par phisal na pare*—*Ek kāñṭā jo ghore ke khuratrāñ meñ is hetu se thoñk dete hain ki wah saghanatushār par phisal na parāi.*

- FROST** WORK, *n.* work resembling hoar-frost—*Jhāron par jo pālā girtā hai uskā sā kāmb*.
FRÖTH, *n.* (Gr. *aphros*) foam, spume, empty show; *v.* to foam, to cause to foam—*Phen jā phenā^h, jhāg^h, āpari jā jhūrā dekhāw^h; v. phenānā jā phen-uthnā^h, phen-uthānā^h*.
FRÖTHY, *a.* full of foam, soft, empty—*Kaf-dār jā pur-kaf. narm. khālī lā-hāsil yī sabuk*—*Phenāhā wā phenamay, komal phulphulā wā phapphal, ochhā hālkā wā chhūnchhā*.
FRÖTHI-NESS, *n.* the state of being frothy, emptiness—*Kaf-dārī pur kafī jā narmī, be-hūdagi jā subkī*—*Phenamayatwā wā phulphulāhā, sūnyatā asaratā wā anāthakatā*.
FRÖUNCE, *v.* (Fr. *froncer*) to frizzle, to curl; *n.* a curl, a wrinkle, a plait—*Churchi-yānā^h, aīnthnā jā umethnā^h; n. zulf, shikan, talh jā pech*—*n. Kākapuksh wā alak, sikor sikur wā jhūrī, chunat part wā parat*.
FRÖUNCELESS, *a.* without wrinkle—*Be-shikan, be-tah, be-peck*—*Binsikurē, binā jhūrī kā*.
FRÖÜSY, *a.* fetid, musty, dim, cloudy—*Sarā jā gāndhūlā^h, ubā bāshūndā jā bāshūndā^h, dhundhā jā dhūndhūlā^h, ghātā se gherī huā^h*.
FRÖWARD, *a.* (S. *fra, weard*) perverse, peevish, refractory, ungovernable—*Sar-kash, zūd-ranj jā tunuk-mizāj, munkurī mutamarrid jā gardan kash, be-lūqin munh-zor jā be-zab*—*Kutlī hatlīlā hatlīlā machlā wā teitū, chūchirā, magū wā ullāghutāsāsan, adāmya avāsyā wā duhāsāsan*.
FRÖWARDLY, *ad.* perversely, peevishly—*Sar-kashī khud-rāi jā zūd se, zūd-ranjī jā tunuk-mizājī se*—*Kutlīlāi hatlī wā teitūpan se, chūchirāhat se*.
FRÖWARDNESS, *n.* perverseness, peevishness—*Sar-kashī khud-rāi jā zidd, zūd-ranjī jā tunuk-mizājī*—*Adāmyatwā vākī ā-lātāi hatlī wā machlāi, chūchirāhat wā karkāsāsilātā*.
FRÖWER, *n.* a cleaving tool—*Bānsulā jā ārū^h*.
FRÖWN, *v.* (Fr. *froncer*?) to look stern; *n.* a look of displeasure—*Chūn-ba-jabīn-h. chūn-abrū-h. kaj-abrū-h. jā tursh rūi k.; n. chūn-abrū jibīn-chīnī jā chūn-bayabīn*—*Bhawēn tērī k. āīkh-dikhānt bhānū-chāhānt wā ghuruknī; n. bhrukutī bhrukutī bhrukutī ghurkī wā ghurkī*. [Bhrukutī wā ghurkī se]
FRÖWNINGLY, *ad.* with a look of displeasure—*Chūn-abrū jabīn-chūnī jā tursh-rūi se*.
FROZEN, *frō'zn, p. p. of freeze. a.* congealed, cold, chill, subject to frost—*Sardī se munjamad, sardī, khunuk jā bārid, pālā-khāgā-huā^h*—*Thāndhak se jar v wā thakkhāw, sital, thāndhā wā jūn, thūn khāyī huā* [dasī, thāndhak].
FROZEN-NESS, *n.* the state of being frozen—*Munjamid hālot, sardī*—*Jamūw, jamū hui*.
FRÜCTIFY. See under **FRUIT**.
FRÜGAL, *a.* (L. *fruges*) thrifty, sparing, economical, not lavish—*Juz-ras, kifāyātī, kifāyut-shī'ār, kam-kharch jā munāsib-kharch*—*Parimitavyayī, wārā k w., mitavyayī, swalpayayī*. [—*Parimitavyay, swalpayay wā wārā*.]
FRUGALITY, *n.* thrift, economy—*Juz-rasī jā wājib kharchī, kifāyut jā kifāyut-shī'ār*.
FRÜGALLY, *ad.* thriftily, sparingly—*Juz-rasī jā wājib-kharchī se, kifāyut jā kifāyut-shī'ārī se*—*Parimitavyay se, swalpayay wā wār se*.
FRUGIFEROUS, *a.* bearing fruit—*Bar-āwar jā mewa-dār*—*Phalantā phalotpādak phalawān wā phaladāyī*.
FRUIT, *n.* (L. *fructus*) the product of a tree or plant in which the seed is contained or which is used for food, the offspring of an animal, production, effect or consequence; *v.* to produce fruit—*Mewa jā bar. kisi jān-war kā bachcha, hāsil natija jā samara; v. mewa phalnā*—*Phal wā vrikshādīphal, bachchā wā santati, utpanna, karnaphal pariñām wā pratīphal, v phalnā wā pharnā*.
FRÜCTIFY, *v.* to make fruitful, to bear fruit—*Bar-āwar k, phalnā^h*—*Phalantā saphal upjāu wā urvā k., pharnā*. [karan, phalantā k.]
FRÜCTIFICATION, *n.* the act of fructifying—*Bar-āwar-kardan, phalnā^h*—*Saphalī*.
FRÜCTUOUS, *a.* fertile, causing fertility—*Bar-āwar jā zar-khez, zar-khezi-lakshh jā zar-khez-kunanda*—*Phalawān phalad phalantā wā urvā, urvarikāiak wā urvarātawādāyak*.
FRÜTAGE, *n.* fruit collectively, various fruits—*Mewa-jāt, mutafurriq jā mukhtatīf mewe*—*Phalasamūh wā phalaphalārī, bhīnt bñant ke phal wā nanā prakūr ke phal*.
FRÜTER-ER, *n.* one who trades in fruit—*Mewa-farosh*—*Kuñja, phalphalārī w*.
FRÜTER-Y, *n.* fruit collectively, a place for fruit—*Mewa-jāt, mewa-khūna*—*Phalasamūh wā phalaphalārī, phalagār wā phal kā bhāndā*.
FRÜTFUL, *a.* fertile, prolific, plentiful—*Zar-khez kasir-samā bar-āwar bār-dār phal-dār musmīr jā jaijīd, bachcha-kash jānne-wālī jā sangari, wājir jā kasir*—*Urvarā bahuphalī phalawān phalantā wā upjāu, bahuprasuti gabhel laikorī wā abandhyā, bahut vipul wā prachur*. [hulva wā adhkār se]
FRÜTFULLY, *ad.* abundantly, plentifully—*Kasrat se, ifrūt se*—*Bahutāyat se, bi-*
FRÜTFULNESS, *n.* fertility, productiveness—*Zar-khezi bar-āwarī jā bār-dārī, paidā-sācī jā sangari*—*Urvarātawā phalawattwā wā phalotpādakatwā, utpādakatā wā janakatā*. [wā bāñjh, mishphal, nirarthak wā vyarth]
FRÜTLESS, *a.* barren, vain, unprofitable—*Be bai, be-fārida, be-sūd*—*Aphal phalabīn*

FRUIT'LESS LY, *ad.* vainly, idly, unprofitably — *Be-fáida, ná-haqq, lá-hásil* — Nishphal, vrithá, vyarth wá nirarthak.

FRUIT'LESS NESS, *n.* barrenness, vanity — *Be-bari be-samari ná-bár-dári yá ná-sangari, be-húlagi be-hásili yá be-fáidagi* — Nishphalatá aphaalatwa wá phalahínatá, vyarthatá wá anarthakatwa. [dátá, phalotpálak, phal utpanna k. w.]

FRUIT'BEAR-ER, *n.* that which produces fruit — *Bar-dár mewa-dár yá bar-áwar* — Phala-FRUIT'BEAR-ING, *a.* producing fruit — *Bar-áwar musmir bár-dár yá mewa-dár* — Phalot-páda phalantá phaladáyí wá phalawán. [peron ká kunj.]

FRUIT'GROVE, *n.* a plantation of fruit-trees — *Bar-áwar darakhtoon ká bag* — Phalante

FRUIT'TREE, *n.* a tree that produces fruit — *Bar-áwar darakhít, mewa-dár yá phal-dár darakhít* — Phalantá per, pharnewálá per.

FRUIT'ION, *n.* (L. *fruitum*) enjoyment — *Husúl wusúl tasarruffauz yá bar-khurdári* — Bhogvikás phalabhog bhog wá sukhánubhav. [paribhoktá paibhogi wá adhikári.]

FRUIT-RIVE, *a.* enjoying, possessing — *Mutasarrif, qabiz yá bar-khurdári* — Phalabhogi.

FRUMENTY, *n.* (L. *frumentum*) food made of wheat boiled in milk — *Khír jo ghehán aur dúdh se baní hai*^b. [thaitthá^b, kansi^b.]

FRUMP, *v.* to mock; *n.* a joke — *Biráná manh-banáná chirháná yá thaitthá k^b.*, *n.* FRUSH, *v.* (Fr. *froisser*) to bruise — *Kuchalná^b, kuchul-dálná^b, masalná^b.*

FRUSTRATE, *v.* (L. *frustra*) to defeat, to disappoint, to nullify; *a.* vain, ineffectual, null, disappointed — *Shikast k., mahráim máyusi yá ná-ummed k., bátíl ráegán yá radd k., a. be-jáida, be-hásil yá be-tásir, ráegán bátíl yá radd, máyusi mahráim yá ná-um-med* — Torná, nirs k., vyarth nishphal wá nirarthak k.; *a.* vyarth, nishphal wá nirarthak, vrithá nirbal anarthak wá rahit, nirs.

FRUSTR'NEOUS, *a.* vain, unprofitable — *Ráegán yá lá-hásil, be-súd yá be-fáida* — Vrithá wá vyarth, nishphal wá nirarthak.

FRUSTR'ATION, *n.* disappointment, defeat — *Mahrámi máyusi yá yás, shikast* — Ásábhañg wá ásikhandan, khandan bhañg nishphalakaran vrithákanan wá hár.

FRUSTR'ATORY, *a.* that makes void — *Ráegán bátíl yá radd k. w.* — Vyarthakári nirarthakakári nishphalakári wá vrithákári. [khand.]

FRUSTUM, *n.* (L.) a piece of a solid body cut off — *Makhrút-i-nágis* — Súchyadhara-

FRUIT' CANT, *a.* (L. *fruter*) full of shoots — *Gábhá gábh dñli yá koril se bhurá huá^b.*

FRY, *v.* (L. *frigo*) to dress in a pan on the fire, to be roasted in a pan, to melt; *n.* a dish of any thing fried — *Karáhi yá karáh men bhúná bhúnjá yá talná^b, karáhi men bhúnjá bhúná yá talá jáná^b, galná yá tughalná^b; n. jo kuchh karáhi men bhúná yá talá jáy uská bhojan yá kháná^b.*

FRY'ING-PAN, *n.* a pan for frying food — *Karáhi yá karáhi^b.* [jhrud^b.]

FRY, *n.* (Fr. *fray*) a swarm of little fishes — *Chhoti chhoti machhliyon ki jhánk yá*

FUB, *v.* (Ger. *foppen*) to delay, to cheat — *Tálná yá tál-matol k^b, thagná yá dhokhá^b.*

FUGUS, *n.* (L.) paint, disguise — *Potne ya lagane ká rang^b, jhúthá bheek^b.*

FUGATE, FUGATE-D, *a.* painted, disguised — *Rangá huá yá rang se potá huá^b, jhúthá bheek banáye hue^b.*

FUD'DLE, *v.* to make drunk, to intoxicate — *Mad-hosh k., málhmúr k., bahut sharáb piná* — Matwálá k., mad men chur k., matwálá h. wá atisay madypán k.

FUD'DER, *n.* a drunkard — *Sharabi yá mai-khor* — Prakkai wá madypánásakt.

FUDGE, *int.* an expression of contempt — *[Haqárat ráher karne men yah lafz musta-mal hotá hai,] chhi^b, uh yá uj* — *[Yah sabd ghriná prakásak hai,] thúthú, thú.*

FUEL, *n.* (Fr. *feu*) the matter or aliment of fire; *v.* to feed with combustible matter, to store with firing — *Indhan jaláwan yá úwan^b; v. indhan d. dálná yá lagáná^b, indhan se pálná^b.*

FUEL-LER, *n.* one that supplies fuel — *Indhan jutáne w^b, indhan juháne w^b.*

FUGACIOUS, *a.* (L. *fugio*) flying away — *Ur-jáne w yá bhág jáne w^b.*

FUGACIOUSNESS, *n.* quality of flying away — *Ur-jáne yá bhág-jáne ki sifat yá khássiyyat* — *Ur jáne wá bhág jáne ká dharm wá gun, palayanasílátá.*

FUGAC'ITY, *n.* volatility, uncertainty — *Káfúr-sifatí, be-qarári yá be-sabátí* — Atisighra-váyuparinámasílátá arthát sikhra váyu men ur jáne ká dharm, asthiratá wá anisichay.

FUGI-TIVE, *a.* apt to fly away, volatile, unstable, fleeting, wandering, perishable; *n.* a runaway, a deserter — *Bhág-jáne yá ur-jáne ke qábíl, káfúr-sifat, be-sabátí yá be-qarár, kubábi árisi yá chand-roza, áwára saiyár yá dar-ba-dar, qábilu-z-zawál yá jáni; n. bhagorá^b, gurez-pá rá-gardán yá jirári* — Bhág jáne wá urjáne w., atisighra-váyuparinámasíl. asthir wá achirastháyí, chali-játi urtá bahatá wá kshanamátra-stháyí, báwdandí dáwándol wá ramtáphirtá, násavas wá násasil; *n.* bhaggi, paláyí.

FUGI-TIVENESS, *n.* volatility, instability — *Káfúr-sifatí, be-qarári be-sabátí yá ná-páe-dári* — Váyuparinámasílátá arthát ur jáne ká dharm, asthiratá astháyitwa wá chanchalatá. [men ek mazzmín ká mutawátir áná — Saugit men ek vishay ká bár bár áná.]

FUGUE, *fug.* *n.* a succession or repetition of parts in a musical composition — *Musiqi*

FÜGH, *int.* (S. *fah*) an expression of abhorrence — *Chhi^b, thú thú^b.*

- FÜL'CRUM**, *n.* (L.) a prop, a support—*Tek tekni yá úr^b, pushti-bán páya yá markaz-i-harakat*—Ádhār wá thánbh, avalamban álam̄b tek wá uttolanádhar.
- FÜL'CI-MENT**, *n.* a prop, support—*Tek tekni yá úr^b, pushti-bán páya yá markaz-i-harakat*—Ádhār wá thánbh, avalamban álam̄b wá uttolanádhar.
- FÜL-FIL'**, *v.* (S. *full, fyllan*) to accomplish, to perform, to complete—*Basá-láná yá bar-láná, adá k. yá wofá k., tamám k.*—Siddh k. wá sádhana, karni kar-lóná wá kar-dál-ná, pirá k. [k w., sádhane w., kar dāne w., purá k. w., piak.
- FÜL-FIL'LER**, *n.* one who fulfils—*Basá-láne w, adá k. w. tamám k. w.*—Sádhak, siddh.
- FÜL-FIL'LING**, *n.* completion, accomplishment—*Tamám, anjám sar-anjám sar-baráhi yá insirám*—Samápti wá sampurnatá, siddhi wá sáadhan.
- FÜL-FIL'MENT**, *n.* accomplishment, performance, completion, execution—*Insirám yá anjám, adá ifá yá 'uhda-baráú, tamám, kár-guzári*—Siddhi wá sahsiddhi, nirváh wá nishpádan, piurnatá wá samápti, nishpatti, niberá wá sáadhan.
- FÜL'GENT**, *a* (L. *fulgeo*) shining, bright—*Darakhshán yá tábán, rausshan shu'la-war-táb-nák yá jalwa-gar*—Charnakat lauktá jagjagatá wá diptiman, dyutimán prabháwan wá tejomay. [Prabhá pratáp wá dipti, tej dyuti wá kari chanchamáhat.
- FÜL'GOR**, *n.* splendour, dazzling brightness—*Jalwa, táb-dári yá niháyat kari roshui*—
- FÜ-LIG'I'NOUS**, *a.* (L. *fuligo*) sooty—*Kálá^b, koylá-sá^b, dhruv-sá^b, kalarutá^b, kájal se bhorá huá^b*. [Kajjalamay avasthá meñ, dhúmradasá meñ.
- FÜ-LIG'I'NOUS-LY**, *ad.* in sooty state—*Kájal se bhari hui hálat meñ, pur-dúd hálat meñ*—
- FÜL'MART**. See FOMART.
- FÜLL**, *a.* (S.) having no empty space, replete, abounding, supplied, plump, saturated, complete, large, strong, mature; *n* complete measure, the whole; *ad.* quite, exactly, directly—*Pur, ma'mur, umahrá-tu-huá^b, khálí nahín, táza pur-gosht yú taiyár, áside ser yá lab-á-lab, musallam yá kámil, bhári bayá yá áside k. w., sakht yá hu-lánd, pukhta yá rasída ; n* karnál, kulliya yá majmú' : *ad.* bi-t-kull yá be-kam-o-kást, bi'-aim-hi bi'-ainih yá hú-ba hú, saríhan—Purá, puri wá paripurn, bhári, súnya nahín, motá wá phulpháká aghráyá tript wá nakenak, akhand wá samagra, nikhil vipul wá yathesht, únchá kari wá spashṭ, pákká wá sampanna; *n.* purnatá, sukalya; *ad.* sar-vathá, thik, sídhá.
- FÜL'LY**, *ad.* completely, entirely—*Bi-t-kulliya, bi-tamám-hi*—Nipat, sampurn rūp se.
- FÜL'NESS**, *n.* the state of being full, completeness, abundance, satiety, plenty—*Má'murí, kamál yá tamám, ifráṭ yá kasrat, serí yá ásidegi, faráṭat yá ziyádati*—Purnatá wá paripurnatá, siddhi wá sampannatá, bahintáyat, tripti wá santushti, bāhulya.
- FÜL'Ā-CORNE**D, *a.* fed full with acorns—*Sháh-balút ke tukhm yá meuc se bhar-pet khiláyá huá*—Sinduravriksh ke bij wá phal se bhar pet khiláyá huá.
- FÜL'BLÓOMED**, *a.* having perfect bloom—*Pur-bahár—Tahtaháyá, khilá huá, na-vayauvanavisisht.*
- FÜL'BLÓWN**, *a.* fully expanded or distended—*Khilá-huá yá phúlá-huá^b.*
- FÜL'BÖT-TOMED**, *a.* having a full bottom—*Bhari yá hari pendi-wálá^b.*
- FÜL'BÜT**, *ad.* directly and with violence—*Sidhá aur zor se—Sidhá aur veg se.*
- FÜL'CHARGED**, *a.* charged to the utmost—*Nak-e-nak yá thús-kar bhará huá^b. [yá^b.*
- FÜL'CRAMMED**, *a.* crammed to satiety—*Nak tak khiláyá-gayá^b, thús-kar khiláyá-ga-*
- FÜL'DRESSED**, *a.* dressed in form—*Baná-ghaná yá sab kappe pahine hue^b. [huá.*
- FÜL'DRIVE**, *a.* driving with full speed—*Bare zor se hántká huá—Bare veg se hántká*
- FÜL'EARFD**, *a.* having heads full of grain—*Galla-pur-khosha-dár—Jiskí bali meñ anáj bhará ho, anáj se bhari hui bāhwalá.*
- FÜL'FED**, *a.* fed to fulness, sated, fat—*Bhar-pet khiláyá huá^b, ser yá áside, taiyár yá farbih—Chhakkar khiláyá gayá, paritript, motá wá hrishtapushṭ.*
- FÜL'FRAUGHT**, *a.* fully stored—*Bhar-pur^b. [khiláyá gayá.*
- FÜL'GORCED**, *a.* too much fed—*Be-andáza khiláyá-gayá—Biná-parimán wá chhakkar*
- FÜL'GRÖWN**, *a.* completely grown—*Barhá huá yá barh-chuká^b.*
- FÜL'HEART-ED**, *a.* full of confidence—*Dháyhas se bhará huá^b.*
- FÜL'HOṬ**, *a.* heated to the utmost—*Niháyat gurm kigá huá, niháyat garmáyá huá—Atyant prachand wá ugra kiyá huá.*
- FÜL'LÁ-DEN**, *a.* laden to the full—*Bhar-pur lādá huá^b.*
- FÜL'MÁNNED**, *a.* fully furnished with men—*Ba-khili ádmioy se bhará huá—Sam-purn rūp se manushyon se bhará huá. [wá kare bol ká.*
- FÜL'MOUTHED**, *a.* having a strong voice—*Buland yá sakht áwáz ká—Únche wá bhári*
- FÜL'ORBED**, *a.* having the orb complete—*Pure gurs ká—Akhandamāṇal. [huá.*
- FÜL'SPRÉAD**, *a.* spread to the utmost extent—*Kháb phailá huá—Sampurn rūp se phailá*
- FÜL'STÓM-ACHED**, *a.* crammed in the stomach—*Pur-shikam—Petbhará. [huá^b.*
- FÜL'STUFFED**, *a.* filled to the utmost extent—*Thús-kar bhará huá^b, nak-e-nak bhará*
- FÜL'SUMMED**, *a.* complete in all its parts—*Musallam, sar-á-pá kámil—Akhand.*
- FÜL'WINGED**, *a.* having large or strong wings—*Bare yá mazbút daine-dár—Bare wá porhe daine w.*

- FÜLL, *v.* (S. *fullin*) to cleanse and thicken cloth in a mill—*Chukki meñ kappe ko dhotā aur motā k^h.* [aur motā kartā hai^b.]
- FÜLL'FR, *n.* one whose trade is to full cloth—*Dhobi^h, chakki meñ kappe kō dhotā hai*
- FÜLL'ER'S EART^h, *n.* a kind of clay—*Sajji-matti^h, rehī yā reh^h.*
- FÜLL'ING MILL, *n.* a mill for fulling cloth—*Kappe ke dhone aur mote karne kī chakki^h.*
- FÜLMI-NATE, *v.* (L. *fulmen*) to thunder, to explode, to denounce—*Garajnā^h, karaknā^h, la'nat ke sāth malāmat k.*—Ghaharnā wā ghaharanā, tarapnā, garajkar kosnā wā śūp d. [Ghaharāhat, tarap, garaj ke sāth abhiśūp kā d.
- FÜL-MI-NĀ'FION, *n.* the act of fulminating—*Garaj^h, karak^h, la'nat ke sāth malāmat*
- FÜL/MINE, *v.* to thunder, to shoot—*Garajna karaknā yā tarapnā^h, chulanā yā pheknā^h.*
- FÜL-MI-NA-TO-RY, *a.* thundering, striking horror—*Garajne w. yā tarapne w^h, ghaharāne w^h.* [na-pasand—Ghriṇāi ha wā ghriṇājanak, kutsit wā aruchir
- FÜL/SOME, *a.* (S. *ful*) nauseous, offensive—*Karāh yā makrah, nā-guwar nā-gavār yā*
- FÜL/SOME-LY, *ad.* nauseously, offensively—*Karāhiyat se, nā-guwarī yā nā-pasandi se*
- Ghriṇārhatapūrnak wā garhiya bhāṣ se, aruchirātā wā kutsitatwa se.
- FÜL/SOME'NESS, *n.* nauseousness, foulness—*Karāhiyat yā nafrat, gilāzat yā najāsāt*—Garhiyata wā aruchirātā, kutsitatwa wā apavitrata. [dhyā.
- FÜL'VID, *a.* (L. *fulvus*) yellow, tawny—*Zāfrānī, zard*—Kūnkumavarn wā pilā, har
- FÜM'BLE, *v.* (D. *fommelen*) to attempt awkwardly, to handle much, to puzzle—*Anāṛi-pan se kām k^h, bāhut hāth-dālnā yā hāth-lagānā yā ṭaṭalnā^h, ghabrā-d^h.*
- FÜMBLER, *n.* one who fumbles—*Anāri yā bhuchch^h.*
- FÜM'BLING-LY, *ad.* in an awkward manner—*Anāri-pan se^h.*
- FÜME, *n.* (L. *fumus*) smoke vapour, rage, idle conceit; *v.* to smoke, to rage—*Dūd, bukhār, gūzah gussa yā qahr, be-hūda khayāl; v. dūd-uthnā yā dūd se mu'attar k. yā hawā-ho-jānā; gūzah yā josh-kharosh meñ k.*—Dhūnān wā dhūm, vāshp wā bhāph, kop wā krodh, vyarth tarang; *v. dhūnān uthnā wā dhūm se sugandhi k. wā ur jānā, kop wā krodh k*
- FÜ-MĀ'DO, *n.* a smoked fish—*Dhūnān se sukhilāi huī machhli^h.*
- FÜ'MA-TO-RY, FÜ'MI-TER, *n.* a plant—*Pit-pāprā^h.*
- FÜ-MĒTTE', *n.* the scent of meat—*Mās kī mahak yā gamak^h.*
- FÜ'MISH, *a.* smoky, vaporous—*Pur-dūd, dukhānī yā pur-bukhār*—Dhūmamay wā dhūnān-dhār, vāshpamay wā bhāphanay
- FÜ'MI-GATE, *v.* to smoke, to perfume—*Baphārū lenā yā denā^h, bāsnā yā mahkānā^h.*
- FÜ'MI-GĀ'TION, *n.* scent raised by smoke—*Baphār kī gamak mahak yā bās^h.*
- FÜ'MING, *n.* the act of scenting by smoke—*Baphāre se mahkūnā^h.*
- FÜ'MING-LY, *ad.* angrily, in a rage—*Gusse se, gūzah yā qahr meñ*—Krodh se, kop meñ.
- FÜ'MISH, *a.* smoky, hot, choleric—*Pur-dūd, garm, gussa-war*—Dhūmamay wā dhūnān-dhār, tapt wā tāt krudh wā ushāṭ. [wā dhūmotpādak.
- FÜ'MOUS, FÜ'MY, *a.* producing fumes—*Dūd-sāz dūd-āwar yā dhūnīn-gar*—Dhūmajanak
- FÜ'MET, *n.* (L. *fimus*) the dung of deer—*Hiran kī lenī yā megnī^h.*
- FÜ'N, *n.* (S. *faṇen*?) sport, merriment—*Khel^h, chukul yā chahal-pahal^h.*
- FÜ'N'Y, *a.* droll, comical—*Shādi ungez yā mashhara yā tumāshe-kā, tabassum-āwar yā zarīf*—Kautukī wā hāsyajanak, hāsakar wā rasik.
- FÜ-NĀMBU-LIST, *n.* (L. *funis, ambulo*) a rope-dancer—*Rasse par nāchne w^h.*
- FÜ-NĀMBU-LA-TO-RY, *a.* like a rope dancer—*Rasse par nāchne-wāle sarikhā^h.*
- FÜ'NCTION, *n.* (L. *functus*) employment, office, occupation, power—*Kām^h, khidmat yā 'uhda, peshu yā rez-gār, quawāt yā qābilyāt*—Karm wā kārya, pad vritti wā adhikār, vyāpār wā vyavasāy, śakti. [kāri wā adhikāri.
- FÜ'NCTION-A-RY, *n.* one who holds an office—*'Uhda-dār yā kām-dār*—Padasth karmā-
- FÜ'ND, *n.* (L. *fundus*) stock, capital, money lent to government; *v.* to place in a fund—*Pūjī^h, māya yā sarmāya, sar-kār meñ sūd par zar-amānat; v. sūd par dharnā, kahin sūd par jum' kar d.*—Sañchay wā puñj, mūladhan, jo dhan rājākosh meñ byāj par dhyājāt hai; *v. kahin byāj par lagā d.*
- FÜ'NDA-MENT, *n.* (L. *fundus*) foundation, the lower part of the body, the seat—*Bunyād yā binā, gūn^h, chātār^h*—New wā jar, gud wā maladwār, adhobhāg wā adhokōś.
- FÜ'NDA-MENT'AL, *a.* serving for the foundation, essential, important; *n.* a leading principle, an essential part—*Bunyādī, aslī, zarūri; n. nādda asl yā jauhar, zarūri yā aslī kissa*—Mūlik, vāstāv wā pradhānarth, āvasyak; *n. mūlatattwa wā pradhānatattwa, sār.* [sār se, jar wā mūl se.
- FÜ'NDA-MENT'AL-LY, *ad.* essentially, originally—*Asl se, bunyād se*—Mūlatattwa wā
- FÜ'NER-AL, *n.* (L. *funus*) burial, interment. *a.* pertaining to burial, mourning—*Tadfin yā takfin, tughiz yā dafn, a. dafn-mansūb, mātamu*—Gārtop, bhūmisamarpan; *a. gārtopsamandhi, vilāpi wā śokasūchak.*
- FÜ-NE'BRI-AL, *a.* belonging to funerals—*Dafn-mansūb*—Gārtopsamandhi.
- FÜ-NE'R-ATION, *n.* the act of burying—*Tadfin yā dafn*—Gārtop.

FU NĒR'PAL, *a.* relating to a funeral, mournful—*Tadfin-mansāb, mātami mātam-zada yā gam-qin*—Gārtop-sambandhi, vilapi wā śokasūchak wā nirinand.

FŪN'GUS, *n.* (L.) a mushroom, an excrescence—*Kukur-mātā yā kukraundhā^h, masā^h.*

FŪNGE, *n.* a blockhead, a dolt, a fool—*Ghāmar yā ullā^h gāwdī^h, bhucnch^h.*

FUN-GOS'TY, *n.* soft excrescence—*Masā gulmā yā gūltī^h.*

FŪN'GOUS, *a.* excrescent, spongy—*Kisī dūsse se phūt-kar niklā huā^h, gulgulī pulpulā yā polā^h.*

FŪNK, *n.* an offensive smell; *v.* to emit an offensive smell—*Bad-bū k.*—Durgandh; *v.* gandhānā wā durgandh k.

FŪN'NEL, *n.* (W. *funel*) an inverted cone with a pipe, a passage, the shaft of a chimney—*Purnī yā choṅgā^h, rāh, dūd-kush*—Nali wā pupli, mārg wā path, dhuñ-ānrā wā dhūmapath.

FŪR, *n.* (Fr. *fouirer*) skin with soft hair; *a.* made of fur; *v.* to cover with fur—*Samūr, narm pashm*; *a.* samūr yā narm pashm kā banā huā; *v.* samūr yā narm pashm lagānā

—Salomacharm, komal paśulom; *v.* komal paśulom lagānā wā salomacharm lagānā

FŪR'ER, *n.* a dealer in furs—*Samūr-farosh*—Paśulomayavasāyī wā salomacharma vyavasāyī.

FŪR'ER-Y, *n.* furs in general—*Samūr*—Paśulom salomacharm wā lomavīśhṭapa

FŪR'RY, *a.* covered with fur, consisting of fur—*Samūrī yā samūr-posh, samūr yā pashm kā*—Komal paśulom wā komal salomacharm pahine hue, komalapaśulom wā salomacharm kā banā huā.

FŪR'BE-LŌW, *n.* fur or trimming round the lower part of a woman's dress; *v.* to adorn with furbelows—*Peshwāz kā chikan-dār kanāra*, *v.* peshwāz kā chikan dār kanāra lagānā

—Ghāghare ki auñth wā kor jsmen chunat rahti hai; *v.* ghāghare meñ aisi auñth wā kor lagānā ki jsmen chunat rahti hai [wā komalalom kā banā huā

FŪR'WROUGHT, *a.* made of fur—*Samūr yā narm pashm kā banā huā*—Salomacharm

FŪR'BISH, *v.* (Fr. *fourbir*) to burnish, to polish, to rub to brightness—*Saigal k., sāf k. yā jilā-d, mal-kar chamkā d^h.*—Jhalkānī, ujli wā ujwal k. ragarkar chamchama d

FŪR'CA'TION, *n.* (L. *furca*) division like a fork—*Shākh nikulnā, kai-mūhe kānte ke taur par mungasim h.*—Dāl nikalnā, kai phalwāle kānte ke sadiis nyātrā wā prithak h.

FŪR'FUR, *n.* (L.) husk, scurf, dandruff—*Chhilkā yā bhūsi^h, champe par ki pupri^h.*

FŪR'IOUS. See under FURY.

FŪRL, *v.* (Fr. *ferler*) to draw or wrap up—*Khūchnā yā lapet-dālnā^h.*

FŪR'LONG, *n.* (S. *fur, lang*) a measure of length, the eighth part of a mile—*Lambāi kā māp^h, ek mil kā āthwān hissa ya'ni ek kos kā solahwān hissa*—Lambāi kā mōn wā pariman, ek mil kā āthwān bhāg arthāt ek kos kā solahwān bhāg [Chhutti.

FUR'LOUGH, *fūr'lo, n.* (U. *verlof*) a temporary leave of absence—*Rukhsat yā rizā*—FŪRMENTY. See FRUMENTY.

FŪR'NACE, *n.* (L. *forax*) a place for melting metals, an inclosed fireplace—*Bhat*

FŪR'NISH, *v.* (Fr. *fournir*) to supply, to store, to fit up, to equip—*Sar-barāh k. yā baham-pahūñchānā, mā'mūr k., murattab k., ārasta k. yā sūz-o-sūmān se tayyār k.*—Juhānā jutānā wā pahūñchānā, bharnā, sañwānā, sajānā

FŪR'NISH-ER, *n.* one who furnishes—*Sar-barāh k. w. baham-pahūñchāne w., mā'mūr k. w., murattab k. w., ārasta k. w.*—Juhāne w., bharne w., sañwāne w., sajāne w.

FŪR'NISH-ING, *n.* a sample, a show—*Namūna, numūsh*—Bāngī, dekhāw

FŪR'NITURE, *n.* moveables, goods, equipage—*Asānu-l-bait yā luwazima, ashāb, sūz-o-sāmān*—Asthāwaravastu wā asthāwaradravya, samagri wā atālā, saij wā alānkriyā.

FŪR'ROW, *n.* (S. *fur*) a small trench made by a plough; *v.* to cut in furrows—*Kūñr^h harāi^h, reghār^h*; *v.* kūñr harāi reghāri yā nāri banānā^h.

FŪR'ROW FACED, *a.* having a wrinkled face—*Shikan-dār chihre w., pur-shikan chihre kā*—Rekhāñkitavadan, jhūrīyā munhwalā

FŪR'ROW-WEED, *n.* a weed growing on ploughed land—*Jote hue khet par jo ghās jamī*

FŪR'THER, *a.* (S. *forth*) at a greater distance; *ad.* to a greater distance; *v.* to promote, to advance, to assist—*Dūr-tar yā ziyāda*; *ad.* dūr-tar; *v.* taragqī yā taqwiyyat d., barhānā^h, madad d.—Dūratar, aur dūr, adhiik; *ad.* dūratar wā aur dūr; *v.* sahāyatā k., āge k., upakār k

FŪR'THER-ANCE, *n.* promotion, advancement—*Taragqī, taqwiyyat yā madad*—Vridhī

FŪR'THER-ER, *n.* a promoter, an advancer—*Taragqī yā taqwiyyat d. w., barhāne w^h.*—Upakāri upakārak wā sahāyyakartā, pravardhak wā sañvardhanakārī.

FŪR'THEST, *a.* at the greatest distance—*Dūr-tarin, sab se dūr^h*—Dūrātam, atyantadūr

FŪR'THER-MŌRE, *ad.* moreover, besides—*Tis par bhī^h, 'alāwa yā sūwā-iske*—Is par bhī wā aur bhī, iske upar.

FŪR'TIVE, *a.* (L. *fur*) stolen—*Churāyā-huā yā chorī-kā^h.*

FŪRY, *n.* (L. *furor*) madness, rage, passion, frenzy, a raging woman—*Divānagī yā junūn, qahr yā qazab, taish yā josh-kharosh, sauda, jhagrālū aur tund-mizāj 'aurat*—Bailai unmad wā krodh, ugratī, sir wā vikshiptatī, kalahkārī aur prachand strī.

FŪ'RIOUS, *a.* mad, raging, violent—*Divāna yā majnūn, qazab-nāk yā barham, tund yā shudā*—Unmatta pāgal wā sirī, kiuddh kopikul krodhākul wā risakā, ugra wā uechchād.

FŪ'RIOUSLY, *aa.* madly, violently—*Divānagī yā junūn se, tundi yā shiddat se*—Unmattata kopākulatā wā sir se, ugratā wā mahāveg se.

FŪ'RIOUSNESS, *n.* madness, frenzy—*Divānagī, junūn yā josh-kharosh*—Unmattatā, ugratā kopākulatā uechchandatā wā unmad.

FŪ'RUNCLE, *n.* an angry pustule, a boil—*Chhālā yā phapholā^h, phorā^h.*

FŪ'RY-LIKE, *a.* raving, raging, violent—*Majnūn, qazab-nāk, tund*—Sirī, kopākul wā krodhākul, ugra wā uechchād.

FŪ'RZE, *n.* (*S. firs*) a prickly shrub, whin—*Kaṭtailā jhār^h, kaṭtailā jaṅgli per^h.*

FŪ'RZY, *a.* overgrown with furze—*Kaṭtailē jhār se bharā huā^h.*

FŪS'COUS, *a.* (*L. fuscus*) brown, dark—*Bhivā^h, kālā^h.*

FŪSE, *v.* (*L. fusum*) to melt, to liquefy—*Golānā yā galnā^h, pighlānā taghilānā pighlānā yā taghilānā^h.* [taghilne ke yoga.

FŪ'SIBLE, *a.* that may be melted—*Gudāzanda, galne-jog^h*—Galaniya dravaniya wā

FŪ'SIBILITY, *n.* quality of being fusible—*Gudāzandagī, gal jāne kī khāssiyat*—Galaniyatā dravaniyatā wā taghil jāne kī yoga.

FŪ'SILE, *a.* capable of being melted, flowing—*Gudāzanda, rawān yā saiyāl*—Galaniya wā dravaniya, dravya wā bahtā

FŪ'SION, *n.* the act of melting, fluidity—*Gulāz yā gudāzhtagī, saiyālī*—Pighlāw wā taghilāw, bahāw wā dravyatwa.

FŪ'SEE', *n.* (*L. fusus*) the cone round which the chain of a watch is wound—*Gharī ke andar ek gūr-dumī kāntā jismēn sanjor lapetī jāti hai*—Gharī meñ ek sūi jismēñ sikrī lapetī jāti hai.

FŪ'SÉE', *n.* (*Fr.*) a musket, a pipe for firing a bomb—*Bandūq, falita yā palitā*—Patharkalā wā kshudhā āgneyamāñ, āgneyachūrnavisishṭāñlī. [patharkalā.

FŪ'SIL, *fu-sē*, *n.* a musket, a firelock—*Bandūq, tupak*—Āgneyamāñ, wā agnyastra.

FŪ'SIBLEE', *n.* a soldier armed with a musket—*Bandūq-chī yā bandūq-band*—Patharkalā bāndhne w. [halkul yā kharbārī^h

FŪSS, *n.* (*S. fus*) a bustle, a tumult—*Daur dhūp yā dhūm-dhām^h, bukherā haurā*

FŪST, *n.* (*Fr. fût*) the shaft of a column, a strong smell; *v.* to become mouldy—*Tana-i-sitūn yā sitūn, bad-hu yā bad-bo*, *v.* bhukuriyānā^h, phaphūndiyānā^h—Stann-bhādapḍ stannbh wā khambha, dugandh wā kutsitagandh; *r.* basīnā, bisāēndhā *h.*

FŪSTED, *a.* mouldy, having a bad smell—*Phaphūndiyāhā yā bhukuriyāhā^h, bisāēndhā yā basātā huā^h.*

FŪSTY, *a.* ill-smelling, mouldy—*Bisāēndhā yā basātā^h, phaphūndiyāhā phaphūndilagā-huā yā bhukuriyāhā^h.*

FŪSTINESS, *n.* mouldiness, bad smell—*Phaphūndiyāhat^h, bisāēndh yā dur-gandh^h.*

FŪSTIAN, *n.* (*Fr. futaine*) a kind of cloth, an inflated style of writing, bombast; *a.* made of fustian, bombastic—*Ek qism kā kaprā, mubālaga, laf-zarī*, *a.* ek qism ke kapre kā banā huā, rangin yā mubālaga-āmz—*Ek bhāñtī kā motā kaprā, atisayokti, darpavākyā wā garvitāgryahiti; a* ek bhāñtī ke mote kapre kā banā huā atisayoktivisishṭ wā auarthak aur bare bare vākyañ se bharā huā.

FŪSTIAN-IST, *n.* a writer of bombast—*Mubālaga-navis*—Atisayoktirachak.

FŪSTIC, *n.* (*L. fustis*) a kind of dye-wood—*Ek lakrī jis se pilā rang rangā jātā hai^h*

FŪSTIC-GATE, *v.* (*L. fustis*) to cudgel—*Sontiyānā yā lathiyānā^h, sonte mārñā^h.* [kī mār.

FŪSTIGATION, *n.* a beating with a cudgel—*Sontē-bāzī yā lath-bāzī*—Sontē wā lāthī

FŪTHLE, *a.* (*L. futilis*) trifling, worthless—*Sabuk yā nā-chīz, nā-kāra nā-bakār yā be-qadr*—Tuchehhā wā halkā, asār wā nirathak.

FŪTHLITY, *n.* triflingness, want of weight—*Khīṣṭat be-haṣṭagatī yā be-qadrī, subkī*—Tuchehhtā wā asārātā, halkāpan halkāi wā lāghav.

FŪTURE, *a.* (*L. futurus*) that is to be or come hereafter; *n.* time to come—*Mustaqbil yā āyanda; n.* istiqbāl *ya'ni* āyanda-zamāna—Bhāvī bhavishyat wā āgāmi; *n.* bhavishyatkal wā bhavishyat.

FŪTURETION, *n.* the state of being future—*Istiqbālī*—Bhavishyattwa.

FŪTURE-ITY, *n.* time or event to come—*Āyanda-zamāna yā āyanda-mājarā*—Bhavishyatkal wā bhavishyadghatanā.

FŪZZ, *v.* to fly out in small particles—*Zarra zarra ho-ke urñā*—Kap wā paramāṇu hokar ur jānā.

FŪZZBALL, *n.* a kind of fungus—*Ek bhāñt kī kukur-mūtā yā kukraūndhā^h.*

FŪZZLE, *v.* to make drunk—*Pilā-kar matwālā k^h.*

FŪZ, *int.* (*S. fīan*) a word which expresses blame dislike or contempt—*Yah lafz mazammāt nafrat yā haqārat ke zāhir karne meñ mustamāl hotā hai jaisē fish yā ūh, chhi-chhi^h, lā-haul, tauba*—Yah sabd nindā aruchi wā ghrīpā ke prakās karne meñ bolā wā likhā jātā hai jaisē dhikdhik, thūthū, thūṭhūṭhū.

G.

GĀB, *v.* (S. *gabban*) to talk idly, to prate; *n.* loquacity—*Barbarānā^b, baknā yā bak-wād k^b*; *n.* *barbarāhat bakwās yā bakwād^b*.

GĀB'BLE, *v.* to talk without meaning, to utter inarticulate sounds; *n.* talk without meaning—*Baknā barbarānā yā bakwād k^b, ghen-peñ k. yā aus^b boli bolnā jo sa-majh meñ nā āve^b*; *n.* *barbarāhat bakbak yā arbar^b*.

GĀB'AR-DĪNE, *n.* (Sp. *gabardina*) a coarse frock, a mean dress—*Ek qism kā motā āngarkhā yā jāma, pūch libās*—*Ek bhānt kā motā āngarkhā, kutsit vastra*.

GĀ'BEL, *n.* (Fr. *gabelle*) a tax—*Mahsūl*—*Sūlk wā kar*. [dhyaksh.]

GĀ'BEL-LEH, *n.* a collector of taxes—*Mahsūl kā tahsil-dār*—*Kar batōrne w. wā sūlka*.

GĀ'BI-ON, *n.* (Fr.) a basket filled with earth used in fortification—*Tokrā daurā yā daurī jismēñ matī bhar-kar loy usko garhī meñ dhar dete haiñ aur larāī meñ uski ār meñ rakhte haiñ^b*.

GĀ'BLE, *n.* (Ger. *giebel*) the triangular end of a house—*Pākhā yā pakhwā^b*.

GĀD, *n.* (S.) a wedge, a stile or graver—*Pachchap^b, sūi yā chhenī^b*.

GĀD'FLY, *n.* a fly that stings cattle—*Dāns^b*.

GĀD, *v.* (S. *gan*?) to ramble about—*Harza-phirnā, harza-gardī k., charkh-mārnā*—*Dāwān-dol phirnā rabarnā wā idhar-udhar phirnā* [wān-dol phirnatā].

GĀD'ER, *n.* one who goes about idly—*Harza-gard, kūcha gard, āwārā*—*Bāw-dandī, dā-*

GĀD'DING, *n.* a going about—*Harza-gardī kūcha-gardī yā āwārāgi*—*Dāwān-dol bhraman*.

GĀD'DING-LY, *ad.* in a gadding manner—*Harza-gardī yā āwārāgi se*—*Dāwān-dol bhra-*

GĀE'LIC, *n.* (L. *Gallia*) a dialect of the Celtic language; *a* pertaining to the Gaelic language—*Selt yā Kelt logon kī ek zabān*; *a* *Gelick yā nī Selt yā Kelt logon kī ek zabān ke mutā allig*—*Selt wā Kelt logon kī ek bhāshā wī bolī*; *a*. *Genk athāt Selt wā Kelt logon kī ek bhāshā ka sambandhī wā vishayak*.

GĀF'FER, *n.* (S. *gyferu*) an old rustic—*Ek bārhā quāwelā^b*.

GĀF'FLE, *n.* (S. *gyflas*) a lever to bend a cross-bow, an artificial spur for a cock—*Kamān jhukāne ke liye ek dandā, larāñke murī kā tarkībī kāntā*—*Dhanusī jhukāne ke nimittā ek dandī, larāñke kukkūt kā kīrtim kāntā*.

GĀG, *v.* (S. *cag*) to stop the mouth; *n.* something to stop speech—*Munh-band-k, munh-dhatthiyānā yā munh men dhatthā d^b*. *n.* *munh band karne kā dhatthā dhatthā yā dattā*.

GĀG'GER, *n.* one who gags—*Munh band k. w., munh men dhatthā d. w^b*.

GĀGH, *n.* (Fr.) a pledge, a pawn, a measure, a rule, *v.* to pledge, to measure—*Shart, giran yā rihñ, māp^b, khatt-kash*, *v.* *shart k. yā giran rakhnā, māgnā^b*—*Pañ wā hoi, bandhak, nāp wā pañmāpavidhi, māpāpanyāntā wā lakir khinchne kā yantra*, *v.* *pañ k. wā hor badnā wā bandhak dhama, nāpūt*.

GĀG'GLE, *v.* (D. *gaggelen*) to make a noise like a goose—*Kān kārñ yā ghoñ-ghon k^b*.

GĀG'GLING, *n.* a noise made by geese—*Kān-kārñ ghoñ-ghoñ yā bat-kā-bol*.

GĀIT-TY. See under GAI.

GĀIN, *v.* (Fr. *gagner*) to obtain, to win, to attain, to have advantage or profit, to advance *n.* profit, advantage—*Hāsīl k., jūtā^b, tahsil k. yā pardā k., naf^b-uthānā yā gālīb k. yā pesh-raft lejanā, nazdik yā pesh jānā*; *n.* *naf^b yā hāsī^b, fāida yā sūd*—*Kamānī, pānā wā parājay karke lenā, arjan wā upajān k., lābh uthānā, āge barhnā wā nikat jānā*; *n.* *lābh, phal wā arth*. [man, arjan-dhāt, arjak, upārjak, prāpak, labdhā].

GĀIN'ER, *n.* one who gains—*Bahra-yāb, muntafī, mustafīl, bahra-var naf-yāb*—*Ka-GĀIN'FUL, a.* advantageous, lucrative—*Sūd-mand yā mufīl, fāida-bakhsh gunjāishī yā pur-naf^b*—*Phalad wā arthajanak, lābhajanak*. [lābh se.]

GĀIN'FUL-LY, *ad.* profitably, advantageously—*Bā-fāida, mufāidā*—*Phal wā arth se*,

GĀIN'FUL-NESS, *n.* profit, advantage—*Fāida yā sūd, naf^b yā hāsīl*—*Arth wā phal, lābh*

GĀIN'LESS, *a.* unfitable, of no advantage—*Be-fāida, be-gunjāish be-sūd yā lā-hāsīl*—*Nishphal, niratthak*. [anupayog.]

GĀIN'LESS-NESS, *n.* unprofitableness—*Lāhāsīlī yā nā-bakāri*—*Nishphalatā vyarthatā wā GĀIN'LY, ad.* handily, readily, dexterously—*Kārī-garī se, chustī se, chālākī se*—*Daksha-tāpñ yak, phurtī se, nipunatī wā chātūri se*.

GĀIN'SĀY, *v.* (*against, say*) to contradict, to oppose, to dispute, to deny—*Radd-o-badal k., mubāhaza k., hujjat yā bahs k., inkār k.*—*Viparīt-kahnā bāt-duhrānā wā bāt-kāt-d, vād k., vitandā wā vīdānuvād k., nakārnā nahīñ k. wā namū*.

GĀIN'SĀY-ER, *n.* one who contradicts—*Radd-badul k. w., bar-khilāf kahne w. yā bar-aks kahne w.*—*Viparītavādī, vādī, virodhī, viparīt-kahne w., bāt-duhrāne w., bāt-kātne jhuthlāne w.* [wā viparītavād.]

GĀIN'SĀY-ING, *n.* opposition—*Radd-badal tākhiluf mu'ārāza yā tā'arruz*—*Virodhī vād*

GĀIRISH See GARISH.

GAIT, *n.* (D. *gat*) a way, march, the manner and air of walking—*Rāh, safar yā kūch, raftār yā ravīsh*—*Marg wā path, gatī wā gaman, chāl chalan wā sarāj*.

GAIT'ED, *a* having a particular gait—*Khass rawish-dār, khass-rafiār-dār*—Viśeśh chāl w., viśeśh chalan kā.

GAIT'ER, *n.* (Fr. *guêtre*) a covering of cloth for the leg; *v.* to dress with garters—*Tāng ke liye sūtī moza; v. tāng meñ sūtī moza pahinānā*—*Tāng ke liye kapre ká moja; v. tāng meñ kapre ká moja pahinānā*.

GALA, *n.* (Sp.) show, festivity—*Shān-o-shaukat yā namūd, parub^h*—Bharak tarak-bharak wā dikhaw, utsava utsavadin wā pav v.

GAL-AGE'. See GALOCHI.

GALAX-Y, *n.* (Gr. *gala*) the milky way, a splendid assemblage—*Kakkashān, raunaq-dār jam'at*—Mandakīnī ākūśagangā swaigangā wā nāgavithi, sobhanavastumapdal wā suprabhavastusamūh.

GALBA-NUM, *n.* (L.) a resinous gum—*Bīrjā birzad yā qinna*—Sugandhī goñd.

GALE, *n.* (Fr. *gal*) a strong wind—*Tund bād*—Kari bayār. [Lohtop diye hue.

GALE-A-TEI, *a.* (L. *galea*) covered as with a helmet—*Khod-posh yā migfar-posh*—*Gālen-i-sm, n.* the doctrine of *Galen*—*Jālinūs ká mat yā panth^h*.

GA-LIN'IC, GA-LÉN'I-CAL, *a.* relating to *Galen* or his method of treating diseases—*Jālinūs ke mut'aliq yā Jālinūs kī tabābat se mansūb*—*Jālinūs sambandhī wā Jālinūs kī chikitsā ká vishay ak.* [anushangī wā bhakt.

GALÉN-IST, *n.* a follower of *Galen*—*Jālinūs ká pai-ran, Jālinūs-panth^h*—*Jālinūs ká*

GALL, *n.* (S. *galla*) the bile, anything very bitter, bitterness of mind, rancour, anger—*Safra, nihāyat karuī yā talkh shai, khafagi tursh-mizān yā mizān kī tulhī, bugz yā kina-wari, gussa yā ga-ab*—*Pit, atyant karuī padārth, krodh wā swabhāv ká karpāpan, dwesh wā duoh, kop wā ris.*

GALLESS, *a.* without gall or bitterness—*Bagair turshī yā bagair talkhī*—Binī karuā ká.

GALLY, *a.* like gall, bitter as gall—*Safre ke māmūl, safre ke māmūl talkh yā karuā*—*Pit sarikhā, pit sarikhī karuā* [dhi, dweshī wā drohī

GALLSOME, *a.* angry, malignant—*Khafa gussa war yā gazab-nāk, bugz yā kina-war*—Kro-

GALLI, *v.* (Fr. *galer*) to fret the skin by rubbing, to tease, to vex, *n.* a slight hurt—*Regar-kar chhīl-dānū yā ghis-kar chamra chhīlū^h, chhūrū^h, satānū yā khijhānū^h; n. halka-choṭ yā ragar se chamre par halkā ghāw^h.*

GALLI, *n.* (L. *galla*) an excrescence on the oak tree—*Mājū phal^h*.

GALLANT, *a.* (Fr. *galant*) gay, splendid, brave, high spirited, noble, courtly—*Khush-tab^h, mukallaf raunaq dār ya tūb dār, diler, jawān-mard yā jān-bāz, sharif, sāhib-i-dāsh yā sāhib-e ahlāq*—*Rasik, bharkilī wā rangilā, sū wā vīr, māhātmiṅ wā jigār, kulīn, sabhya wā kusil.*

GAL-EANT, *a.* polite and attentive to ladies; *n.* a gay, sprightly man, a wooer; *v.* to pay attention to ladies—*Bihyōñ kī taraf mauddab aur mukhatib; n. khush-tab^h aur chahak shakhs, 'ishq-bāz yā 'āshiq tan, v. 'ishq-bāzī k.*—*Stryupisānāsīl wā stryupachārāsīl, n.* rasik wā rasiyā jan, stryupisak kāmuk wā miyak; *v.* stryupisānā k.

GALLANT-LY, *ad.* bravely, nobly. *splendidly*—*Jawān-mardī se yā dilerāna, sharifāna yā mujbānā, raunaq se*—*Sūrātā wā viratā se, māhātmya wā māhāpratāp se, māhātē se* [dhi nipunatā wā parishkār.

GALLANT-NESS, *n.* elegance, accomplishment—*Khūbī, kamāl*—*Sobhī wā lāvānya, sid-*

GALLANT-RY, *n.* show, bravery, nobleness polite attention to women, lewdness—*Shān-o-shaukat yā nūmaish, dilerī na jawān-mardī, fuyāzī yā sharāfat, 'ishq-bāzī mustī yā shaukat*—*Tarāk bharak wā dikhaw, viratā wā sūrātā, udārātā wā māhātmya, stryupisāna wā stryupachār, kāmūśakti wā lampatātā.*

GALL'LER-Y, *n.* (Fr. *galerie*) a passage leading to several apartments, a balcony round a building, a 'oung room—*Ek rūkh jo kái kumārōñ ko jāti hai, balā-khāna yā barāma-da, ek lumba kamārā*—*Ek mag jo kái kōthriyōñ ko jāti hai, ghar ke chahuñ or ká chhajjī, ek tambī kōthri*

GALL'LEY, *n.* (L. *galat*) a vessel navigated with sails and oars, a place of toil and misery—*Ek qism ká juhāz jo pāl se chaltā hai aur kheyā bhī jāti hai, miñwat aur tuklīf kī jagah*—*Ek bhūt kī bait nautkā jo pāl aur dāñr se chalti hai, parisram aur kles ká sthān.*

GALLEY, *n.* a heavy low built vessel—*Ek jahāz jo bhāri hotā hai par nichā banā ruhātā*

GALLEY-ON, *n.* a large Spanish ship—*Spen ká borā jahāz.* [har.

GALLEY-OT, *n.* a small galley—*Ek chhotā juhāz jo pāl aur dāñr se chaltā hai.*

GALLEY-FOIST, *n.* a barge of state—*Shān-o-shaukat ká bajrā*—*Tarāk-bharak kī nāw.*

GALLEY-LAVE, *n.* a person condemned to row in the galleys—*Ek qaidī jislo aise jahāz par kheyā ke liye hukm hotā hai jo pāl aur dāñr se chaltā hai*—*Ek bañdhua jisko aisi naukā meñ khene ke nimitta ājnā hotī hai jo pāl aur dāñr se chalti hai.*

GALL'LARD, *a.* (Fr. *gaillard*) brisk, gay, lively; *n.* a gay man, a sprightly dancer—*Chust-o-chā'ak, khush-tab^h, zinda-dil, n. khush-tab^h yā bāg-bug ādmī, ek qism ká tez nāch*—*Phurtilā wā chatak, rangilā rasik wā albelā, hūshīl wā praphulla, n. rasiyā wā rangilā jan, chatakwaī ká ek nāch* [rasiyāñ

GALL'LARD-IE, *n.* merriment, gaiety—*Boshāshat, khurramī*—*Chahalpahāl wā chahal,*

GÁL'LARD-NESS, *n.* gaiety, cheerfulness—*Shádmaní, basháshat yá khurramí*—Vilas wá utsav, áhlid praphullatá chuhál chahápalá wá ánuand.

GÁL'LIC, GÁL'LI-CAN, *a.* (*L. Gallia*) French—*Fráns mulk ká, Farásisi*—Fránsdeśa-sambandhi, Fránsdeśi. [vágdhárá.]

GÁL'LI-CISM, *n.* a French idiom—*Farásisi zabán ká muháwara*—Fránsdeśi vágriti wá

GÁL'LI GÁS'KINS, *n. pl.* (*L. caligo, Vasemum*) large open hose—*Bure moze yá jur-ráb, bari jánghiyá*—Úni wá suti pídatráp, bhári jánghiyá.

GÁL'LI-MÁTIA, *n.* (*Fr. galinatus*) nonsense, talk without meaning—*Wáhiyát, behá-da guftigá*—Nirarthakavákya, anarthakabhidhāyā wá vri'hákathá.

GÁL'LI-MAUF'RY, *n.* (*Fr. galimafrée*) a hotch-potch, a hash, a medley—*Paich-mel^h, gar-garj yá ghálmel^h, khichri^h.*

GÁL'LI-NÁ'CEOUS, *a.* (*L. gallus*) denoting birds of the pheasant kind—*Palue murg yá tadwaw ká qism ki chiriyán zahír k. w.*—Palue kukkut ki játi ki chiriyón ká víchak, gihyá kukkutaváchak. [bartan—Ek bhánt ká chíni basan.]

GÁL'LI-POT, *n.* (*clay, pot?*) a small earthen pot painted and glazed—*Ek qism ká chíni*

GÁL'LOON, *n.* (*L. lagenā?*) a liquid measure of four quarts—*Kuq q chíz ká ek puínāna jo takhminan bin ser aur das chhatānk hotá hai*—Dravadvaya athāt páni sarikhi vastutón ká ek nāp jo atkād se tin ser das chhatānk hogi.

GÁL'LOON', *n.* (*Fr. galon*) a kind of close lace—*Kalábattin^h, gotá^h.*

GÁL'LOP, *v.* (*Fr. galop*) to move forward by leaps, to move very fast; *n.* the swiftest motion of a horse—*Sarpāt jānā^h, dāurnā^h; n. bagchhāt dāur^h, ghore ki bari dāur^h.*

GÁL'LOP-ER, *n.* one that gallops—*Sarpāt jāne w^h, dāurn w^h.*

GÁL'LO-WAY, *n.* a horse of small size originally from Galloway in Scotland—*Chhoṭe qudīl ká ghorá*—Chhoṭe dīl ká ghōrā.

GÁL'LOW-GLASS, *n.* an ancient Irish foot-soldier—*Qadim zamāne meñ mulk-i-Áyar-lauk ka pīyāde*—Prāchin kāl meñ Áyarlauk deś ká pādātākayoddhī.

GÁL'LOWS, *n.* (*S. galga*) a beam on which malefactors are hanged—*Phānsi ká kham-bhá^h, phānsi ká takrā^h, gal yá sidi^h.* [mukt wá bachā huā.]

GÁL'LOWS-FREE, *a.* exempt from being hanged—*Phānsi se bari yá azād*—Phānsi se GÁL'LOWS-TREE, *n.* the tree of execution—*Phānsi deni ká darakh*—Phānsi deni ká per.

GA-LO'CHE, gal-lōsh', *n.* (*Fr.*) a shoe worn over another shoe—*Jūtā jo dūse jūtā ke āpār pahina jūtā hai*. [i-kahrubā—Ek bhānt ki tīnamānisakti wá bijli.]

GÁL'VA-NISM, *n.* (*It. Galvani*) a species of electricity—*Ek qism ki bijli yá quwat-*

GA-VÁN'ic, *a.* pertaining to galvanism—*Ek qism ki bijli yá quwat-i-kahrubā ke mu-ta'alliq*—Ek bhānti ki tīnamānisakti wá bijli ká sambandhi.

GÁL'VAN-IZE, *v.* to affect by galvanism—*Ek qism ki bijli yá quwat-i-kahrubā se muas-ser k.*—Ek bhānti ki bijli wá tīnamānisakti se upahat wá grast k.

GA-MÁSH'ES, *n. pl.* short spatterdashes worn by ploughmen—*Pāñw ki ek chhoṭi poshish jo hal-jote pahinte haiñ*—Pāñw ká ek chhoṭi pahinā wá jo halwāhe pahinte haiñ.

GAM-BÁ'DOFS, *n. pl.* (*It. gamba*) spatterdashes—*Pāñw ki ek poshish*—Pāñw ká pahināwā.

GAM'BLE. See under GAME.

GAM BÓ'HE', *n.* a gum resin from Cambogia or Cambodia—*Ek qism ká goñd jo Kam-bodhiya se átā hai, shikā-i-rerand*—Ek prakā ki goñd jo Kambodhiya deś se átā hai.

GAM'BOI, *v.* (*It. gambā*) to dance, to skip, to frisk; *n.* a skip, a leap, a frolic—*Nāch-nā^h, uchhalnā^h, kholnā yá kulolēn-mārnā^h, n. kudān^h, kúd-phān^h, kulol yá alol-kalol^h.* [bāñhnā^h.]

GAM'BREL, *n.* the leg of a horse; *v.* to tie by the leg—*Ghore ki pichhlī tāj^h; v. tāñj*

GAME, *n.* (*S. gamen*) sport, jest, a match at play, scheme, animals pursued in the field; *v.* to play, to play for money—*Khel^h, thātthā^h, bāzi, mansūba yá talbīr, saūd shikār yañi we jānuvar jīnkā shikār hotā hai; v. khelnā^h, jūā khelnā yá juā khelnā^h,—Lūā krīpā wá vilās, khillī wá hānsi, rās kalpanā wá upāy, sājāw wá sātī.*

GAM'BLE *v.* to play for money—*Qimār-bāzi k., jūā yá juā khelnā^h*—Hār jīt khelnā, dyūtākriā k. [—Dyūtākār, dyūtākriāk.]

GAM'BLER, *n.* one who plays for money—*Qimār-bāz, phar-bāz, jūāri juārī yá juārī^h, GÁME'SOME, a.* frolicsome, sportive—*Chaltulā yá kulolī^h, khī'āpi yá rasigā^h.*

GÁME'STER, *n.* one addicted to play—*Jūāri juārī yá juārī^h, qimār-bāz, phar-bāz*—Dyūtākār. [qimār-bāzi, phar-bāzi, jūā^h—Dyūtākār, dyūtākriā, dyūt.]

GÁM'ING, *n.* the practice of playing for money—*Jūāri-pun juārī-pun yá juārī-pāñ^h,*

GÁME'CÖCK, *n.* a cock bred to fight—*Ek murg jo larāne ke liye palā jatā hai, lū'āñkū murg*—Ek kukkut jo lājūne ke nimitta pālī jatā hai.

GÁME'KEEP-ER, *n.* one who protects game—*Hāfi: i shikār, jin jāncaron ká shikār hotā hai unkā mahāfi: qarāwal*—Sājāw ká rakhwārā wá rakshak, vanyajantuposhak.

GÁM'ING-HÖUSE, *n.* a house for gaming—*Khel-ghar^h, phar^h, jūā-khāna, jūā-khāna*—Dyūtāśālī, dyūtāgih, dyūtāsthān.

GÁM'ING-TA-BLE, *n.* a table used for gaming—*Jūā khelne ki mez*—Dyūtākriā ki chauki

GAM'MER, *n.* (S. *gemeder*) an old woman — *Burhiyā^h*.

GAM'MON, *n.* (It. *gamba*) the thigh or buttock of a hog salted and dried — *Sīar ki namak-ālūda khushk rān* — *Sīkar wā sīar kī lavapayukt aur śushk jaṅghā wā puttā^h*.

GAM'MON. See BACKGAMMON.

GAM'UT, *n.* (Gr. *gamma*) the scale of musical notes — *Sarigam^h, sur^h*.

GANCH, *v.* (It. *gancio*) to drop upon hooks — *Kāntōn par dūl d. girā-d. yā chhor-d^h*.

GAN'DER, *n.* (S. *gandra*) the male of the goose — *Batā, haṁs^h, rājahans^h*.

GANG, *n.* (S.) a troop, a company, a band — *Tōlī yā dū^h, jūthā^h, jhūnd yā jūth^h*.

GANG'WAY, *n.* a passage, a thoroughfare — *Kāh, guzar-gāh* — *Path wā mārg, bāt wā dharā^h*.

GANG'WEEK, *n.* rogation week — *Rōze aur namāz kī hafta* — *Vrat aur bhajan kī saptāh*.

GANG'LI-ON, *n.* (Gr.) a tumor in the tendinous parts — *Nasīlī jagah kī phorā yā gunwā* — *Śūā nīpī wā patthē par kī phorā wā gunwā*.

GANG'GRENE, *n.* (Gr. *gangraina*) a mortification; *v.* to become mortified — *Sarān yā sarāw^h; v. sarānā yā sar-janā^h*.

GANG'RE NATE, *v.* to produce a gangrene — *Sarānā^h*.

GANG'RE-NOUS, *a.* mortified, putrefied — *Sarā^h, puchā yā galā^h*.

GANT'LET, GANT'LOPE, *n.* (D. *gant, loopen*) a military punishment in which the criminal running between the ranks receives a lash from each man — *Ek jaṅgī sazā jismēn taqīr-wār do saffōn ke darmiyān se daurāyā jātā hai aur daurne ke waqt donoñ saffōn kī har shakhs usko ek ek koī mārtī hai* — *Yuddhasambandhī dand jismēn aparādhi do manusiyyāsāreniyōn ke bich se daurāyā jātī hai aur daurne ke samay un donoñ śreniyōn kī pratyek jan usko ek ek koī mārtī hai*.

GAN'ZA, *n.* (Sp.) a kind of wild goose — *Janglī lat* — *Banālā haṁs*.

GAOL, *n.* (Fr. *geole*) a prison, a place of confinement; *v.* to imprison — *Quid-khāna, bandī-khāna yā zindān; v. quā k.* — *Kūāgār, bandhanāgār wā bandhuon kī ghar; v. kīnāgīr meṁ dīnā wā bāndhuā*.

GAOL'ER, *n.* a keeper of a prison — *Quid-khāne kī dāroga, bandī-khāne yā zindān kī nigāh-bān* — *Kūāgū-ādhyaksh, bandhuon ke ghar kī rakhwāl wā rakshak*.

GAOL-DE-LIVER-Y, *n.* the judicial process which clears gaols by trying the prisoners — *Quādiyōn ke jarm kī bichgīrāt yā tajīz kar ke quid-khāne ke sīf karne kī fārmān yā hukm nāma* — *Bāndhuon ko aparādhi kī vicār karko Kūāgār ke suādhi karne kī rāji-jāpatā*.

GAPE, gāp, *v.* (S. *geapan*) to open the mouth wide, to yawn, to open, to crave — *Munh pasārna bagirnā phailānā yā bāwnā^h, janhānā yā janhāi-lenā^h, tapānā phatnā yā khat-pāpnā, māngnā^h*. [*sārākh* — *Phūtan wā darāi, sandhi wā randhna, chhed wā bil*].

GAP, *n.* an opening, a breach, a hole — *Shigāj shikāf yā chāh, shayq darz yā rakhan*.
GAP'ER, *n.* one who gapes — *Munh pasārne-w. yā phailāne-w^h, kawnē w^h, janhāne w. yā janhāi lenē w^h, māngne n^h*.

GAP'TOOTHED, *a.* wide between the teeth — *Dūntōn ke bich meṁ chaurā^h*.

GARB, *n.* (Fr. *garbe*) dress, clothes, habit, fashion of dress, exterior appearance — *Lībās, poshāk, bhes^h, bānd^h, bāharī sūt* — *Vastā, kapre, ves wā vesh, pahīrāwā, bīharī rūp wā ākār*. [*utchehrī-bī wā jūthān, mā sūth wā thālī par jo anna chhūt jātā hai*].

GAR'BA(JE, *n.* bowels, offal, refuse — *Antargyān^h, fūzā, pas-khurdā yā ākhor* — *Antēn, GAR'BLE, v.* (L. *cribello*) to sift, to pick out what may suit a purpose — *Chhlānnā chūlnā yā pachhōpnā^h, chunnā chun-lenā bāchhne yā harānā^h*.

GAR'BLER, *n.* one who gables — *Chhlānne w. chālne w. yā pachhōpne w^h, bāchhne w. chhonne-w. yā barāne w^h*.

GAR'DEN, gār'dū, *n.* (Ger. *garten*) a piece of ground inclosed for the cultivation of herbs flowers and fruits; *v.* to cultivate a garden, to lay out a garden — *Bāg bāg-cha yā bāgicha, shākhsār, chaman-ār, v. bāg banānā, bāgcha tayār k.* — *Udyān wā vātīkā, phulwāī, phulwāī, bāī, bārī; v. udyān hanānā, vātīkā lagānā wā vātīkā ko sewadā*. [*koerī, udyānāakshak, vātīkāsewak*].

GAR'DEN-ER, *n.* one who cultivates a garden — *Bāg-bān, chaman-band, mālī^h* — *Kīchhī,*

GAR'DEN'ING, *n.* the cultivation of a garden — *Bāg-bānī, mālī-garī, chaman-kārī* — *Udyā-nakarap, vātīkāsevan, phulphālāī utpāna karne kī karm*. [*muttī*].

GAR'DEN-MOULD, *n.* mould fit for a garden — *Bāg ke kīng mittī* — *Udyān wā vātīkā ke yogya*

GAR'DEN-PLÖT, *n.* a plot laid out in a garden — *Zamīn kī pārchā jismēn per lagāe jāte hātī* — *Bhūmibhāg jismēn per lagāe jāte hātī*.

GAR'GAR-IZE, *v.* (Gr. *gargarizo*) to wash the mouth with medicated liquor — *Raqīq dawā se munh ke andar sīf k.* — *Kullī k. arthāt drav aushadh se munh ke bhitār dhonā*.

GAR'GA-RISHM, *n.* a wash for the mouth — *Munh ke andar sīf karne ke liye raqīq dawā — Mukhamārjanajal, munh ke bhitār dhone ke nimitta drav aushadh*.

GAR'GET, *n.* (L. *gurgies*) a distemper in cattle — *Ek marz jo darwāb yā marāshī ko hotā hai* — *Ek rog jo pasuon ko hotā hai*.

GĀR'GLE, *v.* (Ger. *gergel*) to wash the throat; *n.* a liquor for washing the throat—*Garqara k.* *halq sāf k.*; *n.* *halq sāf karne ke liye ek raqīq shai*—Kukulānā kullī-k. wā muñh ke bhitar nareṭi dhonā; *n.* kullī karne arthāt muñh ke bhitar nareṭi dhone ke nimitta jalādi.

GĀR'ISH, *a.* (S. *geurician*) gaudy, showy—*Muzaiyah muzaiyan rukallaf yā zarqi, ravnaq-dār namūdār yā numāish*—Bharakīlā wā chaṭkīlā, bharangi raṅgīlā dāmbhik ādambarī wā sōbbhāmātrasevī.

GĀR'ISH-LY, *ad.* gaudily, splendidly—*Bharak se^h, chatak yā tapārā se^h.*

GĀR'ISH-NESS, *n.* gaudiness, showy finery—*Bharak^h tarak tapārā yā chatak^h.*

GĀR'LAND, *n.* (Fr. *garlande*) a wreath of branches or flowers. *v.* to deck with a garland—*Mālā gajarā yā hār^h*; *v.* *mālā gajarā yā hār pahirā-kar sajānā^h.*

GĀR'LIC, *n.* (S. *garleac*) a plant—*Laksun^h, lahsan^h*

GĀR'LIC-EATER, *n.* a mean fellow—*Kāmīnā yā razīlā shakhs*—*Adham wā nich jan.*

GĀR'MENT, *n.* (Fr. *garuir*) a covering for the body, clothes, dress—*Poshish posh yā jāma, poshak, libās*—*Paundhān wā āchchhādān, vastra, kapre.*

GĀR'NER, *n.* (L. *granum*) a place where grain is stored. *v.* to store as in a garner—*Ambar-khāna yā gulla khāna*; *v.* *ambar-khāne meñ bharnā*—Bharṇār dhānyāgar wā bhāndāgar; *v.* bhāndār dhānyāgar wā bhāndāgar meñ bharna.

GĀR'NET, *n.* (L. *granum*) a mineral or gem of a red colour—*Yāqūt*—*Raktamani.*

GĀR'NISH, *v.* (Fr. *garuir*) to adorn, to embellish; *n.* ornament, embellishment—*Arāsta k yā zināt d., zebāish k yā zeb d*; *n.* *ārāsh yā zebāish, zināt*—*Sōbhīt k. wā sajānā alaṅkīt k. wā sañwānā*; *n.* sōbhā wā alaṅkār, sajāwat wā bhūshan.

GĀR'NISH-MENT, *n.* ornament, embellishment—*Zebāish, zināt yā ārāish*—*Sōbhā wā sajāwat, alaṅkār wā bhūshan* [saj wā garhasnāgi, sōbhā alaṅkār wā sajāwat.

GĀR'N-TURE, *n.* furniture, ornament—*Ashāb yā lawāzīmā, zebāish yā zināt*—*Ghar kā*

GĀR'ROUS, *a.* (L. *garum*) resembling pickle made of fish—*Muchhī ke achār sā^h.*

GĀR'RET, *n.* (Fr. *guérite*) a room on the floor immediately under the roof—*Ūpar kī kothrī^h, kothā^h.* [kothe w.

GĀR'RET-ED, *a.* protected by turrets—*Mīnār dār, burj-dār*—*Kothon se surakshit,*

GĀR'RET-EER, *n.* an inhabitant of a garret—*Ūpar kī kothrī kā rahne w^h, kothe kā rahne w^h.*

GĀR'RISON, *n.* (Fr. *garnison*) soldiers for the defence of a town or fort, a fortified place; *v.* to place soldiers in garrison, to secure by fortresses—*Qalā kī farj ahl-i-qalā yā kīsi shahr yā qalā kī hifāzat ke liye sipāhī, qalā*; *v.* *qalā meñ sipāhī magurwar k. yā bharnā, qalā se muhāfazat k. yā qalā-bandī se hifāzat k.*—*Durgasthānīyā durgasthānīyā durgarakshak wā nagarakshak, durg garh wā koṭ*; *v.* *dhng wā garh meñ senī myukt k. koṭ se rak-hī k. wā durg se surakshit k.*

GĀR'RON, *n.* (Fr. *garro*) a small horse—*Ek chhotī ghorā^h.*

GĀR'RULOUS, *a.* (L. *garrio*) talkative—*Barbariā^h, gappī^h.* [bakhvās^h.

GĀR'RUL-ITY, *n.* talkativeness, loquacity—*Bakhakāhat yā barbarāhat^h, bakhvād yā*

GĀR'TER, *n.* (G. *garter*) a string or riband to hold up the stocking, the badge of an order of knighthood. *v.* to bind with a garter, to invest with the garter—*Moza-band, bahādūrī ke ek darje kī nishānī yā 'adamat*; *v.* *moza-band se bandhna, bahādūrī ke ek darje kī 'adamat bakhshna*—*Paṭṭī wā dori, kulīnapāchchilīn*; *v.* *paṭṭī se bandhna wā kasnā, kulīnapāchchilīn d*

GĀS, *n.* (S. *gast*) an aeriform fluid—*Qair-ma'mūl hawā*—*Asādhāranāvāyū.* [vāyurūp.

GĀS'E-ous, *a.* having the form of gas—*Qair-ma'mūl hawā kī shakl kī*—*Asādhārapa-*

GĀS'OM'E TER, *n.* an instrument to measure gas, a reservoir of gas—*Qair-ma'mūl hawā-paimā qā'nī ek anzār jis se qair-ma'mūl hawā mēpī jāti hai, qair-ma'mūl hawā kā havz*—*Asādhāranāvāyūāṅgānāyāntā, asādhāranāvāyūknud.*

GĀS'ON, *n.* a native of Gascony—*Mulk-i-tūs-kānī kī mutawattīn*—*Giskani kī dešijan.*

GĀS'CON-AD'E, *n.* a boast; *v.* to boast—*Shekhī yā laf-guzāf*; *v.* *shekhī k. yā laf-guzāf mārna*—*Ahaṅkārokti ātmāśāighā wā galphaṭkī, v.* *ahaṅkārokti k, ātmāśāighā k, bamaknā.*

GĀSH, *v.* (Fr. *hacher* †) to cut deep; *n.* a deep cut, a gaping wound—*Qahrā ghāv k^h, bhārī kūt kātūnā^h*; *n.* *barā ghāv^h, zakhm-i-kārī*—*n.* Gambhīr ghāv, gahīrā ghāv.

GĀSH'FUL, *a.* full of gashes, hideous—*Pur-zakhm-i-kārī yā'nī zakhm-i-kārī se bharā hūā, muhāb haul-nāk yā haibat-nāk*—*Gambhīrakshatamay, bhayānak wā bhayaṅkar.*

GĀS'KINS. See GALLIGASKINS

GĀSP, *v.* (Dan. *gisper*) to open the mouth to catch breath; *n.* a catch for breath—*Dam lene ke liye muñh kholnā*; *n.* *dam*—*Sāns lene ke nimitta muñh bagārnā bāw-nā pasārnā wā kholnā*; *n.* sāns wā swās.

GĀS'TRIC, *a.* (Gr. *gaster*) belonging to the belly or stomach—*Shikam ke muta'alliq*—*Udatiya audarik wā petasambandhī*

GĀS'TRĪO-QUIST, *n.* one who speaks as if his voice came from another person or place—*Wah shakhs jo is taur se boltā hai kī goyā uskī āwāz qair-shakhs yā dāsrī jagah*

se áti ho—Wah jan jo is riti se boltá hai ki mánoñ uská bol diare jan wá diare
stán se áti ho. [janvidyá.]

GAS-TRÖS'O-MY, *n.* the science of good eating—*Khush-khushák lá 'ilm*—Uttamabho-

GÄT, *p. t. of get*—*Get ká mázi-muttay*—*Get ká sūnānyabhūt*.

GÄTE, *n.* (S. *gat*) the door of a city or large building, a frame which opens and
closes the passage into an inclosure, an opening, a way—*Kisi shahr yā baye makān*
kā bāqī darwāza, tūtār^h, dar, rāh—*Kisi nagar wā baye ghār ká phātak, tātī, dār,*
path mārg wā bāt.

GÄT'ED, *a.* having gates—*Ph'itak-dār, darwāza dār*—*Phātak w, phātakōñ se yukt.*

GÄTE'WĀY, *n.* the way through a gate—*Phātak meñ se ho-kar rāh*—*Phātak meñ se ho-*
kar path wā bāt.

GÄTH'ER, *v.* (S. *gudherian*) to collect, to assemble, to pick up, to pluck, to pucker,
to deduce, to increase, to generate matter; *n.* a pucker, cloth drawn together—
Farāham k. yā h., jam' k. yā h., chunnā yā chun-lenā^h, tornā^h, shikan dālnā,
matga nikālnā, ziyāda h., ph wagara pūlā k. n. shikan, phoi^h—Ekattā h. k. wā
sañchay k., batōme wā batōmā, bichh-lenā bāchhā wā bāry-lenā, khasotnā wā
choñthnā, chunāt k. wā phol dālnā, naganan nikālnā, bahānā, pib ādi utpanna k.; n.
chunāt, kaprā jo sikur jāti hai wā samit jātī hai.

GÄTH'ER-A-BLE, *a.* that may be gathered—*Farāham hone yā farāham kiye jāne ke lāiq*
—*Batōme wā batore jāne ke योग्या.* {*batōme w, sañchayī, sañghātā, sañghāh.*

GÄTH'ER-ER, *n.* one who gathers—*Jamē, jam' k. w., farāham k. w.*—*Batōrū wā*
GÄTH'ER-ING, n. an assembly, a collection—*Jam'at yā majlis, jam' yā tahsil*—*Samūh*
sunagam wā sabhā, batōr.

GÄUD, *n.* (L. *gaudio*) a pleasing trifle, a toy, a bauble; *v.* to exult, to rejoice—*Khi-*
lanā yā khelānā^h; v. khush h., bāq bāq h. n. Ānand k. wā ānandit^h, hulāsnā

GÄUD'ER, *n.* finery, ornaments—*Āraish yā zeb-o-zinat, zewarāt*—*Sajawat wā sañwār-*
singār, bhūshap wā ālāikār. [Chatkilā, bharkilā wā rangilā.]

GÄUD'Y, *a.* showy, ostentatiously fine—*Mutallaf murājib yā namādar, zarqī-barqī*

GÄUD'LY, *adv.* showily, finely—*Numāish se, āraish yā zebāish se*—*Bhūrak chaṭak wā*
dekhnā se, banāw wā sajawat se [dekhnā, tarāwā banāw wā sajawat]

GÄUD'NESS, *n.* showiness, finery—*Numāish, āraish yā zinat*—*Chaṭak bhayak wā*

GÄUGE, *v.* (Fr. *jauge*) to measure capacity or power; *n.* a measure, a standard—
Samāi ko māpnā^h; n. māp^h, nāp^h.

GÄU'ER, *n.* one who measures vessels—*Pipe yā aur bartanōñ ki samāi māpne w^h.*

GÄUL'ISH, *a.* relating to Gaul or France—*Gāl ya'ni Frāns ke mulk ke muta'alliq,*
Farāsi—*Gāl wā Frāns deś sambandhī.*

GÄUN'CH. See GAN'CH

GÄUNT, *a.* (S. *gewanten*?) thin, lean—*Patlā^h, dublā yā dūngar^h.*

GÄUNT'LET, *n.* (Fr. *gant*) an iron glove—*Āham dastāna*—*Lohē ká hastatrāñ, loha-*
nirmitalhastatrāñ. [Kapardhūl.]

GÄUZE, *n.* (Fr. *gaze*) a kind of thin transparent silk—*Nihāyat bārik reshmī kaprā*—

GÄVE, *p. t. of give*—*Give ká māzi-muttay*—*Give ká sūnānyabhūt.*

GÄVEL-KIND, *n.* (S. *gafen, call, cpe*) a tenure by which lands descend from a
father to all his sons in equal portions—*Qab a ki ek sirat jis se bāp ki zamīn uske*
lapkōñ meñ barābar munqasim ho jāti hai—*Bhūmis-watwa kā ek prakār jis se bāp ki*
bhūmī uske betōñ meñ samān up se bānt pati hai.

GÄW'OT, *n.* (Fr. *gavotte*) a kind of dance—*Ek Nakh^h*

GÄWK, *n.* (S. *guc*) a cuckoo, a fool—*Koyul yā koel^h, gāwēdi bhaknā yā bhuch^h.*

GÄWK'Y, *a.* awkward, ungainly, clownish—*Ānārī^h, phūkar yā phūkar^h, gāwēdi yā*
upd^h.

GÄY, *a.* (Fr. *gai*) airy, cheerful, merry, fine, showy, specious; *n.* an ornament—
Bashshash yā khurram, shād-mān, bāq-bāq yā khush-tab^h, nazis, zarqī-barqī, ramnāqī
yā āraish, numāishi yā āshir-munā; n. zewar yā zinat—*Ānandī wā pulakī, pra-*
phullachit, bhrishatruday hulāsi ullāsīt vilāsi wā rasik, uttam, chaṭkilā wā bharkilā,
dekhnā; n. gānā bhūshap wā ālāikār [banāw sajawat bhayak yā tarāwā^h.]

GÄY'E-ty, GÄI'E-ty, *n.* cheerfulness, finery—*Chohal chuhul chuhul yā chahal puhul^h,*

GÄY'LY, GÄI'LY, *adv.* merrily, cheerfully, finely—*Khurramī se, shād-mānī yā bash-*
shāshī se, āraish yā bhayak se—*Hulā wā ullās se, harsh ānand wā vilās se banāw*
chaṭakmaṭak wā tarāwe se [yā sajawat^h.]

GÄY'NESS, *n.* cheerfulness, finery—*Chohal chuhul yā chuhul^h, tarāwā bhayak banāw*

GÄY'SOME, *a.* full of gaiety—*Bashshash, shād-mān, khush-tab^h*—*Praphullachit pulakit*
wā rasiyā.

GÄZ'E, *v.* (S. *gescan*) to look intently and earnestly; *n.* intent regard, a fixed look—
Ghīrnā^h, ghūrnā^h, tak-bāndhnā^h, tak-lagānā^h, āñch-lagānā^h, dekh-rahnā^h, n.
tak^h, taktakī^h.

GÄZE'FUL, *a.* looking intently—*Taktakī lagā-kar dekhne w^h.*

GĀZ'ER, *n.* one who gazes—*Taktaki lagāne w^h.*

GĀZ'ER-HÖUND, *n.* a hound which pursues by the eye and not by the scent—*Ek shikārī kuttā jo dekh-kar na kī sūngh-kar apne shikār kā piehlā kartā hai—Ek kuttī jo dekhkar na kī sūnghkar un jantuon kā piehlā kartā hai jinkā wah ākhet kartā hai.*

GĀZ'ISO-STÖCK, *n.* a person or object gazed at—*Jis shakhṣ yā shai par taktaki lagā hai, nazār-gāh, angusht-numā—*Wah jai wā vastū jis par taktaki bandhī hai. [hiran.

GA-ZĒL', *n.* (Fr. gazelle) an Arabian deer—*'Arab kī hiran—Arab des kā haran wā GA-ZĒTTE', n.* (It. gazetta) a newspaper; *v.* to insert in a gazette—*Akhbār, akhbār-nāma, akhbār kā kagaz, khabar kā kagaz; v. khabar kē kagaz meñ chhāpnā yā darj k.—*Samāchārapatra; *v.* samāchārapatra meñ likhnī wā chhāpnī.

GĀZ-ET TĒL'ER', *n.* a writer or publisher of news, a newspaper, a geographical dictionary—*Akhbār-nawīs yā akhbār kā chh'pne w., akhbār akhbār-nāma yā khabar kā kagaz, 'ilm-i-jugrāfiyā kī lughat—*Samāchārapatrarachak wā samāchārapatra kā chh'pne w., samāchārapatra, bhūgolaṅvīṣamsambandhikosh.

GEAL, *n.* (S. gearvān) furniture, accoutrements, ornaments, stuff, goods—*Ashāb, jangī sūz, zewārāt, poshāk yā libās, māl-o-matā yā ch'z-bast—*Ghar kī sāmagrī, yuddh kī sāj, alānkār wā bhūshan, kaprē wā vāstra, asthāwaravastu.

GEESSE, *pl.* of goose—*Goose kā jam'—*(Goose ka bahuvaclan.

GĒL'A-TINE, GĒL'AT'-N-IOUS, *a* (L. gelu) formed into a jelly, resembling jelly—*Lasūā^h, chipchīpā yā gārhā^h.*

GĒLD, *v.* (S. gylte) to enslave—*Khac nikāl dālnā, khasī k., be-tukhām k. yā be-khāya k., khopā k., ākhta yā akhta k.—*Andakosh nikālñā, badhiyā k.

GĒLDER, *n.* one who gelds—*Khac kātne w., be-khāya k. w., khasī-gar—*Andakosh nikāl-dīne w., āñr kāt-dīne w., badhiyā k. w.

GĒLDING, *n.* a castrated horse—*Akhta yā akhta liyā huā ghorā, be-khāya ghorā—*Binā āñr kā ghorā, wah ghorī jiskā āñr kāt dāla jatā hai

GĒLID, *a.* (L. gelu) very cold—*Nihāyat sarīd—*Bahut thāndhā.

GĒLIDY. See JELLY.

GĒM, *n.* (L. gemma) a jewel, a precious stone, a bud; *v.* to adorn with jewels, to put forth the first buds—*Gauhar, jawāhir yā janhar, shigūfa shugūfa shagūfa kalga yā guncha; v. gauhar yā jawāhir se ārusta k., kalga-nikālñā yā shigūfa-khūlnā—*Mani, ratn, kalī kōhpal wā āñkhwā; *v.* manī wā ratn se alāñkrit k., sobhīt k. wā sajmā, kaliyāñā wā kōhpal nikālñā. [—Manīvishayak, ratnasambandhī.

GĒM'MA-RY, *a.* pertaining to gems or jewels—*Gauhar se mansūb, jawāhir ke mutā'alliq*

GĒM'ME-OUS, *a.* of the nature of gems—*Gauhar-khāssigat, jawāhir-khāssiyat—*Manī-dhāmavīśishṭ, ratnagunavīśishṭ. [dyotī.

GĒM'MY, *a.* resembling gems—*Gauhar sā, jawāhir sā—*Mapisadris, mapimay, ratna-

GĒM'EL, *n.* (L. gemellus) a pair—*Jorā^h.*

GĒM'I-NATE, *v.* (L. gemino) to double—*Doharāñā^h, dugñāñā^h, dohrā k^h, dugñā k^h.*

GĒM'-N-ATION, *n.* repetition, reduplication—*Tajarrun, dohrāñ^h—*Punarukti dwirukti punarīyāñ wā punarīvritti, dwignīkarañ wā dugñāñ.

GĒM'I-NI, *n.* (L.) one of the signs of the zodiac—*Jawā—*Mithun.

GĒM'I-NOUS, *a.* double, existing in pairs—*Dohrā dūñā yā dugñāñ^h jorā^h.*

GĒM'I-NY, *n.* twins, a pair, a couple—*Tanāmāñ yā twāmāñ, juft, jorā^h—*Yamak yamal wā jorīyā larke, yugal, yug wā dwaya.

GĒNDER, *n.* (L. genus) a kind, a sex, distinction of sex; *v.* to beget, to produce—*Qism yā nar', jins, tāñs tashīr yā jins ke tamiz; v. paidā k., janāñā^h—*Bhāñtī bhāñt wī jāti, lūñg, lūñgabhed; *v.* jamāñā, jamā denā wā utpanna k.

GĒN-EAL/O-GY, *n.* (Gr. genos, logos) history of the descent of a person or family—*Nasab-nāma, asl-o-nasl kā bayāñ—*Vanśāvalī vanśāvalī wā vanśāvalīñ.

GĒN-EAL/O-GY, *n.* (Gr. genos, logos) history of the descent of a person or family—*Nasab-nāma, asl-o-nasl kā bayāñ—*Vanśāvalī vanśāvalī wā vanśāvalīñ.

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GEN-ER-AL-I-Z-ATION, *n.* the act of generalizing—*Ek jins meh ghaṭāv, ek jins meh lānā*—Anugatadharimakalpanā.

GEN-ER-AL-LY, *ad.* in general, commonly—*Aksar, 'umūman*—Sādhāraṇ rūp se, prāyah prāy wā bahuvāha. [vyāpakatwa, sādhāraṇatā wā sāmānyatwa.

GEN-ER-AL-NESS, *n.* wide extent, commonness—*Phailāw, aksuriyat*—Vistār wā

GEN-ER-AL-SHIP, *n.* the conduct of a general—*Sipāh-sūlārī sipah-sūlārī*—Senāpatitwa.

GEN-ER-AL-TY, *n.* the whole, the totality—*Kulliyat, majmū'a*—Sakalya, samudāya.

GEN-ERIC, **GEN-ER-I-CAL**, *a.* pertaining to a genus or kind—*Jinsi, firqī, qaumi, zāti, 'amm*—Vargī, jātiya, anug't, jātivāchak. jātisambandhi.

GEN-ER-I-CAL-LY, *ad.* with regard to the genus—*Jinsan, jinsiyat ki nisbat se, jins ke hisāb se*—Parajātisambandhi se, jātisambandhi se, vargasambandhi se.

GEN-ER-ATE, *v.* (L. *genus*) to beget to produce to cause, to propagate, to form—*Jinnāh, upjānāh kurnāh, janmanā yā bahkanāh, banānāh*.

GEN-ER-ABLE, *a.* that may be produced—*Jo upaj-sake yā ho-sakeh, jo janneh*.

GEN-ER-ANT, *n.* the productive power—*Pardā karne-wālī tāqat, taulūl quwwat*—Utpādakaśakti, janaka-akti.

GEN-ER-ATION, *n.* the act of begetting, a race, offspring, a single succession, an age—*Tawālud tawālud yā paidāish, nasab nasab yā qhuranā, aulad, pusht, zamānā yā daur*—Janan utpādān wā utpatti, kul vans wa prawar, santān wā santati, pīrhī wā vansāśrenī, yug.

GEN-ER-A-TIVE, *a.* producing, prolific—*Muwallid yā tawālī, bachcha-kash yā kasiru-l-aulad*—Janak wā utpādak, byātī phalanti bahupraj wā bahuprasav.

GEN-ER-A-TOR, *n.* one who produces—*Pardā k. w., upjane w^h, janmanē w^h, karne w^h*. [—Sisnādi, bhagādī, jananaṅg

GEN-I-TAL, *n. pl.* the puts of generation—*Ālat, a'zā-i-tanāsul, satr, sharm-gāh, lūng*

GEN-I-TIVE, *a.* applied to a case of nouns expressing property or possession—*Īzāfat yā kīlat-i-jarri zahūr k. w.*—Sambandhāvāchak sambandhi wā shashthi-vibhakti kā dhyotak. [madātī.

GEN-I-TOR, *n.* a sire, a father—*Bāp^h, pidar yā wālūd*—Pitā, janak janmad wā jan-

GEN-I-TURE, *n.* generation, birth—*Tawālud yā taulūl, paidāish*—Utpatti, janm.

GEN-ER-OUS, *a.* (L. *genus*) of honorable birth, noble, magnanimous, liberal, strong—*Asil yā 'āl-nasab, sharīf'a'imn-sh-shān yā 'umda, buland himmat yā 'āl-himmat, faiyāz karīm kushūda-dil koram-bahsh yā karām gustar, ma bāt yā zor-āwar*—Kulīn wā satkulīn, śreshth, śrīmān wā utkrīshṭ, mahatnā mahātman wā mahāśay, udār udāracharit wā dānāsīl, sūi pusht wā porhā.

GEN-ER-OS-I-TY, *n.* magnanimity, liberality—*Āli-himmatī yā buland-himmatī, kushāda-dāhī faiyāzī fāiz yā sahhawat*—Mahātmanikā mānomahimā wā matimahattwa, udātātī audārya wā dānāsīlata.

GEN-ER-OS-ITY, *ad.* nobly, liberally—*Sharīfāna najhbāna yā 'āl-himmatī-se, faiyāzī yā wakhāwat se*—Utkrīshṭatī śreshthatī wā mahātmanikī se, mīratī se.

GEN-ER-OS-NESS, *n.* the state or quality of being generous—*Āli-himmatī, 'azīmū-sh-shānī, faiyāzī, jarān-marātī*—Mahātmanikā, mānomahimā, udātātī, śūratā.

GEN-ESIS, *n.* (Gr.) the first book of Scripture—*Taurat yā taurat kā pahilā bāb*—Isādharmapustak kī pahilā kīnd wā pāi.

GEN-ET, *n.* (Fr.) a small Spanish horse, an animal of the weasel kind—*Spen ke mulk kā ek chhoṭā ghoṛā, neval ki qism kā ek jānwar*—Spen deś kī ek chhoṭā ghoṛā. neval ki jīti kī ek jantu.

GEN-ETH-LI-A-CAL, *a.* (Gr. *genethic*) pertaining to nativities—*Paidāish ke waqt maqām yā taw se munsūb*—Janm ke kāl sthān wā prakār kā sambandhi wā vishayak.

GEN-ETH-LI-AT-IC, *n.* one who calculates nativities—*Paidāish ke waqt maqām yā taw kā andazā yā hisāb k. w.*—Janmakāl janmasthān wā janmaprakār kā ganak wā vicārne w. [—*Ek qism ki shurāb*—Ek bhāntī ki madirā.

GEN-É-VA, *n.* (Fr. *genève*) a spirit distilled from grain or malt with juniper berries

GEN-I-AL, *a.* (L. *gigno*) causing production, natural, enlivening, gay—*Muwallid yā paidā k. w., tab'ī zātī yā khudī, zinda k. w. tasallī-dene w. yā bakhshāsh k. w., khurram yā khush*—Utpādak prasavakāi wā prasūtiyārdhak, swabhāvik wā prākri-tik, jīlāne w. tejovardhak ānandakar wā manoram, praphullachitta wā ānandi.

GEN-I-AL-LY, *ad.* naturally, cheerfully—*Bi-z-zātihi yā khud-ba-khud, khushī yā khurramī se*—Swabhāvināsār se wā āp-se-āp, ānand wā harsh se. [granthil.

GEN-I-C-U-L-ĀT-ED, *a.* (L. *genu*) jointed—*Girah-dār yā jor-dār*—Ganthilā ganthilā wā

GEN-I-C-U-L-Ā-TION, *n.* a jointing, knottiness, the act of kneeling—*Girah-dārī, jor-dārī, do-zānū baithnā*—Ganthilāpan, granthilatwa, ghuṭnōn ke bal baithnā.

GEN-I-ŪS, *n.* (L.) peculiar turn of mind, great mental power, a man of great mental power, nature, disposition—*Tab'iat kā taqāzā yā siyāq, fahm idrāk zihn yā za kāwat, sāhib-i-tab' zahīn yā zakī, kho tinat khaslat yā sirut, micāj*—Man kī vīśesh

vritti, dhīśakti buddhīśakti wā buddhisamarthya, gūṇi buddhīśaktimān wā dhīśakti-yukt, prakṛiti, swabhāva wā śīl.

GEN'US, *n.* a spirit, *pl.* GEN'I-I—*Bhūṭ^h, dānava^h, asura^h, daitya^h.*

GEN'TEEL, *a.* (*L. gens*) polite, elegant, civil, graceful, elegantly dressed—*Khalīq, latīf, khush-akhlaq khush-atwār yā sāhib-i-sulūk, shasta yā zarīf, khush-poshāk yā khush-libās*—Śīṣṭā wā sabhya, chāru wā laṭ, suśīl sādhuviitta wā śīṣṭāchārī, sajlā wā sundar, banā-thānī suveś wā suvasan.

GEN'TEELY, *ad.* elegantly, politely—*Lutf yā nazākat se, khulq yā khush-akhlaq se*—Chārutī wā sundatī se, śīṣṭatā sabhyatā wā śīṣṭāchār se.

GEN'TEEL'NESS, *n.* elegance, politeness—*Nazākat zarāfat lutf yā khūbī, khulq shāistagi shāyastagi yā khush-atwārī*—Sundaratā kāvanya wā chārutī, sabhyatā śīṣṭatā su-śīlatī wā sanjanatā.

GEN'TLE'ITY, *n.* dignity of birth, elegance of behaviour, gracefulness of mien, gentry—*Najābat yā asālat, khush-atwārī takhīb ahlīyat ahlīyat insāmyat yā insāniyat, khush-vozi, shurafā*—Kulīnatā wā mahākulatwā, śīṣṭācharatwā sabhyāchāratwā wā suśīlatī, sanjanatā sanjanya wā sādhuviittatwā, kulīnalok.

GEN'TLE'NESS, *n.* dignity of birth, mildness—*Asālat, mulāimat mulāyamat narmī kīm yā gurbat*—Kulīnatā, mridutā komalatī wā samyatī.

GEN'TLY, *ad.* softly, meekly, tenderly—*Mulāimat mulāyamat yā āhīstagi se, narmī yā gurbat se, dard-mandi se*—Mridutāpūvak, dhīmedhīme dhīredhīre wā haule, narmatā vinay samyatā wā dīnatī se, karuṇā se.

GEN'TRY, *n.* a class of people above the vulgar—*Shurafā, najabā, ruasī*—Kulīnalog wā kulīnalok, kulīnavarg. [kulīnalok wā kulīnalog.]

GEN'TLE'FOLK, *n.* persons above the vulgar—*Najābat, shurafā, ruasī*—Kulīnavarg.

GEN'TLE'MAN, *n.* a man raised above the vulgar by birth education or profession—*Marde-ādmi, mīyār-ādmi, ashrāf-zāda*—Bhālāmānus, mahāsāy, kulīnajan.

GEN'TLEMAN-LIKE, GEN'TLEMAN'LY, *a.* becoming a gentleman, honorable, polite—*Marde-ādmi yā mīyār-ādmi sā, shurīf yā haramat dār, khālīq yā khush-atwār*—Bhālāmānus sā, pūjya wā ādunāyā, sabhyāchārī suśīl wā śīṭ.

GEN'TLEMANSHIP, *n.* quality of a gentleman—*Marde-ādmiyat, ashrāf-zādagi*—Bhālāmānī wā bhālāmānsahat, kulīnatā.

GEN'TLE'WOMAN, *n.* a woman above the vulgar, a female attendant—*Bhālī-bībī bhālī-ādmi ashrāf-zāda yā nek-bakht, launri^h*—Bhālāmānī bhālāmānī wā kulīn strī, dāsi.

GEN'TIAN, *n.* (*L. gentiana*) a plant—*Jantiyānā*—Khat khātātikt chātātikt wā khatātiktak.

GEN'TILE, *n.* (*L. gens*) a pagan, a heathen; *a.* belonging to pagans or heathens—*Jo ādmī Yahuđī na ho yā nī but-parast, mushrik; a. but-parast, but-parastōn ke muta'alliq*—Jo jan Yihūdī na ho atthāt pratimāpūjak, pratimāsevi, *a. pratimāpūjak, pratimāsevi.* [pūjak.]

GEN'TIL'ISH, *n.* heathenish, pagan—*But-parast, mushrik*—Devapratimāsevi, pratimā-

GEN'TIL'ISM, *n.* heathenism, paganism—*But parast, shirk*—Pratimāpūjā, pratimāsevá.

GEN'TIL'IOUS, *a.* peculiar to a people or nation, national, hereditary—*Kisi qaum ke liye khāss, qaumī, awarīsī yā ābāi*—Kisi des ke logon ke munīttā vīśesh, desiya wā jātiya, paṭampūragat wā patitk. [pratimāsevi ke sadāsī rahnā.]

GEN'TIL'IZE, *n.* to live like a heathen—*But-parast ke mānūd rahnā*—Devatāpūjak wā

GEN-U-FLÉCTION, *n.* (*L. genu, flexio*) the act of bending the knee—*Ghutnā jhuknā^h, mihnā^h.*

GEN-U'INE, *a.* (*L. genuinus*) free from adulteration, not spurious, real, true—*Asīl khālīs yā qair-ālūdā, aslī, haqīqī, rāst yā sahīh*—Suchhāi wā kharā, akritrim wā akalpit, suchhāi wā vāstavik, thīk satya wā yathāth.

GEN-U'INE-LY, *ad.* without adulteration, truly—*Qair-ālūdagi se, rāstī yā sihhat se*—Binā milāunī se wā kharī se, sachhā sachhūti wā yathāthātā se.

GEN-U'INE'NESS, *n.* freedom from adulteration, purity, reality, natural state—*Qair-ālūdagi, pākī yā asālat haqīyat rāstī yā sihhat, zātī yā aslī hālat*—Kharī wā chokhāi, swachchhātā wā nirmalatā, satyatā yathārthātā wā sachhāi, vāstavikatī akritrimatī wā prakrititwā. [Parajati.]

GENUS, *n.* (*L.*) a class of beings comprehending many species *pl.* GEN'ER-A—*Jins*—

GE-O'CÉNTRIC, *a.* (*Gr. ge, kentro*) having the earth for its centre—*Jiskā markaz kura-i-zamin ho*—Jiskā kendra pīthivī ho.

GE'ODE, *n.* (*Gr. ge*) earth-stone—*Mutiya-patthar^h.*

GE-O'DÉTI-CAL, *a.* (*Gr. ge, daio*) relating to the art of measuring surfaces—*Sath ki paināish ke muta'alliq, muta'alliq-i-hunar-i-masāhat-i-sath*—Prishṭhabhāgamā-panasambandhī.

GE-ÓGRA-PHY, *n.* (*Gr. ge, grapho*) a description of the earth, a book containing a description of the earth—*Im-i-jugrāfiya yā haiatu-l-arz, jugrāfiya ki kitāb*—Bhū-golavidyā, bhūgolavidyā ki pustak.

- GE-ŌO'RA-PHEN**, *n.* one versed in geography — *Jugrāṅga-dān* — Bhūgolaśāstraṇa wā bhūgolaavidyājña. [— Bhūgolaśāstrayak bhūprishthasambandhi wā bhūgolaśāstriya.]
- GE O GRĀPH'ICAL**, *a.* relating to geography — *Jugrāṅga-mansūb*, *jugrāṅga ke muta'alliq*
- (GE O GRĀPH'ICAL-LY**, *ad.* in a geographical manner, according to geography — *Jugrāṅga ke rā se*, *jugrāṅga ke mutābiq* — Bhūgolaśāstra ke anusār se, bhūgolaavidyā kī riti se.
- GE-ŌI'O-QY**, *n.* (Gr. *ge*, *logos*) the science which treats of the structure of the earth — *'Ilm-i-tarkīb-i-dunyā*, *'ilm-i-tarkīb-i-zamīn* — Bhūgarbhavivechananāmakavidyā, bhūstaravidyā, prithivividyā, bhūstaranirūpaṇavidyā, kṣitirachanaśāstra, bhūka-vachasāstra.
- GE-O LŌG'ICAL**, *a.* relating to geology — *'Ilm-i-tarkīb-i-zamīn ke muta'alliq* — Bhūgarbhavivechananāmakavidyasambandhi, bhūgarbhavivechananāmakavidyāvishayak.
- GE-ŌLO-GIST**, *n.* one versed in geology — *'Ilm-i-tarkīb-i-zamīn-dān*, *aḥl-i-'ilm-i-tarkīb-i-dunyā* — Bhūgarbhavivechananāmakavidyājña, bhūstaravidyājña, bhūstaranirūpak.
- GE-Ō-MAN-QY**, *n.* (Gr. *ge*, *manteia*) divination by figures or lines — *Shaklōn aur khatōn se fāl-goi k.* — Kshetroṇ aur rekhaōn se bhavishyatkathan.
- GE-Ō-MAN-QER**, *n.* a fortune-teller, a diviner — *Nasiba-go*, *rammāl* — Maṅgalāmaṅgalādeśī wā śubhāśubhakathak, śakunaparīkshak wā daivaṇa.
- GE-Ō-MĀNTIC**, *a.* pertaining to geomancy — *Rammālī yā fāl-goi ke muta'alliq* — Bhavishyatkathanavishayak, śubhāśubhakathanasambandhi.
- GE-ŌMET-TRY**, *n.* (Gr. *ge*, *metron*) the science which treats of the dimensions of lines surfaces and solids — *'Ilm-i-handasa*, *muhandisī*, *'ilm-i-masāhat* — Rekhaṅamit, rekhaṅapitāśāstra, kshetravidyā kshetramiti.
- GE-ŌM'E-TER**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *aḥl-i-handasa*, *'ilm-i-masāhat-dān* — Rekhaṅamitājña, rekhaṅapitāśāstradāśī, kshetravidyājña.
- GE-O-MĒ'TRIC**, **GE-O-MĒ'TRIC-LY**, *a.* pertaining to geometry, according to geometry — *'Ilm-i-handasa se nisbat-dār*, *'ilm-i-masāhat ke mutābiq* — Rekhaṅapitasambandhi, kshetravidyānsūtrī. [Ināsir se, rekhaṅamit ke anusār.]
- GE-O-MĒ'TRIC-CAL-LY**, *ad.* according to geometry — *Handasa ke mutābiq* — Kshetravidyā
- (GE-ŌM'E-TRIC-IAN**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *'ilm-i-masāhat-dān* — Rekhaṅapitāśāstradāśī, kshetravidyājña. [ṅamit ke anusār karnā.]
- GE-ŌM'E-TRIZE**, *v.* to perform geometrically — *Handasa ke mutābiq koi kām k.* — Rokhā
- GE-O-PŌN'ICS**, *n. pl.* (Gr. *ge*, *ponos*) the art or science of cultivating the earth — *Kisht-kāri kā kunar yā 'ilm* — Krīshividyā. [krīshivishayak]
- GE-O-PŌN'ICAL**, *a.* relating to agriculture — *Kisht-kāri ke muta'alliq* — Krīshisambandhi
- GEORGE**, *n.* a figure of *St. George* worn by knights of the garter, a brown loaf — *Jārij nām ek wālī kī tasvīr jo ek khāss darje ke bahādūr pahinte hūn, gandumā rang kā rot* — Jārij nām ek sant wā sādhī kī chhavi jo ek viśesh vaig ke kulīnājn pahinte haiṅ, bhūri rotī.
- GEOR'GIC**, *a.* (Gr. *ge*, *ergon*) relating to agriculture; *n.* a rural poem — *Kisht-kāri ke muta'alliq*; *n.* *kisht-kāri ke bāb men gaeṇ gaeṇā yā musnan-i* — Krīshivishayak wā krīshividyāvishayak; *n.* *krīshividyavishayakakāvya*, *krīshisambandhikāvya*.
- GEOR'GI-UM SĪ'DUS**, *n.* (L.) one of the planets called also Herschel or Uranus — *Ek saigere kā nām hai use Harshal yā Yūrenas bhī kahte haiṅ* — Ek grah kā nām hai usko Harshal wā Yūrenas bhī kahte haiṅ. [gābh yā gābhā^h, kal^h, jur^h.]
- GERFAL CON**, *jō'fāl-kn*, *n.* (Ger. *geier*, *falke*) a bird of prey — *Shikār karne-wālī chiriṇyā, shikārī parand yā tūir* — Bahubhuk pakshi, bahupriyapakshi, jo chiriṇyā aurōṅ ko bhakshan kartī hai.
- GĒRM**, *n.* (L. *germen*) a sprout, a shoot, the seed-bud of a plant, origin — *Āṅkhwaṇ^h*, *GER'MI-NANT*, *a.* sprouting, branching — *Panapne w^h*, *āṅkhwaṇe w. yā kaligāne w^h*, *dālī phāṅkne w^h*.
- GER'MI-NATE**, *v.* to sprout, to shoot, to bud — *Āṅkhwaṇā^h*, *kansiyānā^h*, *kaligānā^h*.
- GER-MI-NĀ'TION**, *n.* act of sprouting, growth — *Āṅkhwaṇā yā kansiyānā^h*, *bāṅh yā panapnā^h*.
- GER'MAN**, *n.* (L. *germanus*) a brother, one nearly related; *a.* related — *Birādar*, *garābatī yā khvesh*; *a.* *rišta-mand* — Bhāī wā bhrātā, sagā kuṭumbī wā gotraj; *a.* sambandhi wā samparkī.
- GER'MAN**, *n.* a native of Germany, the language of the Germans; *a.* relating to the people or language of Germany — *Jarmanī ke mulk kā mutawattin yā aḥl-i-Jarmanī*, *Jarmanī kī zabān*; *a.* *Jarmanī ke logōn yā Jarmanī kī zabān ke muta'alliq* — Jarmanī deś kī jn, Jarmanī deś kī bhāṣā; *a.* Jarmanīdeśajñanasambandhi, Jarmanīdeśabhāṣāsambandhi. [bhāṣāsampradāy.]
- GER'MAN-ISM**, *n.* a German idiom — *Jarmanī kī zabān kā muhāwara* — Jarmanīdeś-
- GER'UND**, *n.* (L. *gerundium*) a kind of verbal noun in Latin grammar — *Lāṭin kī zabān ke masdar kī ek qism* — Lāṭin bhāṣā kī ek krīyāvāchak śabd.
- GĒST**, *n.* (L. *gestum*) a deed, a show — *Kēt*, *numāish yā tanāshā* — Kām wā kārya, sawāṅg kautuk wā hlā.

GES'TIC, *a.* legendary, historical—*Afsāna-wār yā risāyatī, tawārīkh yā tārikh—Paurānik, aītibāsik.*

GES'TATION, *n.* (*L. gestum*) the act of bearing the young in the womb—*Peṭ meṭ bachcha bar-dārī, hāmīla k.—Garbhadhāraṇ, garbhavahan, garbhijñhāv.*

GES'TA-TO-RY, *a.* that may be carried—*Jo le-jāyā jāy^h.*

GES'TIC'U-LATE, *v.* (*L. gestum*) to make gestures or motions, to act, to imitate—*Badant-jumbish k. yā hāth-pair-hilānā, maskharā-pan yā naql-bāzi k., taqlīd yā naql k.—Hāw-bhāw k. wā āngavikshep k., sawāng k., anurūp k. anukaraṇ k. wā dekhā-dekhī k.*

GES'TIC'U-LĀ'TION, *n.* the act of gesticulating, gestures, motions, antic tricks—*Naql-bāzi, adā waz' yā hālat, badant-jumbish, maskharā-pan yā tamaskhur—Bhāvakarap, hāw-bhāw wā cheshtā, āngavikshep wā hastādivikshep, sawāng.*

GES'TIC'U-LĀ-TOR, one who gesticulates—*Badant-jumbish k. w., hāth pair phenkne w^h, naql-bāzi k. w., naql k. w., naqqāl—Āngavikshepak, hastādivikshepak, hāw-bhāw k. w., sawāng k. w., naṭ.*

GES'TIC'U-LĀ-TO-RY, *a.* representing by gestures—*Badant jumbish se yā hāth pair ke hilāne se zāhir k. w.—Hāw-bhāw se bhāvakarap se wā āngavikshep se prakās k. w.*

GES'TURE, *n.* action or posture expressive of sentiment, movement of body; *v.* to accompany with action—*Adā waz' yā hālat jis se khayāl zāhir hotā hai, badant jumbish yā ni hāth pair wagarā kā hilānā dolānā; v. naql-bāzi yā badant-jumbish ke sāth k.—Cheshtā āngahār hāw-bhāw āngasthiti wā āngavinyās jis se man kī kalpanā jāni jāti hai, āngavikshep; v. sāngavikshep k. wā sahasavikshep k.*

GET, *v.* (*S. getan*) to procure, to obtain, to gain, to receive, to acquire, to learn: *p. t. GŪT, p. p. GŪT or GŪT-TEN—Baham pahuñchānā, muiyasār k., hāsīl k., pānā^h, pailā k., tahsil k. yā yād k.—Jutānā wā juhānā, upārjan k., kamānā, hastagat k., arjan k., wā sampādan k., sikhnā.*

GETTER, *n.* one who gets or obtains—*Pāne w.^h, kamāne w.^h.* [lābh, arth.]

GETTING, *n.* acquisition, gain, profit—*Tahsil yā husūl, sūd, naṭ'—Upārjan wā kamāi,*

GEW'GAW, *n.* (*S. gegaf*) a showy trifle, a toy, a bauble; *a.* showy without value—*Khīlānā yā khelāunā^h, kath-putlī^h, gurīyā guravā yā halkā-gahnā^h; a. bharang^h.*

GHOSTLY, gāst'ly, *a.* (*S. gast*) like a ghost, pale, dismal, horrible—*Bhūt sā^h, zard haul-nāk, muhib yā haibut-nāk—Bhūtasarūp wā pretasarūp, pilā wā śavasavarn, ghor wā dārun, bhayānak.* [bhayānakatwa se.]

GHOST'FUL-LY, *ad.* frightfully, dreadfully—*Haul-nākī se, khauf-nākī se—Dārunatā se, GHĀST'LI-NESS, n.* frightful aspect, paleness—*Haul-nāk sūrat, zardī khushkī yā be-ravnaqī—Dārunarūp wā vikāṭarūp, vivarnatā pilāi wā mukhavaivarpya.*

GHOST, gōst, *n.* (*S. gast*) the soul, a spirit—*Rūh, bhūt^h—Ātmā, pret paret vetāl wā nīśāchar.*

GHŌST'LESS, *a.* without spirit or life—*Be-rūh yā be-jān—Nirātmā wā nirjīv.* [thik.]

GHŌST'LY, *a.* relating to the soul, spiritual—*Rūhī, rūhānī yā dīnī—Ātmik, pīramār.*

GHŌST'LIKE, *a.* withered, ghostly—*Sūkhā murjhāyā yā jhurāyā^h, bhūt-sā bhayānak yā dārunā^h.* [vikāṭasarīr, vrihatkāya.]

GI'ANT, *n.* (*Gr. gigas*) a man of extraordinary stature—*Mard-i-'azīm-tan—Vikāṭarūp, GI'ANT-ess, n.* a female of extraordinary stature—*'Aurat-i-'azīm-tan, 'azīm-tan kī 'aurat—Vrihat sarīr kī strī, rākshasī, vrihatkāya.* [mahān, sthūl wā bhārī.]

GI'ANT-LIKE, GI'ANT-LY, *a.* huge, vast, bulky—*'Āzīm, kalān, jāsim—Barā, vrihat wā*

GI'ANT-SHIP, *n.* quality or character of a giant—*Dew-sirat—Vikāṭarūpadharm, rāksha-sadharm.* [vikāṭasarīr, āṭal.]

GI-GAN'TE'AN, *a.* like a giant, irresistible—*Qawi-haikal, dew-sā aroḥ^h—Vrihatkāya wā*

GI-GAN'TIC, *a.* like a giant, very large—*Dew-sā 'ifrit-sirat yā gawī-haikal, nihāyat 'āzīm—Vikāṭarūp wā vikāṭasarīr, bahut barā wā atī-mahān.* [jāntu.]

GIB, *n.* an old worn out animal—*Būrhā aur nihāyat zu'if jānwar—Būrhā aur jarjar*

GIB'CAT, *n.* a he-cat, an old cat—*Billā yā bīlārā^h, būrhā billā^h.*

GIB'BER, *v.* (*S. gabban*) to speak rapidly and inarticulately—*Halbal-halbal k^h, gal-bal-galbal k^h, harbarī ke sāth aīsā bolnā kī kuchh samajh na paṛe^h.*

GIB'BER-ISH, *n.* talk without meaning; *a.* unmeaning, unintelligible—*Be-mā'ni guft-gū, wāhiyāt guft-gū, mumtanā'u-l-fahm guft-gū; a. be-mā'ni, mumtanā'u-l-fahm—Anarthakavākya, asambaddhavākya, vrihākathā, barbarī, a. anarthak nirarthak wā asāṅgat, abodhiya arthāt samajh na paṛne ke yogya.*

GIB'BET, *n.* (*Fr. gibet*) a gallows; *v.* to hang and expose on a gibbet—*Phānsī kā khumbhā yā takkar^h, phānsī^h, sūlī^h; v. phānsī par taṭkā d^h.*

GIB'BOUS, *a.* (*L. gibbus*) convex, protuberant, swelling, crook-backed—*Qubba-dār yā marg-sina, udhārā huā^h, phūlā huā^h, kūz-pusht yā khamūda-pusht—Kūrmaprīshthakār wā adhomukhadunamubhyākār, gumphā huā wā niklā huā, ūṭhā huā wā ūnchā, kubrā wā kubjī.*

GIB-BŌS'ITY, GIB'BOUS-NESS, *n.* convexity, protuberance—*Qubba-dāri gumbaz-dāri yā*

marg-einat, ubhārⁿ—Kūmapriesthakarātwa wā adhomukhadandubhyākratwa, dhikā wā phulāwat.

GIBE, *v.* (S. *gibban*) to sneer, to scoff, to taunt, to deride; *n.* a scoff, a taunt—*Awāza-phenkā, tā'na-zanī k., tā'na mārā, tasakhkhur yā mashhārī k.; n. tā'na, tā'na-zanī tasakhkhur yā ramz-bāzī*—Nāk chārhanā wā nāk sikoṇā, thāthā k. wā angū-thā dekhlānā, mihnā pheṭkū, haṭeī avajā wā ghriṇā k.; *n.* mihnā upahās wā thāthā, bolī-tholī tyāngya wā thearī.

GIBER, *n.* a sneerer, a scoffer—*Ramz bāz yā tā'na-zan, tā'in hassāl yā zāhik*—Nakchārphā wī thesahī, thatholiyā wā upahāsak. [se—*Avajānpūrvak, ghriṇā wā ghin se.*]

GIBINGLY, *ad.* scornfully, contemptuously—*Haqārāt se yā mutakabbirānā, karāhiyāt*

GIBLETS, *n. pl.* (Fr. *gibier*) the parts of a goose which are cut off before it is roasted—*Hans ke wē'azū jinko uske kabāb karne le peshtar kāi-dālte hain*—Hans ke aūg jinko uske bhūnjne ke pahulo kāi dālte hain.

GIDDY, *a.* (S. *gidig*) having in the head a sensation of circular motion, whirling, inconstant, heedless; *v.* to make giddy, to render unsteady—*Sar-gardān yā sar-gashtā, dāir, be-qarār yā qair sābit, gūfil be-khabar yā be-khud; v. sar-gardān yā sar-gashtā k., be-qarār k.*—Bhramanī bhramī wā ghurnarogī, ghūmtā phirtā wā bhāwatī, āsthir chāṇchal anavasthit wā chapal, achet wā asāvadhān; *v.* bhramarī wā ghūrnarogī k., āsthir anavasthit wā chāṇchal k.

GIDDY, *ad.* inconstantly, carelessly—*Be-qarārī se, garāt se*—Asthiratā chāṇchalatā wā bhramararogagrastatā se, asāvadhānī se

GIDDINESS, *n.* the state of being giddy—*Daurān i-sar, sar-gardānī, be-qarārī, doār, dāwnār*—Bhramar, bhramār, vibhram, ghumrī, chāundhī, tawar, chāundhiyāhat, āsthiratā, lolatī, chāṇchalatā. [achet wā aparipāmadarsī.

GIDDY-BRINED, *a.* careless, thoughtless—*Be-khabar, gūfil yā be-jkr*—Asāvadhān,

GIDDY-HEAD, *n.* one without thought—*Be-khabar yā be-tamiz shakhs*—Alhar, asāvadhān jan, aparipāmadarsī jan

GIDDY-HEAD-ED, *a.* heedless, unsteady—*Be-khabar yā gūfil, be-qarār yā be-sabāt*—Achet asāvadhān wā aparipāmadarsī āsthir anavasthit wā chāṇchal.

GIDDY-PACE, *a.* moving irregularly—*Paṅmagatā chalne wā, lapatūtā chalne wā, lar-kharūtā chalne wā.* [prakār kī gridhā wā gidh.

GIEREA GLE, *n.* (Ger. *geier*, L. *aquila*) a kind of eagle—*Ek qism kā 'uqāb*—Ek GIFT. See under GIVE.

GIG, *n.* (Fr. *gigue*) any thing whirled round, a light carriage drawn by one horse, a ship's boat, a dart or harpoon—*Koi chiz jo khel men ghumāt jātī hai, garī jise ek ghora khinchētā haiⁿ, jahāz ke sang kī kushī, bhātā yā ballamⁿ*—Phirki phirihī wā aur koi vastu jo khel men phurī jātī hai, do pahiyē kī helkī garī jisko ek ghora khinchētā hai, samudrī hātī naukā ke sāth kī chhotī nāw, barchhā wā sāng.

GIGANTIC. See under GIANT.

GIGGLE, *v.* (S. *gaghl*) to laugh idly, to titter; *n.* a kind of laugh—*Khilkhilānāⁿ, hāhīṇā khilkhilānā dānt-khisornā yā dānt-nikilnāⁿ; n. khilkhilāhatⁿ, khilkhilⁿ.*

GIGGLER, *n.* one who giggles, a titterer—*Khilkhiliyā yā khilkhilā-kur hānsne wāⁿ, dānt-khisornē hāhīṇē wā yā hātā hūi k. wā.*

GIGLOT, *n.* (S. *gagol*) a wanton, a lascivious girl; *a.* giddy, inconstant, wanton—*Yār-bāz 'aurāt, shahwat-parost yā mashhūr 'aurāt; a. be-jkr yā mast, be-qarār, be-hayā yā be-zab*—Pūnchali wā lālinī, kāmī wā kāmārakt yuvastri; *a.* anavasthit, āsthir wā chāṇchal, kamuk kāmī wā nūlajja

GILD, *v.* (S. *gildan*) to overlay with gold, to adorn with lustre, to brighten, to illuminate; *p. t. and p. p.* **GILDED** or **GILT**—*Sone kā mulamma' k., āraṣṭa k., raushan k., munawwar k.*—Sunahī k., sone kā pānī dhārā wā sone ke patra se mañhā, bhūshīt k., chamkānā, jhalkānā wā ujānā.

GILDER, *n.* one who gilds—*Tilā-kār mulamma'-sāz yā koṣṭ-gar*—Sunahī kām k. w., sone kā pānī dhārā w., sone ke patra se mañhne w.

GILDING, *n.* the art of overlaying with gold, gold laid on the surface for ornament—*Tilā-kārī koṣṭ-garī yā sar-nigārī, sone kā pūnāⁿ*—Swarnamāṇḍan wā swarnarāñjan, jo sonā upar mañhā jātā hai.

GILT, *a.* gold laid on the surface—*Jo sonā upar mañhā jarā yā lagāyā jātā haiⁿ.*

GILL, *n.* (L. *gula*) the organ of respiration in fishes, the flap below the beak of a fowl, the flesh under the chin—*Galpharā kunghalā yā kanatīⁿ, chēriyā kī chonch ke niche kā tūktā māns tolā yā lothraⁿ, thudī yā thorkī ke niche kā mānsⁿ.*

GILL, *n.* (Jo. *gil*) a fissure in a hill—*Pahār kī darāzⁿ.*

GILL, *n.* the fourth part of a pint, ground-ivy, malt liquor medicated with ground-ivy, a wanton girl—*Raqiq shai kī ek nāp jo adh-pāw ke qarīb hotī hai, ek qism kī bel, ek qism kī bel ko dāl-kar banī hūi sharāb, be-zab be-hayā yā shahwat-parost 'aurāt*—Dravadravya kī ek parimāṇ jo prāyāś ādh-pāw ke tulya hotā hai, ek prakār kī lātā, ek prakār kī lātā ko dākar banī hūi madirā, pūnchak wā lālinī.

- GIL/BOUSE**, *n.* a house where gill is sold—*Ek ghar jakhān ek gism kī bel kī dāl kar*
bani hui sharāb biktī hui—*Ek ghar jakhān ek prakār kī latā ko dālār bani hui*
- GIL/LY-FLOW-ER**, *n.* (Fr. *girasole*) a flower—*Ek phul^h*. [madirā biktī hui.]
- GIM/CRACK**, *n.* a trivial mechanism—*Ek kulkā khikānā^h, ek kulkā banāwat^h*.
- GIM/LET**, **GIM/LET**, *n.* (Fr. *giblet*) a borer with a screw at the point—*Barnā yā*
barān^h.
- GIM/MAL**, *n.* device or machinery—*Koī hikmat yā kal^h*—*Koī upāy kalpanā wā yantra*.
- GIMP**, *n.* a kind of silk lace—*Reshmī dāman kor goī yā kanāra*—*Patī kī goī wā kor*.
- GIN**, *n.* (engine) a trap, a snare; *v.* to catch in a trap—*Phandā^h, phānd yā jāl^h*;
v. phande meṅ pakarnā phānsānā yā phānsānā^h. [kār kī chuāi hui madirā.]
- GIN**, *n.* (Fr. *genivre*) a distilled spirit—*Ek gism kī sharāb, chuāi hui sharāb*—*Ek pra-*
gin/GER, *n.* (L. *gingiber*) a plant or root of a hot spicy quality—*Ad uli yā adrat^h*.
- GIN/GER-BREAD**, *n.* a sweet cake—*Sonthorā yā southaurā^h*.
- GIN/GER-LY**, *ad.* cautiously, nicely—*Hosh-yārī yā khabar-dārī se, naṣāat se*—*Sāva-*
dhānī se, sundar rūp se. [mānsasambandhī. mānsa ke sambandhī.]
- GIN/GI-VAL**, *a.* (L. *gingiva*) belonging to the gums—*Masāre se nisbat-dār*—*Danta-*
GIN/GLE, *v.* (Ger. *klängen*) to emit or cause a sharp tinkling noise; *n.* a sharp tink-
 ling noise—*Jhanjhanā^h, khar-khānā^h, thankānā^h, jhanjhanā^h, jhanjhanā^h, than-*
thanānā^h, tantanānā^h; *n. jhan, hanāhat^h, khar-kharāhat^h, jhankār^h, thankār^h, tan-*
kār^h, thanthanāhat^h, tantanāhat^h. [Dwārasandhī wā chul ke sadīā.]
- GIN/GLY-MOLD**, *n.* (Gr. *ginglomos, eidos*) resembling a hinge—*Qabze yā qulābē sā*—
GIP/SY, *n.* (Egyptian) one of a race of vagabonds supposed to have come originally
 from India, a name of slight reproach to a woman a denoting the language of the
 gipsies, denoting any jargon—*Un khāna-ba-doshon kī ek shakhs jo gipsī meṅ ātā*
hai kī avrat meṅ Hind se gaye the, natn^h. *a. khāna-ba-doshon kī zabān zāhir k. w.*
koī kachchī-bolī yā kath-bhākhā zāhir k. w.—*Un phīante logon kī jan jo atkal*
meṅ ātī hai kī ātī meṅ Bhāratavarsh se gaye the, natnī wā chupāl; a. phiranton
kī bhāshā prakās k. w. koī asambaddhabhāshā wā murtibhāshā prakās k. w.
- GIR/ST-ISM**, *n.* the state of a gipsy—*Nat kī hālāt*—*Naṭ kī dastī, natāitī*.
- GIRD**, *n.* (S. *gyrd*) a twitch, a pang; *v.* to break a scornful jest, to gibe, to ~~gibe~~—
Jhatak chīlak yā marop^h, pīr yā sunkath^h; *v. tāna zānī k., āwizo-phēknā, mānā-*
mānā^h—*v. Thāṭhā k., haṭsi wā upahās k., thesrā k. tārā k. bolī-tholī k. wā nāk*
chaphānā.
- GIRD/ER**, *n.* a satirist—*Hajo-go, hajo-gar, hajo-narī*—*Doshopahāsak, durāchāropahāsi*.
- GIRD**, *v.* (S. *gyrdan*) to bind round, to invest, to dress to encompass: *p. t. and p. p.*
- GIRD/ED** or **GIRT**—*Lapēnā yā lapet-bāndhnā^h, chhenk-lenā yā ghenā^h, pahīnānā yā*
pahīrānā^h, gher-lenā^h.
- GIRD/ER**, *n.* the principal timber in a floor—*Shaktīr*—*Bārī dharan*.
- GIRD/ING**, *n.* a covering—*Uparnā yā ghatī-top^h, uhār yā ohār^h*.
- GIR/DLE**, *n.* a band, a belt, inclosure, the zodiac; *v.* to bind as with a girdle, to inclose
 —*Kamar-band miyān-band, ikata, mintoqutī-l-burīq^h*; *v. goyā kamar-band se*
bāndhnā, ghernā^h—*Patukā wā patkā, mekhalā katubandhanī wā kardhanī, gherā*
maṅḍal valay wā pariveshtan, rāsichakra; v. mānon patukā wā mekhalā se bāndhnā,
gher lenā wā pariveshtan k. [wā kardhanī bandhne w.]
- GIRD/LER**, *n.* a maker of girdles—*Kamar-band-sāz*—*Mekhlākār, kaṭisūttakārī, patukā*
- GIRT**, *n.* a circular bandage, compass—*Pēt^h, gherā^h*.
- GIRTH**, *n.* a band by which a saddle is fixed on a horse, compass; *v.* to bind with a
 girth—*Taṅg pushtāṅ zer-taṅg yā bul taṅg, gherā^h*; *v. taṅg se bāndhnā*—*Petī, valay*
wā maṅḍal; v. petī se kasnā wā bāndhnā.
- GIR/L**, *n.* (L. *grula*) a female child, a young woman—*Chhokri^h, larkī^h*.
- GIR/ROOP**, *n.* the state of a girl—*Larkī kī hālāt, ku'ūr pan^h*—*Kaṅ ātwa, kumārītwa*.
- GIR/ISH**, *a.* suiting a girl, youthful—*Kanīcāna, jawān*—*Kanyādyogya wā kumārī-*
GIT/TEEN. See CITHREN. [jyogya, yuvā wā tarun.]
- GIVE**, *v.* (S. *gīvan*) to bestow, to confer, to yield, to grant, to allow, to utter—*Bakhshā,*
'ināyat k., turk yā kavāla k., ijāzat d., purwānāyī d. yā rawā-rukhnā, kahnā^h—*De-*
dīnā, denā, chhoīnā wā saṅgnā, anumatī d., anujñā d., bolnā.
- GIFT**, *n.* a thing given, the act of giving, an offering, a bribe, power, faculty; *v.* to
 endow with any power or faculty—*Nazr in'am yā bakhshish, 'ināyat dād-dīsh*
'atā yā marhamat, niyāz yā qurbān, rishwat, qūwat yā quwat, qudrat yā tāqat; v.
qudrat-mand k. yā tāqat d.—*Dattavastu, dān wā pradān, bālī wāran wā nichhāwar,*
ghus wā akor, saktī, guṇ; v. guṇī k., guṇ wā saktī se sampāṇna k.
- GIFT/ED**, *a.* endowed with eminent powers—*Qudrat-mand yā sāhib-i-maqdūr*—*Ishṭa-*
gūpavīśhī, ishṭagūnasampāṇna, guṇī.
- GIFT/ED-NESS**, *n.* the state of being gifted—*Qudrat-mandī, sāhib-i-maqdūrī, sāhib-i-*
ausāfī—*Ishṭagūpavīśhītatā, ishṭagūnasampāṇnatā*. [dāyī wā dewniyā.]
- GIV/ER**, *n.* one who gives, a donor—*Bakhshanda, dihanda*—*Dātā wā deue w., dīyak wā*

GLVING, *n.* the act of bestowing — *Dād-dihish* — *Dān wā pradān*.

GIVES. See GIVE.

GIZ'ZARD, *n.* (Fr. *gazier*) the strong musculous stomach of a fowl — *Murg waqaire ká pótá yā ancarini pēt* — *Kukkuṭādi ká antarjathar wā udar*.

GLABROUS, *a.* (L. *glaber*) smooth — *Chiknā^h*. [natushār h., thāndh se jam jind.

GLACI-ATE, *v.* (L. *glacies*) to turn into ice — *Yakh h., sardī se munjamīd h.* — *Sagha-*

GLACI-AL, *a.* icy, consisting of ice, frozen — *Yakh-dār, yakh-āmez, sardī se munjamīd yā yakh-banta* — *Saghanatushārārūp, saghanatushāramay, thāndh se thakkā wā jamā huā*. [jamāw, saghanatushār h.

GLACI-ATION, *n.* the act of turning into ice — *Yakh-bastagi, yakh ká h.* — *Thāndhak se*

GLACI-ER, *n.* a field or mass of ice — *Āmbār-i-yakh, yakh-āmbār* — *Saghanatushārāvi-*

GLACIOUS, *a.* icy, resembling ice — *Yakh-dār yā pur-yakh, yakh-sā* — *Saghanatushā-*

GLACIS, *n.* (Fr.) a sloping bank — *Pusha, gal'a ká bahri tarof ká dhāl* — *Koṭ kī bahri*

GLAD, *a.* (S. *glād*) cheerful, pleased, gay, bright; *v.* to make glad, to exhilarate — *Khurram, masrūr yā shād, khush yā khush-tab', bharkīdā^h*; *v. khush k., mahzūz yā masrūr k.* — *Praphullachitta, prasanna, ānandī ānandit tushṭī āhlādīt wā rasik, chat-*

GLAD'DEN, *v.* to make glad, to delight — *Khush k., masrūr yā mahzūz k.* — *Tushṭī wā āhlādīt k., ānandit wā prasanna k.*

GLAD'DER, *n.* one that makes glad — *Khush k. w., furhat-bakhsh* — *Tushṭīkar, ānandak, ānandakāri, sukhad*. [wā āhlādapūrvak.

GLAD'LY, *ad.* with gladness, joyfully — *Khushi se, bā-khushi* — *Ānand se, harshapūrvak*

GLAD'NESS, *n.* joy, cheerfulness, exhilaration — *Khushi, khurramī, shād-mānī surūr masarrat yā furhat* — *Ānand, harsh, ullās hulkās āmod āhlād wā chittaprasannatā*.

GLAD'SOME, *a.* pleased, gay, causing joy — *Khush masrūr khurram yā khush-tab', masarrat-bakhsh* — *Praphullachitta wā chittaprasanna, āhlādīt wā pulakī, ānanda-*

GLAD'SOME-LY, *ad.* with joy, with delight — *Khushi se, masarrat se* — *Ānand se, hārsh*

GLAD'SOME-NESS, *n.* joy, delight — *Khurramī yā shād-mānī, surūr yā masarrat* — *Ānand wā āmod, hulkās wā hārsh*. [bich kī khulī hui jagah^h.

GLADE, *n.* (L. *glad*) an opening in a wood — *Jangal meṁ khulī hui jagah^h, peryō ke*

GLADI-ATOR, *n.* (L. *gladius*) a sword-player, a prize-fighter — *Shamsher-bāz, sham-*

GLADI-ATOR-IAL, *a.* relating to prize-fighters — *Shamsher-bāz se nisbat-dār, saiyāf ke muta'alliq* — *Asikrīrakasambandhī, āsikavishayak*.

GLADI-ATOR-RY, *a.* belonging to prize fighters — *Shamsher-bāz yā shamsher-zan se nis-*

GLAIR, *n.* (S. *glære*) the white of an egg, any viscous transparent substance — *Ānde ke bhitar ká dūdh yā ran^h, kōi las-dār aur shaffāf shai* — *Ānde ke bhitar ká sukla ras, kōi chipchipī aur pradarśak vastu*.

GLAIR-EOUS, *a.* consisting of viscous transparent matter — *Las-dār aur shaffāf shai āmez* — *Āndasuklarasagun, chipchipī aur pradarśak vastu ká banā huā*.

GLANCE, *n.* (Ger. *glanz*) a sudden shoot of light, a darting of the eye, a quick view; *v.* to dart a sudden ray of light, to look with a rapid cast of the eye, to fly off obliquely, to hint — *Jhalak^h, nazar, jald nigāh*; *v. jhalaknā^h, jhatpat nazar k., chhitaknā yā chhataknā^h, ramz k. yā āwāza-pheknā^h* — *Chamak wā dyutipāt, naya-*

GLANCING, *n.* censure by oblique hints — *Kināye se malāmat* — *Saṅket dwārā nindā*

GLANCING-LY, *ad.* by glancing, transiently — *Chhitak-kar yā chhitak-kur^h, nā-pāc-dāri se* — *Tirchhā jākār wā phisalkar, achirasthāyī rūp se wā kshapik bhāw se*.

GLAND, *n.* (L. *glans*) an organ formed by the convolution of a number of vessels — *Gilti^h, gultih^h, gultih^h, anṇasū^h, kauri^h*.

GLAND-LAR, *a.* pertaining to the glands — *Gilti ke muta'alliq, gultih se nisbat-dār, gultih yā kauri se mansūb* — *Giltisambandhī, gultivishayak, gultisambandhī, kauri ká*.

GLANDULE, *n.* a small gland — *Chhoti gultih^h, chhoti gultih^h, chhoti gultih^h yā kauri^h*.

GLANDULOUS, *a.* pertaining to the glands — *Gilti ke muta'alliq, gultih yā kauri se nisbat-dār, gultih se mansūb* — *Giltisambandhī, gultivishayak, gultisambandhī*.

GLANDERS, *n.* a contagious disease in horses — *Ghorōn kī bimāri jismēn nathnōn se bad-rutūbat nikaltī hai* — *Ghorōn ká rog jismēn nathnōn se durg-adhamal nikaltī hai*.

GLANDERED, *a.* having glanders — *Kanār-dār* — *Nathnōn ká rogi*. [Supārī phalne w.

GLANDIFEROUS, *a.* (L. *glans, fero*) bearing acorns or mast — *Jawz phalne w.*

GLARE, *v.* (D. *glarea*) to shine with a dazzling light; *n.* a bright dazzling light—*Jhaljhalānā^b, nihāyat kari roshni se chamaknā; v. jhaljhalānā^b, shwā^a, tāshish, tapish, nihāyat kari roshni*—Bara kare tej se chamaknā, aise tej se chamaknā ki ānkh na thāhrāi; *n.* barā karā tej, ujñwaladyuti, prakharadīpti, drishṭisāntāpaka-dyuti.

[Suspāṣṭ sarvaparakā wā suprakāś, ślīthā wā nīrlajja.]

GLĀS'ING, *a.* notorious, barefaced—*Zāhir yā makhār, fīsh be-hayā yā barā shur-*

GLĀS'ING-LY, *ad.* notoriously, evidently—*Zāhīran, sarīhan*—Suprakāś rūp se, spāṣṭa-

GLĀRE. See GLAIR. [rūp se wā khulīkhulā.]

GLASS, *n.* (S. *glās*) a hard brittle transparent substance, a glass vessel, a mirror, a telescope; *a.* made of glass; *v.* to cover with glass—*Shisha, shishe kā piyāla yā pyāla, āinā, dūr-bīn; a. zujāṭi, shishe-kā; v. shisha jarnā*—Kāñch wā kāch, kācha-bhājan wā kāchapātra, darpan wā ādarā, dūradarāakayantra wā dūradarāsanayantra; *a.* kāchamay kāchanirmit wā kāñch kā; *v.* kāñch jarnā, kāchānuit k.

GLĀS'ET, *a.* made of glass, like glass—*Zujāṭi yā shishe kā, shishe ke mánind*—Kāchamay kāchanirmit wā kāñch kā, kāchopam wā kāñch ke sadris. [chiknā.]

GLĀS'ET-NESS, *n.* smoothness like glass—*Shishe ke mánind chiknā^s*—Kāñch ke sadris

GLAZE, *v.* to furnish or cover with glass, to incrust with a vitreous substance, to overlay with something smooth and shining—*Shisha jarnā, shisha marhā, rangān k., mura k. yā luk-phernā*—Kāñch jarnā, kāñch marhā, kalup k.

GLĀZ'EN, *a.* resembling glass—*Shishe ke mánind*—Kāchopam, kāñch ke sadris.

GLĀZ'IER, *n.* one who glazes windows—*Darvāzōn yā khirkīyōn meñ shisha jarne w.*—Kāchabandhak, khirkīyōn meñ kāñch jarne w.

GLĀZ'ING, *n.* vitreous substance—*Shishe si shai*—Kāñch si vastu. [kāñch banāne w.]

GLĀSS'BLÖW-ER, *n.* one who fashions glass—*Shisha-gur, shisha-sāz*—Kāchadhamak,

GLĀSS'EUL, *n.* as much as a glass holds—*Piyāla bhar, pyāla dhar*—Kāchapātrabhar, kāchapātrapūran.

GLĀSS'FURN-ACE, *n.* a furnace for making glass—*Kāñch banāne kī bhātī^b*.

GLĀSS'GĀZ-ING, *a.* finical, conceited, vain—*Khush-poshāk, khud-rāe yā khud bāt, mag-rīr yā sīka*—Chhailā wā chhail-chikanīyā, dānbhik dūnbhī wā ahaikāri, chhululā wā chhululā.

GLĀSS'GRIND-ER, *n.* one who polishes glass—*Shisha sāf-k. w., shishe ko ghis-kar sāf-k. w.*

—Kāchaparishkārak, kachatejaskārī, kāñch ke ujñwal karnē kā vyavastīyī.

GLĀSS'HOUSE, *n.* a house where glass is made—*Shisha-o-āina waghāra banāne kā ghar, shisha-khāna*—Kāchanirmāṇāśālā, kāchāśālā, kach banāne kā ghar.

GLĀSS'LIKE, *a.* resembling glass clear—*Shishe ke mánind, sāf*—Kāchopam wā kāñch ke sadris, swachchhā wā vimal. [kāchavyavasāyī.]

GLĀSS'MAN, *n.* one who sells glass—*Shisha-farosh*—Kāchavikrētā, kachadravyavikrayī,

GLĀSS'METAL, *n.* glass in fusion—*Gālā huā shisha*—Dravībhūt-kāch, gāl hui kāñch.

GLĀSS'WORK, *n.* a manufactory of glass—*Shishe kā kār-khāna*—Kāchanirmāṇāśālā, kachadravyanirmāṇāgār, kāñch banāne kā sthān. [kān itā hai^b, chūk^b.]

GLĀSS'WORT, *n.* a plant used in making glass—*Ek paudhā yā per jo kāñch banāne ke*

GLĀU-CŌMA, *n.* (Gr.) a disease in the eye—*Ānkh kī ek bimāri*—Ānkh kī ek rug.

GLĀUCOUS, *a.* (Gr. *glaukos*) of a sea-green colour—*Samundar sā sabz, halkā-sabz-rangā*—Samudravarna, samudra kā sī harā.

GLĀVE, GLĀIVE, *n.* (L. *gladius*) a broad sword, a falchion, a lance—*Ek qism kī chaurī talwār, tegā, thālā^b*—Kripān wā aśi, unā wā kharg, barchhā wā barchhī.

GLĀYMORE. See CLAYMORE.

GLAZE. See under GLASS.

GLĒAM, *n.* (S.) a shoot of light, a ray, brightness; *v.* to shine suddenly, to flash—*Jhalak^b, partau yā parto, roshni yā tāb; v. lūknā kaviidhnā yā ek-ā-ek chamak-nā^b, lapaknā bhābhaknā yā chamchamānā^b*—Lapak chamak akasmāddipti wā akasmātephuran, kirān, tej wā prabhā.

GLĒAM'ING, *n.* a sudden shoot of light—*Jhalak yā ek-ā-ek chamak^b, lapak^b*. [ktā^b.]

GLĒAM'Y, *a.* flashing, darting light—*Lapakā huā^b, chamkilā chamchamātā yā jhala-*

GLĒAN, *v.* (Fr. *glancer*) to gather after reapers, to gather what is thinly scattered; *n.* a collection made by gleaning—*Khoshā-chini k., chunnā^b; n. khoshā-chint se jo jam ho*

—Lawan ke piche jo khet men chhitrayā parā ho usko binā, binā; *n.* lawan ke piche jo kucch anna khet meñ chhitrayā parā ho uske binne se jo baturai.

GLĒAN'ER, *n.* one who gleans—*Khoshā-chin, chunne w^b*.—Lawan ke piche anna binne w., binne w. [piche anna kī binai, jo anna lawan ke piche binā jātā hai.]

GLĒAN'ING, *n.* act of gleaning, thing gleaned—*Khoshā-chini, chunī hui chiz*—Lawan ke

GLĒBE, *n.* (L. *gleba*) turf, soil, ground, land belonging to a parish church or benefice—*Chaprá^b, mitti^b, zamin, girje ke mustā'aliq zamin yā nazr-i-aimma*—Chaktā wā chakattā, mrittikā, bhūmi, dharmādhyāpakabhūmi wā dharmādhyāpakakshetra.

GLĒBY, *a.* turfy, cloddy—*Chapre-dar yā pur-chaprá, dhelon se bharā huā^b*—Chaprámay chaktāmay wā chakattāmay, dhelāmay wā loṣṭāmay.

GLÉDE, *n.* (S. *glida*) a kind of hawk—*Ek qism ká báz*—*Syen wá ghátipakshi* kí ek jati.

GLÉE, *n.* (S. *gleo*) joy, merriment, gaiety, a sort of song or catch sung in parts—*Khushi, khurrami, chukat yá chohal^h, khayál*—*Anand wá áhlád, harsí, pramod ulás* wá hulás, rangras chahálpahál wá utsav, tappá.

GLÉE'FUL, *a.* gay, merry, cheerful—*Khush yá khush-tab^h, khurram, bashqásh yá shád-man*—*Anandí wá pramodí, praphullachitta, áhládit pulakit wá harsbit*.

GLÉE'SOME, *a.* full of merriment, joyous—*Khurram yá khush, bushqásh*—*Praphulla-chitta, ánanadí harsit wá áhládit*.

GLEEN, *v.* (Gr. *glenos* *t*) to shine—*Chamakná^h, ujlá honá^h, jhalakná^h*.

GLEET, *n.* (S. *glidan*) a thin matter running from a sore; *v.* to ooze, to run slowly—*Ghaw se jo panchhá chhúttá hai^h; v. rasná yá jharná^h, dhire dhire bahná^h*.

GLEET'y, *a.* thin, limpid—*Patlá^h, shaffaf yá musaffú*—*Drava, nirmal wá swachchha*.

GLEN, *n.* (S.) a valley, a dale—*Daru, do pahár ke bich kí zamin*—*Darí wá daribhumi*.

GLEW. See GLUE. [do parvat ke bich kí bhumi.]

GLIB, *a.* (L. *glaber* *t*) smooth, voluble; *v.* to make smooth, to castrate—*Chikná yá khalá^h, zabán-daráz yá zabán-chálak^h; v. chikná^h, khasi^h ákhta ákhta yá be-kháya* *k.*—*Chikkan phislahí bichhlá^h wá pichlá^h, liblibá batchal wá vakchopal; v. chikkan k, bin áur kí k. wá ándakosh kát-dalná*.

GLIB'LY, *ad.* smoothly, volubly—*Chiknáhat yá phisláhat se, zabán-darází yá zabán-chálakí se*—*Snigdhata^h khaláhat pichláhat se, batchalí wá vakchopalata^h se.* [chálakí—*Snigdhata^h, batchalí liblibáhat wá vakchápalya*.

GLIB'NESS, *n.* smoothness, volubility—*Chiknáhat yá chikná^h, zabán-darází yá zabán-*

GLIDE, *v.* (S. *glidan*) to flow gently, to move swiftly and smoothly; *n.* the act of moving swiftly and smoothly—*Nirmi se bahná, tez se guzarná; n. sarsaráhat yá sarrará^h*—*Dhime bahná, sarsarákar jáná*.

GLIDER, *n.* one that glides—*Sarsarákar jáne w^h*.

GLIM'MER, *v.* (Ger. *glimmen*) to shine faintly; *n.* a feeble light, a mineral—*Jhil-miláná^h, jagmagáná^h, timtimáná^h; n. jhilmiláhat jagmagáhat yá timimáhat^h, dhát^h.* [chhánw^h.

GLIM'MER-ING, *n.* faint or imperfect view—*Timtimáhat^h, jhilmiláhat^h, jagmagáhat^h*.

GLIM'PSE, *n.* faint light, a flash of light, a short transitory view, short fleeting enjoyment; *v.* to appear by glimpses—*Jhilmiláhat^h, lapak^h, níháyat halkí nazar, thori der ká nuzai; v. tintimáná^h, jagmagáná^h, jhilmiláná^h*—*Timtimáhat wá jagmagáhat, jhalak chamchamáhat wá kshapaprabhá, ishaddarsán wá ishaddrishti, thori ber ká bhog.* [damakná jhalakná lukakná yá chamchamáná^h.

GLISTEN, glis'sn, *v.* (S. *glisian*) to shine, to sparkle with light—*Chamakná^h*,

GLIS'TEN, *v.* to shine, to be bright, *v.* lustre—*Chamakná^h, darakhshání yá roshan h.; n. roshni*—*Chamchamáná, prakáśmān wá kántimān b.; n. dyuti, dipti wá kánti, prabhá wá pratap.*

GLIT'TER, *v.* (S. *glitnan*) to shine, to sparkle, to gleam; *n.* lustre, splendour—*Chamakná^h, chamchamáná damakná yá lukakná^h, jhalakná^h; n. táb, darakhshání tajallí yá rannag*—*n. Dyuti dipti wá kánti, prabhá wá pratáp.*

GLIT'TER-ING, *n.* lustre, gleam—*Tab yá darakhsháni, jhalak^h*—*Dyuti dipti wá kánti, charnak wá damak.*

GLÓAT, *v.* (Sw. *glutta*) to stare with eagerness or desire—*Bare zauq yá khwáhish se takatí lagáná*—*Bari ábhilásh wá cháh se takatí bándhkar dekhná*.

GLOBE, *n.* (L. *globus*) a round body, a ball, a sphere, the earth; *v.* to gather round—*Mudawwar shai, golá^h, kura, jahán; v. goliyáná^h, gole sá banáná^h*—*Vartul wá chakra, gol, mandál, bhúgol wá bhūmanpal.* [vartulákar.

GLOB'E. GLÓ'BOUS, *a.* round, spherical—*Mudawwar, kurai*—*Gol, mandalákar wá*

GLÓ-BÓ'S-TY, *n.* roundness, sphericity—*Mudawwarí, golá^h*—*Golatwa, mandalákaratwa wá mandalatwa.*

GLÓ'BULE, *n.* a small round particle or body—*Ravá^h, gol dāna*—*Chhotí goli, vindu.*

GLÓ'B-U-LAR, *a.* in the form of a sphere, round—*Kurai, mudawwar*—*Golákar wá mandalákar, gol.* [mandalákar.

GLÓ'B-U-LOUS, *a.* in the form of a small sphere—*Chhote kure kí sirat, kurai*—*Golákar,*

GLÓ'BY, *a.* round, orbicular—*Mudawwar, kurai yá mustadír*—*Mandalákar, gol golákar wá chakrákar.* [banáná^h, gol bándhná^h.

GLÓ'M'ER-ATE, *v.* (L. *glomus*) to gather into a ball or sphere—*Ekathke kar-ke gol*

GLÓ'M'ER-Á'TION, *n.* act of forming into a ball—*Gol k^h, gola bándhná^h*.

GLÓ'OM, *n.* (S. *glomung*) partial darkness, obscurity, melancholy, sullenness; *v.* to be dark, to be melancholy, to look dismally—*Tárikí, tiragi, malál mulálat yá rang, wá-khushí yá barhamí; v. tárik h., malál yá ranjida h., tárik yá haul-nák dekh-purná*—*Dhumiá wá dhundi, ándherá wá ándhikrá, udási wá udásinatá, aprasannatá wá antahkrodh; v. ándherá h., udás h., ándherá ghanghor wá dārup dekh parná*.

GLÖÖM'Y, *a.* obscure, dismal, melancholy — *Tārīk, tira, dil-gir yā malāl* — *Āndherī, dhurāl, udās.* [— *Dhūnlāl* se, ghor rūp se, udāsī se.

GLÖÖM'LY, *ad.* dimly, dimnally, sullenly — *Tārīkī se, tiragī se, malāl malālāt yā ranj se.*
 GLÖÖM'NESS, *n.* obscurity, melancholy — *Tārīkī tiragī yā zubnat, malālāt malāl kufut yā ranj* — *Āndherī wā dhūnlāl, udāsī vishād wā niranandatā.*

GLÖRY, *n.* (*l.* *gloria*) praise, honour, renown, splendour; *v.* to boast, to exult — *Hamd ta'rif takhāt tasbīh tahmīd yā sitā'ish, 'aamat fakhr yā hurmat, nām-uārī nām-dārī yā shukrat, jalāl raunaq yā nūr; v. nāzān h. fāh. k. nāz-k. yā zu'm-k., khush khurram yā masrūr h.* — *Prasānsā wā stuti, mān samān wā pūjā, kirtī yās nām sukhayātī kirtan wā mahimā, pratāp wā tej; v. garv wā ghamañd k., bulasñā pulakñā wā bād ānand k.*

GLÖRI-Ŧ, *v.* to make glorious, to praise, to extol, to honour, to exalt to glory — *'Āzim yā jamāl k., hamd yā ta'rif k., sitā'ish k., ta'zim-o tukrim k., sar farāz k. jalāl k. m'āzzaz k. yā bihišt meñ dākhil k.* — *Utkrišt yāsaswī wā pratāpī k., prasānsā kirtan wā dhanyavād k., stuti k., mān k. samān k. pūjya k. wā maryādāwān k., paramapad ko pahunchānā wā swarg meñ chahānā.*

GLÖRI-FĀTION, *n.* elevation to glory — *Sar-farāzī, jalāl-l-quadr-k., bihišti banānā* — *Urddhwagati, swargarohan, swargagati, paramapadapripti.*

GLÖRI-ŦOUS, *a.* noble, illustrious, excellent — *'Āzim yā m'āzzaz, jalāl jalāl-l-quadr yā zu'l-jalāl, majid jamil 'unda yā pākīza* — *Utkrišt, kirtiman yāsaswī shūmīn pratāpawān tejaswī wā pratāpī, uttam.* [— *Mahāpratāp se, kirtī sukhayātī wā yās se.*

GLÖRI-ŦOUS-LY, *ad.* splendidly, illustriously — *Jalāl o-'āzamat se. nām-wārī yā shukrat se.*
 GLÖRI-ŦOUS-NESS, *n.* state of being glorious — *Jalāl-l-quadrī* — *Pratāpawānatwa.*

GLÖRY-ING, *n.* the act of exulting — *Khurramī, fakhr* — *Hulās. harsh.*

GLÖSS, *n.* (*S.* *glossa*) a comment, a superficial lustre, specious interpretation; *v.* to explain by comment, to make smooth and shining, to give a specious appearance — *Sharh, jilā, zāhir-numā tafīr yā bayān; v. sharh k. yā sharh-wār bayān k., jilā k., zāhir-numā yā sūrat-harām k.* — *Tikā wā tippānī, op kalap wā ūparī-chainak, satyābhāsi vīvaran wā ābhāsi vyākhyā; v. tikā k. wā tikā ko dwānā spashṭ k. wā sam-jhānā, op-dand chiknānā wā ghōṭnā, ūpar se banī-chunā denī sundar k. wā chuparnā.*
 GLÖSS-ARY, *n.* a vocabulary, a dictionary — *Farhang, lugat* — *Abhidhān, kosh wā śabla-kosh.* [dako-līvishayak, paribhāshāprakāśak.

GLÖSS-ĀRI-AL, *a.* relating to a glossary — *Lugatī, farhang yā lugat k. mutā'alliq* — *Sab-GLÖSS-ĀRI-ST, n.* a writer of comments, one who writes a vocabulary — *Shāriḥ yā shārḥ-narīs, farhang narīs, lugat-narīs yā muallif-i lugat* — *Tikākār, śabdakoshalekhak śablassāngrahakārī wā śabdakoshanāchak.* [shyākār.

GLÖSS-ĀTOR, *n.* a writer of comments — *Sharh-narīs, shāriḥ, mufasssīr* — *Tikākār, bhā-*
 GLÖSS-ĒR, *n.* a commentator, a scholar — *Shāriḥ yā shārḥ-narīs, mufasssīr muhashshī yā hāshiyā-narīs* — *Tikākār, bhāshyakār.*

GLÖSS-IST, *n.* a writer of glosses — *Shāriḥ, shārḥ-narīs* — *Tikākār, bhāshyakār.* [tikākār.

GLÖSS-ŦA-PHER, *n.* a commentator — *Shāriḥ, mufasssīr, sharh narīs* — *Bhāshyakār,*
 GLÖSS-Y, *a.* smooth and shining, specious — *Jilā-dār, numāishi zāhir-numā yā sūrat-harām* — *Chiknā aur chānakṭī, vahurda śunīya arthāt ūpar kī or sobhit wā sundar.*

GLÖSS-ŦNESS, *n.* superficial lustre, polish — *Jilā-dārī, safāy yā mukra-dārī* — *Chiknāī chiknāṭat vāhyasobhā wā ūparī chainak, parishkār wā op.*

GLÖZE, *v.* to flatter; *n.* flattery, specious show — *Khush-āmad k.; n. Khush-āmad, zāhir-numā raunaq* — *Lurkhurī k., jhūthī stuti k.; n. lukhūrī wā jhūthī stuti, bhāṭak wā ūparī chāṭakmaṭak.*

GLÖZ-ER, *n.* a flatterer, a liar — *Khush āmadi yā chūplūs, jhūthā* — *Chāṭakār chāṭuvādī lurkhurī k. w. wā jhūthī stuti k. w., mithyāvādī.* [chhāḥ.

GLÖZ-ING, *a.* specious representation — *Zāhir-numā bayān* — *Varnan jo dekhnē meñ ach-*

GLÖTTIS, *n.* (*Gr.*) the opening of the larynx or windpipe — *Narī naṭāl yā nareṭī kā muṭḥ.*

GLÖVE, *n.* (*S.* *glof*) a cover for the hand; *v.* to cover as with a glove — *Dastāna; v. goyā dastāne se dhānkñā, dastāna chāḥānā* — *Hastatrāp, hastaparidhān, karaveshṭan, hastāchehḥādān; v. hastatrāp karaveshṭan wā hastāchehḥādān se dhāpnā, hastatrāp chāḥānā.*

GLÖW, *v.* (*S.* *glowan*) to shine with intense heat, to burn, to be hot, to feel passion; *n.* shining heat, brightness, passion — *Dahakñā dhakdhakñā yā dhadhakñā, jānā, garm h., sar-garm h.; v. dahak yā dhadhak, roshnī yā tāb-dārī, sar garmī yā dīk harārāt* — *Bhābhakñā dagdagānā wā jaljalānā, barnā, dhiknā wā uttapt honā, manovikār manovrittī wā manorāg bodh k.; n. bhābhak wā jaljalāṭat, dīptī dyuti wā tej, manorāp manovikār wā manovrittī.*

GLÖW-ING-LY, *ad.* brightly, with passion — *Roshnī yā āb-dārī se, dīk harārāt se* — *Dīptī dyuti tej wā chāmkṭṭat se, manorāg wā manovikār se.* [Khadyot, prabhākṭī.

GLÖW-WÖRM, *n.* a small grub which shines in the dark — *Shab-tāb, shab-chīrāg, jugnū* —

GLOZE. See under GLOSE.

GLUE, *n.* (L. *gluten*) a viscous substance by which bodies are held together, a cement; *v.* to join with a viscous cement, to unite—*Sareh yā sirish, wah chis jis se do chiton ko baham jarte haiin*; *v. sareh yā sirish lagana yā sareh yā sirish se jorā, waal k.*—*Idad, koi lasi jis se do vastu jori jāti haiin*; *v. lasi lagana wā lase se jorā*.

GLUT, *a.* viscous, adhesive—*Lastasā yā lījijā^h, chipchīpā^h*. [Gorna.]

GLUTS, *a.* having the nature of glue—*Lastasā^h*.

GLUTINOUS, *a.* viscous, tenacious—*Chipchīpā^h, lastasā^h*.

GLUTINOUSNESS, *n.* viscosity, tenacity—*Chipchīpāh^h, lastasāh^h*.

GLUM, *v.* (gloom) to look sullen; *n.* sullenness of aspect; *a.* sullen—*Nā-khush yā tursā rū dekh pānā*; *n. tursā-rū*; *a. nā-khush yā barham*—*Udās dekh pānā*; *n. udās*; *a. udās*. [dhuandhlā wā dhūmal]

GLUMMY, *a.* sullen, dark, dismal—*Nā-khush yā barham, tārīk, ūra*—*Udās, andherā*.

GLUT, *v.* (L. *glutire*) to swallow, to cloy, to saturate: *n.* more than enough, superabundance, plenty even to loathing—*Nigalā yā maichān-mūh bhānā^h, ser k., āsida k.*; *n. bari kasrat, ziyādati, ifrāt, yā serī*—*Gapaknā gatakānā līlā wā habaknā, atyant tript k., nāk tak khilāud wā bharpūr k.*; *n. ātisāyā wā ādhikyā, atibāhulyā, atitripti*.

GLUTTON, glut'tu, *n.* one who eats to excess—*Bisār-khor, khurāki, jā'u-l-baqar, akkāl, shikam-banda*—*Petū, khān, atyāhārī, apimitāhārī*. [atyāhār k., atibhojan k.]

GLUTTONIZE, *v.* to eat to excess—*Be-andāz khānā, bisār-khorī k.*—*Aparimitāhār k.*, GLUTTONOUS, *a.* given to excessive eating—*Bisār-khor, jā'u-l-baqar, akkāl, shikam-banda*—*Aparimitāhārī, atyāhārī, atibhoji*.

GLUTTONY, *n.* excess in eating, voracity—*Bisār-khorī, ziyāda-khorī yā jā'u-l-baqarī*—*Atyāhār wā aparimitāhār, atibubhukshā wā atibhojan*.

GLUTINOUS. See under GLUE.

GLYCONIAN, GLYCONIC, *a.* denoting a kind of verse in Greek and Latin poetry—*Yūnāni aur Lātin zabān meñ ek qism kā sh'ir zāhir k. w.*—*Grīk aur Lātin bhāshā meñ ek prakār kī kavītā kī dyotak*.

GLYPTOGRAPHY, *n.* (Gr. *gluptos, grapho*) a description of the art of engraving on precious stones—*Jawāhīrōn par kanda-garī yā qalam-kārī kī bayān*—*Ratnopari-takshanaśilpavivaran, ratnōi ke ūpar khodne ke kām kī varṇan*.

GLYPTOGRAPHIC, *a.* describing the methods of engraving figures on precious stones—*Jawāhīrōn par kanda-garī yā qalam-kārī ke tariqōn kī bayān k. w.*—*Ratnōi ke ūpar khodne ke kām kī varṇan k. w.*, *ratnopari-takshanaśilpavarnanākartā*.

GNAR, GNARL, nār, nārī, *v.* (S. *gnorne*) to growl, to murmur, to snarl—*Gurrānā yā gurrānā^h, kurkurānā yā ghunghunānā^h, jhīknā yā jhīknā^h*.

GNARLED, *a.* full of knots, knotty—*Pur-girah yā girāh-dār, gañthilā yā gathilā^h*—*Gāñthōn se bhārā huā, granthil*.

GNASH, nāsh, *v.* (D. *knaschen*) to strike together, to grind the teeth, to rage—*Khātākhāt yā thakāthak k.*, *dānt-pisnā yā dānt-karkarānā^h, kiekkichānā yā risānā^h*.

GNASHING, *n.* act of grinding the teeth—*Dāntōn kī pisnā^h, dānt-pisnā^h, dānt-karkarānā*.

GNAT, nāt, *n.* (S. *gnēt*) a small insect—*Marchchhar^h*. [nā^h.]

GNATSWORM, *n.* a bird—*Ek chiriyā jo machchhar palarti hai^h*.

GNAW, nā, *v.* (S. *gnagan*) to eat by degrees, to bite off, to corrode, to waste—*Chādnā yā chādnā^h, dānt se kāt-lenā kutarnā yā kutarnā^h, khā-jānā^h, khānā yā ghis-dānā^h*.

GNAWER, *n.* one that gnaws—*Chabāne w^h, dānt se kāt-lene w^h, kutarne w^h, khutarne w^h, khā-jāne w^h*.

GNOME, nōm, *n.* (Gr. *gnomē*) a brief reflection or maxim, an imaginary being—*Ek chhotā maqūla, ek qiyāsī jān-dār*—*Ek chhotī kahāwat kahūt wā kahtūt, ek kālpanik wā kalpit bhūtavīśesh*. [bharā huā.]

GNOMICAL, *a.* containing maxims—*Maqūla-āmez*—*Kahāwatmay, kahūt wā kahtūt se*

GNOMOLOGICAL, *n.* a collection of maxims—*Majma'-i-maqūla, maqūlōn kī majma'*—*Vākya-saṅgrah, vachanasāṅgrah, kahāwatsāṅgrah, kahtitsāṅgrah*. [wā kīl.]

GNOMON, u'omōn, *n.* (Gr.) the hand or pin of a dial—*Miqyas*—*Dhūpgharī kī kāntā*

GNOMONIC, GNO-MONICAL, *a.* pertaining to the art of dialling—*Dhūpgharī banāne ke 'ilm ke mutā'alliq*—*Dhūpgharī banāne kī vidyā kī sambandhī, dhūpgharinirmānavi-dyāsambandhī*. [kārne kī vidyā.]

GNOMONICS, *n.* the art of dialling—*Dhūpgharī banāne kī 'ilm*—*Dhūpgharī nirmān*

GNOSTIC, nōstic, *n.* (Gr. *ginosko*) one of an early sect in the Christian church; *a.* relating to the heresy of the Gnostics—*Awāl-zamāne kī ek 'Isawi firqā*; *a. awāl-zamāne ke ek 'Isawi firqā ke ilhād ke mutā'alliq*—*Prāchinakāl kī ek Krīstīyā sākhā wā panth*; *a. prāchinakāl ke vīśesh Krīstīyānāstikōn kī sambandhī*.

GNOSTICISM, *n.* the heresy of the Gnostics—*Awāl-zamāne ke ek 'Isawi firqā kī ilhād*—*Prāchinakāl kī vīśesh Krīstīyā sākhā kī nāstikātā*.

GO, *v.* (S. *gan*) to walk, to move, to travel, to proceed, to depart, to pass, to extend,

to contribute : *p. t. WĒNT, p. p. GŪNE*—*Pair pair jānā^h, chalnā^h safar k., bapnā^h, kūch k. yā ravnāna h., guzarnā, pahūchānā^h, maulad k. yā shāmīl h.*—*Pānw pānw chalnā, gaman k., bbraman k., āge jānā, sidhārnā wā utī chalnā, chālā jānā wā jātā-rahnā, phailnā, milnā wā parua.*

GŌ'ER, *n.* one who goes—*Jāne w^h, chalne w^h, jāwāiyā^h, chālwaīyā^h.*

GŌ'ISG, *n.* the act of walking, departure—*Raftār, ravnānagi yā kūch*—*Gaman gati wā chāl, chālā chalachālāw wā prasthān*

GŌ'RE-TWĒEN, *n.* an interposing agent—*Darmiyānī, dallāw*—*Madhyasth, bichwai.*

GŌ'BY, *n.* a passing by, evasion, artifice—*Dar-guzar, hila-kawāla yā pech-pāch, shtrat yā bandish*—*Gaman wā atikram, uran uranjhānīn wā tālā, katkanā wā chhal.*

GŌ'ČĀLT, *n.* a machine to teach children to walk—*Ēk kal jis se laṛke chalnā sikhṭe hai^h, lapkōn ko chalnā sikhāne ke liye ek kal yā gōrī^h.*

GŌ TŌ, *int.* come come—*Āo-āo^h, chalo^h, chalo-chalo^h.*

GŌAD, *n.* (*S. gad*) a pointed stick to drive oxen : *v.* to drive with a goad, to incite—*Arāṭī, pōnī yā pōnī^h : v. arai mārṇā yā chubhānā^h, ūksānā ūksānā yā jagānā^h.*

GŌAL, *n.* (*Fr. gaulle*) the point to which racers run, a starting post, a final point—*Nishān yā manzil jāhān tak daur hotī hai, nishān yā manzil jāhān se daur shurū^h hotī hai, mayasā yā garaz*—*Thikānā jāhān tak daur hotī hai, daur ārambh hone kā thikānā, abhiprāy wā śeshābhiprāy*

GŌAR, *n.* (*lc. gēr*) a slip of cloth inserted to widen a garment—*Kāpre kū tukrā jo āngarkhā chaurā karne ke liye jor diyā jātā hai^h.*

GŌAR'ISH, *a.* patched, mean, doggetel—*Gānthā kūtā^h, halkā^h, nīch^h.*

GŌAT, *n.* (*S. gat*) an animal—*Bakrā^h, bakrī^h, chhagrā^h, chhagrī^h, chhāgal^h, chherī^h.*

GŌAT'ISH, *a.* resembling a goat—*Bakre sā^h.*

GŌAT'HERD, *n.* one who tends goats—*Gūnperiyā, gayeriyā^h.*

GŌAT'SKIN, *n.* the skin of a goat—*Bakre kī khāl yā chīm^h.*

GŌB, *n.* (*Fr. gobe*) a quantity, a lump, a mouthful—*Miqdār, qher^h, luqma*—*Parimān, alpapīnd, grās kawāl wā kaun.*

GŌB'BT, *n.* a mouthful, a lump—*Kawal yā kaur^h, dher^h.*

GŌB'BLE, *v.* to swallow hastily with noise, to make a noise as a turkey—*Bhakoṇā bhakoṇā gap-gap khānā yā lap lap khānā^h, perū yā perū sarīkhā^h bolnā^h.*

GŌB'LET, *n.* (*Fr. goblet*) a bowl, a cup—*Piyāla yā pyālā, jān*—*Katorī, pīnapātra*

GŌB'LIN, *n.* (*Gr. kobalos*?) an evil spirit—*Bhūt^h, jinn, shaitān*—*Pret, piśāchi, māśāchar, vetāl, asur, rākshas.* [*Īśwar Paramēśwar wā Paramatmā, dev devatā wā sur*

GŌD, *n.* (*S.*) the Supreme Being, an idol—*Khudā Allāh yā Rabb, but yā sanem*—

GŌD'DESS, *n.* a female divinity—*Devī^h, debī^h, dentī^h.*

GŌD'HĒAD, *n.* deity, the divine nature, a god or goddess the Supreme Being—*Khudā, Itāhīyat, devatā yā debī^h, Khudā*—*Devatwa, Īśwaratwa wā bhāmatwa, dev wā devi, Paramēśwar.*

GŌD'LESS, *a.* impious, wicked, atheistical—*Be-din yā nā-Khudā-tars, sharir yā zahīm, kāfir mulhīd yā nā-Khudā-shīnās*—*Adharmik, atidhūst, nāshik wā anīśwaravādī.*

GŌD'LESS-NESS, *n.* state of being impious—*Be-dīn, nā Khudā tars, nā-Khudā shīnāsī*—*Nūdharmatā, anīśwaratwa, nāstikatwa* [*devamūrti.*]

GŌD'LING, *n.* a little god or idol—*Chhotā sā devatā yā but*—*Chhotī dewatā wā chhotī*

GŌD'LY, *ad.* piously, religiously—*Taqāwat yā Khudā tarsī se, dīn-dārī yā Khudā-parastī se*—*Dhārmikatwa wā Īśwarabhaktī se, Īśwarasevā wā Īśwarapujā se.*

GŌD'LI-NESS, *n.* piety, a religious life—*Taqāwat yā Khudā tarsī, Khudā parastī yā dīn-dārī*—*Dharmasevā wā punyasīlā, Īśwarasevā Īśwarabhaktī Īśwarasāddhā wā Īśwarapūjā*

GŌD'SHIP, *n.* the rank or character of a god—*Devatā^h*—*Devatwa wā devabhāv.* [*pūjā.*]

GŌD'WARD, *ad.* toward God—*Khudā kī taraf*—*Īśwa kī prati wā or.*

GŌD'LIKE, *a.* divine, supremely excellent—*Rabbānī yā Ilāhī, nihāyat khūb*—*Īśwarī-ya wā Īśwaratulya, paramatīśhīst.*

GŌD'DESS-LIKE, *a.* resembling a goddess—*Debī sā yā debī sī^h*—*Devīsādīśī, devīrūp.*

GŌD'CHILD, *n.* one for whom a person becomes sponsor at baptism—*Dharam betā^h, dharam betī^h*—*Dharmaputra, dharmaputri, dharmasut.*

GŌD'DAUGH-TER, *n.* a female for whom one becomes sponsor at baptism—*Dharam-larkī^h, dharam-betī^h*—*Dharmaputri, dharmasutī.*

GŌD'FATHER, *n.* a male sponsor at baptism—*Dharam bāp^h*—*Dharmapitā.*

GŌD'MOTHER, *n.* a female sponsor at baptism—*Dharam māt^h*—*Dharmamātā.*

GŌD'SMITH, *n.* a maker of idols—*But-sāz, mūrāt-banāne w^h*—*Devamūrtīkār.*

GŌD'SON, *n.* a male for whom one becomes sponsor at baptism—*Dharam betā^h*—*Dharmaputra, dharmasut.*

GÖD'WIT, *n.* (S. *god, wikt*) a bird—*Ek bhānt ki chiriyā^b*—Pakshibhed, dirghachānchu, dirghamukh. [ki ichchhā.

GÖG, *n.* (W.) haste, desire to go—*Shitābt yā jaldī, jāne ki khwāhish*—Sighratā, jāne

GÖO'GLE, *v.* to roll or strain the eyes; *n.* a stare, a bold or strained look; *pl.* blinda for horses, glasses to protect the eyes; *a.* staring, having full eyes—*Ānkh nachānā yā dabānā^b, tircchā dekhā^b; n. taktakī^b, tircchī nazar; pl. ghore ki andhiyārī^b, ānkhon ki hifāzat karne ke liye 'ainak; a. ghurī^b huā^b, bare chashm w.*—*n.* Ghurī wā taktakāhat, tiryagdrishṭi wā tircchī chitawan; *pl.* ghoron ki ānkh ke liye patti, drigupakarakākāch; *a.* tal lagāye hue wā taktā huā, bārī ānkhwālā. [ye-hue^b.

GÖO'GLED, *a.* prominent, staring—*Niklā-huā ubhrā yā barā^b, ghurī^b taktā yā tak-lagā.*

GÖO'GLE-EYED, *a.* having rolling prominent or distorted eyes—*Nāchī-ānkh w^b, bārī ānkh w^b, teondhā yā bheigā^b.* [swarnsuvarṇkanak wā lānchan, dhan arth wā dravya.

GÖLD, *n.* (S.) a precious metal, money—*Zar yā tilā, naqd mablag yā dawlat*—Sonā

GÖLD'EN, *a.* made of gold, of the colour of gold, bright, splendid, excellent, happy—*Tilāi tilāyina zarina yā zarrin, tilā ke rang kī chamkilā^b, raunaq-dār yā 'umda, khūssa, khush*—Swarnamay wā sone kī sonahrī wā sonahlī, chaṭkilā, bharkilā wā utkrishṭ, uttam, sukhi. [kilepan wā bharak se, ānand wā harsh se.

GÖLD'EN-LY, *ad.* splendidly, delightfully—*Raunaq-dārī yā khūb se, khush se*—Chat-

GÖLD'BEAT-EN, *a.* covered with gold, gilded—*Zar-andūz yā murassa^b, mulamma^b*—Swarnamaṇḍit, sonahlī kiya huā.

GÖLD'BEAT-ER, *n.* one who beats gold—*Zarkot, sone kī waraq-sāe*—Swarnapatrakār.

GÖLD'BOÜND, *a.* encompassed with gold—*Sone se mañghā yā gherā huā^b.*

GÖLD'FINCH, *n.* a singing bird—*Ek qism ki khūb-sirat aur khush-āwāz chiriyā*—*Ek prakār kī suandar aur suwaravisishṭ pakshi.*

GÖLD'FINDER, *n.* one who finds gold—*Sonū pāne w^b.*

GÖLD'PROOF, *a.* proof against bribery—*Jo rishwat na lewe*—*Jo ghūs wā akor na le.*

GÖLD'LEAF, *n.* gold beaten into a thin leaf—*Waraq-i-tilāi, tabaq*—*Sone kī pattar, swarnapitra, kunakapatra* [varṇ sōbhādayak tel.

GÖLD'SIZE, *n.* a glue of a golden colour—*Tilāi rang kī rogan*—*Sonahrā lep, swarna-*

GÖLD'SMITH, *n.* a worker in gold—*Sonār yā sunār^b.*

GÖLDY-LOOKS, *n.* a plant—*Ek qism kī paundhā*—*Ek jāti kī paundhā wā chhotā per.*

GÖLF, *n.* (D. *kolf*) a game played with a ball and a club—*Genh aur dandē kī ek khel^b.*

GÖN'DO-LA, *n.* (It.) a boat used at Venice—*Ek qism kī nāw jo Venis mein musta'mal hoti hai*—*Ek prakār kī nāw jiski chāl Venis mein hai.*

GÖN'DO-LIER', *n.* one who rows a gondola—*Venis kī ek qism kī nāw kī khene w.*—*Venis kī ek bhānt kī nāw kī khawat.* [pūrvakālikakriyā.

GÖNE, *p. p. of go*—*Go kī māt-mātūf-ālai-hi yā f'l-i-mātūf*—*Go kī pūrvakriyā wā*

GÖN'FA-LON, GÖN'FA-NON, *n.* (Fr.) an ensign, a standard—*Nishān, jhanḍā^b*—*Patākā, dhvaj.* [—*Mukhya jhāndait, pradhān patākāyāhak.*

GÖN'FA-LO-NIĒR', *n.* a chief standard-bearer—*Sardār neza-bardār, sardār jhāndā-bardār*

GÖNG, *n.* a sort of metal drum—*Kānsī^b, ghaz^b, ghunṭā^b.*

GÖN-OR-RHEA, gōn-or-rēa, *n.* (Gr. *gonos, rheo*) a morbid running or discharge in venereal complaints—*Sozāk*—*Mūtramārgarog, dhātuksharāṇ.*

GÖÖD, *a.* (S. *god*) not bad, not ill, proper, wholesome, useful, convenient, sound, valid, skilful, happy, honourable, cheerful, considerable, elegant, kind, handsome; *n.* benefit, advantage, welfare; *pl.* moveables, property, merchandise; *ad.* well, not ill, not amiss—*Khūb, khūssa, munāsib, sihkat-āwar yā garāra, musfir, ma'qūl, durust, mustahkim yā mustahkam, hunar-mand, khush yā āsūdā-kāl, 'izrat-dār, khurram, barā^b, tuḥfa yā nafis, mihr-bān, jamil yā khūb sirat; n. fīda hāsīl kī nūf', khair-o-afiyat yā salāmātī; pl. ghar kī āsūdā, māl-amwāl yā matā', samūdā-garī kī rhi; ad. khūb, bih-tar, khair yā durust*—*Achchhā, bhalā, uchiṭ, śarirahitakārī pathiya wā ārogyavardhak, upakārī, yogya wā subhite kī, akshat wā adūshīt, dharmya wā driṭh, daksṭh wā nipuṇ, sukhī, puṇya, ānandī wā praphullachitta, mahān wā prachur, uttam, hit hitakām wā kripālū, suandar wā rūpawān; n. fībḥ, arth, kshemakūśal; pl. grihasamagri wā asthā-waradravya, dravya wā vastu, bānija-dravya; ad. achchhā, bhalā, thik.*

GÖÖD'LY, *a.* beautiful, graceful, handsome—*Khūb-sirat, khush-daul, khūb-rū khush-numā yā jamil*—*Sundar, suḍaul, suthrā wā surūp.*

GÖÖD'LI-NESS, *n.* beauty, grace, elegance—*Khūb-siratī, husn, khūb-rūyā yā jamāl*—*Saundarya, rūpālāvanya, suandaratā wā rūpawattwa.*

GÖÖD'NESS, *n.* excellence, kindness—*Khūbī, nekī nikot bulf yā mihr-bānī*—*Bhalāi uttamātā wā utkrishṭatā, sujanatwa dayā wā kripā.*

GÖÖD'Y, *n.* a low term of civility—*Yah lafz kamīnōn meḥ mūdārāt ke liye musta'mal hai*—*Yah 'abd nichōn meḥ śishtāchār ke nimitta vyavahrit hotā hai.*

GÖÖD-BREED'ING, *n.* elegance of manners—*Khush-akhilāq, husn-i-khulq*—*Sabhyatā, śaiśilatā, vinay.*

GÖÖD-BYE, *ad.* a mode of bidding farewell—*Salām*—*Namaskār, prapām.*

- G00D-CON-DITIONED, *a.* being in a good state — *Khush-hál* — *Susthit, suvritta.*
- G00D-FRI'DAY, *n.* a fast in the Christian church to commemorate the crucifixion of Christ — *'Isá jo salib pan charháye gaye the us bát kī yád-gári ke liye ek rose ká roz — Isá jo krúí par charháye gaye the us bát ke jatáne ke nimitta ek mahá upaváedín.*
- G00D-HÚ'MOUR, *n.* cheerfulness of mind — *Khush-tab'i* — *Chittaprasannatá, sadbháv, suswabháv, satprakriti.*
- G00D-HÚ'MOURED, *a.* of a cheerful temper — *Khush-tab'* — *Prasannaswabháv.*
- G00D-HÚ'MOURED-LY, *ad.* in a cheerful way — *Khush-tab'i s2* — *Prasannaswabháv se.*
- G00D'MÁN, *n.* a rustic term of civility, a familiar term for husband, the master of a family — *Yah lafz dihqániyon mah mudárat ke liye musta'mal hai, ghar-wáláⁿ, ghar ká málík — Yah shabd gañwárgā meñ shishtáchar ke nimitta vyavahrit hotá hai, swámi, kutumbi.*
- G00D-NÁ'TURE, *n.* mildness, kindness — *Nek-tínatí muláymat yá muláimat, nek-khoi nek-dili yá mihr-báni* — *Susílátí suswabháv wá satprakriti, sadbháv wá dayá.*
- G00D-NÁ'TURED, *a.* mild, kind, benevolent — *Nek-tínatí yá sháista-mizáj, nek-mizáj yá mihr-bán, nek-kho khair-khwáh yá nek-andesh* — *Susíl wá sádhúsíl, kripálu wá suprakriti, subhachintak wá subhriday.*
- G00D-NÁ'TURED-LY, *ad.* mildly, kindly — *Sháista-mizájí muláymat yá muláimat se, mihr-báni yá nek-tínatí se* — *Susílátí satprakriti wá kómalatá se, sadbháv wá dayá se.*
- G00D-NÓW, *int.* an exclamation of surprise — *Wáh wáh, wáh-ji* — *Áre.*
- G00D WIFE, *n.* the mistress of a family — *Ghar kī sahíba yá málíka* — *Gharwálí, grihíni.*
- G00D-WILL, *n.* benevolence, kindness — *Nek-andeshi yá khair-khwáhí, mihr-báni* — *Subhachintá wá hitechehha, dayá wá kripá.*
- G00D-WOM'AN, *n.* the mistress of a family — *Ghar kī málíka yá sahíba* — *Gharwálí, grihíni.*
- GOOSE, *n.* (*S. gos*) a water-fowl: *pl.* G00SE — *Háns yá hansⁿ, bat.*
- G00SLING, *n.* a young goose — *Bat ká bachcha, háns yá hans ká bachchaⁿ — Hansááya.*
- G00SE'BERRY, *n.* a common fruit, a shrub — *Ek qism ká mewa, jhápⁿ — Karaundá.*
- G00SE'CAP, *n.* a silly person — *Ahmaq — Múrk.* [ek prakár ká phal, júsí.]
- G00SE'QUILL, *n.* the quill of a goose — *Hans ká qalam* — *Háns kī lekhaní wá kalam.*
- G00R'DIAN, *a.* (*L. Gordius*) intricate, difficult — *Pechila yá pech-dár, mushkil yá dushwár* — *Vakra wá kutil, kathín.*
- G0RE, *n.* (*S. gor*) clotted blood, dirt, mud; *v.* to stab, to wound with a horn — *Khún-i-basta, khák, kicharⁿ; v. bhoñkná yá koñchnáⁿ, huliyaná yá sīng dhansáná — Ghana-rakt arthát gárhá lohú, mittí, paúk.*
- G0RING, *n.* a puncture, a wound — *Chobh yá chhedⁿ, gháwⁿ.*
- G0RY, *a.* covered with clotted blood, bloody — *Khún-álúda yá lohú meñ tar-batar, kháni — Lohú-lohán wá gárhé lohú se bhará huá, mārátmak wá krúr.*
- G0R'BEL-LY, *n.* a big belly — *Toñdⁿ, bará petⁿ.*
- G0R'BEL-LIED, *a.* having a big belly — *Toñdailⁿ, toñdailáⁿ.* [kháne wálá kauwá.]
- G0R'CR0W, *n.* the carrion crow — *Murdár gosht kháne-wálá kauwá — Akhádya máus.*
- G0RE. See GOAR.
- G0RGE, *n.* (*Fr.*) the throat, the gullet; *v.* to swallow, to glut, to satiate, to feed — *Naretí yá naitíⁿ, galáⁿ; v. bhaksná nigálná gapal ná yá gatakunáⁿ, gale tak yá nake-nak bharnáⁿ, naití tak thúsnáⁿ, khúnáⁿ.*
- G0RGED, *a.* having a gorge or throat — *Naití wⁿ, naretí wⁿ, galá-dár — Galavishist.*
- G0R'GET, *n.* a piece of armour defending the neck — *Gale kī hifázat ke liye siláh — Galatran, grivátráp.* [yá mizaiyab — Chamkilá wá chatkilá, bharkilá, atisundar.]
- G0R'GE0US, *a.* splendid, showy, fine — *Raunaq-dár, numúshít, 'azimu-sh-shán 'alí-shán*
- G0R'GE0US-LY, *ad.* splendidly, magnificently — *Raunaq-dári yá raunaq se, 'azimu-sh-shání shán yá 'azamat se — Tarak-bharak se, chatak matak se wá mahápratáp se, atisobha wá aishwarya se.*
- G0R'GE0US-NESS, *n.* splendour, magnificence — *Raunaq yá táb, 'azimu-sh-shání shán 'azamat yá tejammul — Mahápratáp mahátej wá bharak, atisobhá wá aishwarya.*
- G0R'GON, *n.* (*Gr.*) a fabled monster which turned beholders to stone, any thing ugly or horrid — *Ek hikáyat 'ajáb-khúqat jiske dekhne-wále pathhar ho játe the, koí bad-súrat yá haibat-nák shái — Ek kalpit vikatarúp jiske dekhne-wále pathhar ho játe the, koí kurúp wá bhayaúnkar vastu.* [Ek kurúp wá bhayaúnkar vikatarúp ke sadris.]
- G0R-G0N'AN, *a.* like a gorgon — *Ek bad-súrat yá haibat-nák 'ajáb-khúqat ke mánind —*
- G0R'MAND, *n.* (*Fr. gourmand*) a greedy eater, a glutton — *Bhakosne w. gatakne w. yá gapak-kar kháne wⁿ, khán yá petúⁿ.*
- G0R'MAN-DIZE, *v.* to eat greedily or to excess — *Bhakosná gapakná yá naití tak khánáⁿ.*
- G0R'MAN-DIZER, *n.* a voracious eater, a glutton — *Khúnⁿ, petúⁿ.*
- G0RSE, *n.* (*S. gorat*) furze, a prickly shrub — *Ek janglí perⁿ, ek kañtelá jhápⁿ.*
- G0R'RY. See under GORE. [ká syen.]
- G0S'HÁWK, *n.* (*S. gos, hafoc*) a kind of hawk — *Ek qism ká bās — Syenabhed, ek játi*
- G0SLING. See under GOOSE.

GÖSP'EL, *n.* (S. *god, spell*) the evangelical history of Jesus Christ, the word of God, divinity, theology, any general doctrine; *v.* to fill with sentiments of religion—*Injil, Khudā kī kalām yā gaul, Khudā yā Ilāhīyat, 'ilm-i-mā'rifāt, ek 'amm masla yā mazhab*: *v. mazhab kī tā'līm d.*—Isā vishayak itihās, Isāwaravākya, Isāwaratwa, paramārthavidyā, sādharan mat; *v. dharmasikshā d.*

GÖSP'EL-LA-RY, *a.* theological—*Muta'alliq-i-'ilm-i-mā'rifāt, 'ilm-i-ilāhī ke muta'alliq*—Paramārthavidyāvishayak, paramārthavidyāsambandhi.

GÖSP'EL-LEK, *n.* an evangelist, a Wickliffite—*Injil-nawīs mudashshir yā Injil kī wā'iz, Wiklīf kī pairaw*—Isācharitrarachak wā Isāidharmapracharak, Wiklīf kī anuyāyī wā Wiklīf-panthī. [—Isāvishayak itihās men sīkshā d., Isāī dharm sikhānā.

GÖSP'EL-LIZE, *v.* to instruct in the gospel—*Injil men tā'līm d., Isāī mazhab sikhlanā* GÖSS. See GÖRSE.

GÖS'SA-MER, *n.* (L. *gossipion*) the down of plants, a thin cobweb—*Paulkōn kī roān yā sūt jo urā kartā hai^b, makrī kī ek puttā jālā^b*. [jhirā^b.

GÖS'SA-MER-Y, *a.* like gossamer, light, flimsy—*Makrī ke jāle sā^b, halkā^b, patil yā jhir-*

GÖS'SIP, *n.* (S. *god, sib*) a sponsor, a neighbour, an idle tattler, trifling talk; *v.* to chat, to tattle, to tell idle tales—*Dharam-bāp^b, purōsh^b, gappi^b, gap^b*; *v. bāt-chit k^b, baknā yā bakwād k., gap-mārnā^b*—Dharmapitī, samīpavāsī, bakwādi wā barbarī-

GÖS'SIP-ING, *n.* a prating, a tattling—*Gap^b, bakwād^b*. [yā, bakwād.

GÖS'SIP-RED, **GÖS'SIP-RY**, *n.* spiritual affinity—*Isībāgi rishta, dīnī rishta*—Isāī dharm men jalasānskāravishayak sampark, dharmasambandhi sampark. [bhritya.

GÖS-SOON', *n.* (Fr. *garçon*) a boy, a servant—*Larkā^b, naukar*—Chhokrā, sevak wā **GÖT**, *p. t. and p. p. of get*—*Get kī māzi-mutlag aur māzi-mā'tuf-alai-hī yā jī-l-i-mā'tuf*—Get kī sūmayabbūt aur pūrnakriyā wā pūrvakālikakriyā.

GÖT'TEN, **göt'tn**, *p. p. of get*—*Get kī māzi-mā'tuf-alai-hī yā jī-l-i-mā'tuf*—Get kī pūrnakriyā wā pūrvakālikakriyā.

GÖTH, *n.* one of the people called *Goths*, a barbarian, an ignorant person—*Gāth nām ek qaum kī ek shakhs, dikhānī, be-vuqūf*—*Gāth nām ek jāti kī ek jan, gāhwār, mūrkh wā jāi*. [bat-dār, gāhwārā^b—Gāth sambandhi.

GÖTH'IC, **GÖTH'ICAL**, *a.* relating to the *Goths*—*Muta'alliq-i-Gāth, Gāth logōn se nis-*

GÖTH'IC, *n.* the language of the *Goths*—*Gāth logōn kī zabān*—Gāth logōn kī lishāś.

GÖTH'ICISM, *n.* a Gothic idiom—*Gāth logōn kī zabān kī muhāwara*—Gāth logōn kī vāgrīti.

GÖTH'IC-ISE, *v.* to bring back to barbarism—*Phir gāhwārā yā jāngli kar dālnā^b*.

GOUGE, *n.* (Fr.) a chisel with a round edge; *v.* to scoop out as with a gouge—*Ek gol tānkī yā rukhānī^b*; *v. rukhānī se khakhornā kōrnā yā khol k^b*.

GOURD, *gōrd*, *n.* (Fr. *courge*) a plant—*Lauki^b, kumhrā^b, tumbā^b, penhā^b*.

GOURMAND. See GORMAND.

GOÛT, *n.* (L. *gutta*) a painful disease—*Nagris yā nigris*—Vāt vātarog, vātavyādhī.

GOÛT'Y, *a.* diseased with gout—*Nagris-dār, nigris-dar, nagrist nigrisi*—Vātarog, vātavyādhī, grast. [phulā huā.

GÖT'SWOLLEN, *a.* inflamed with gout—*Nagris yā nigris se phulā huā^b*—Vātarog se

GOUT, *gū*, *n.* (Fr.) taste, relish—*Zāig, maza yā laxat*—Swād ras wā ruchi.

GÖVERN, *n.* (L. *gubernō*) to rule, to direct, to manage, to exercise authority—*Hukumat k., hidāyat k. yā jāmānā, sainbhalnā^b, hukm-rānī k.*—Sāsān k., ādes k. wā ājnā k., nīrvāh k. wā chālānā, rājā rājākārya wā rājyavyavahār k.

GÖVERN-ABLE, *a.* that may be governed—*Hukm-pazūr, hukmī, hukm-bar-dār*—Damyā, sāsāniya wā ājnādīn.

GÖVERN-ANCE, *n.* direction, rule, control—*Hidāyat yā hukumat, hukm-rānī yā hākīmī, tuhakkum yā siyāsāt*—Anusāsan wā ādes, rājyasāsān wā ādhipatya, daman wā vās.

GÖVERN-ANT, **GÖVERN-ANTE**, *n.* one who has the charge of young ladies—*Ātūn yā ātū, nau-javān 'auraton kī hifāzat karne-wālī*—Yuvatiyon kī rakshikā, yuvā striyon kī rakshā karne wālī. [—Sāsānakārī stri, upadesīnī wā sikhshakārī stri.

GÖVERN-ESS, *n.* a female who rules or instructs—*Hukumat karne-wālī, ustānī yā ātūn*

GÖVERN-MENT, *n.* direction, control, exercise of authority, executive power—*Hukumat, siyāsāt yā tuhakkum, hukm-rānī 'amālī yā hākīmī, sarkār hukm-rān yā 'amāl*—Anusāsan, daman wā vās, rājyavyavahār rājyapālān wā rājyasāsān, anusāsak nīrvāhak wā rājyādhikārī. [adhyāpāk, rājyasāsak wā rājyādhikārī.

GÖVERN-OR, *n.* one who governs, a ruler—*Nāzim yā atāliq, hākīm yā 'amīl*—Sāsak wā **GÖWK**. See GAWK.

GÖWN, *n.* (W. *glen*) a woman's upper garment, a long loose upper garment, a loose robe worn by professional men—*Peshwār, jāma, labāda*—Lahāngā, jhulā, paridhāna-vīseeh. [wā paridhān pahīne hue.

GÖWNED, *n.* dressed in a gown—*Peshwār-posh, jāma-posh, labāda-posh*—Lahāngā jhulā

GÖWN'MAN, **GÖWN'MAN**, *n.* one whose professional habit is a gown, one devoted to the arts of peace—*Wah shakhs jo jāma yā labāda pahīnā-kartā hai, 'ilm-o-hunar*

kā pesha-dār—Wah jan jiskā pahirāwā jhūlā wā kurtā hotā hai, śilpavidyā aur rājanīti itiyādī kā abhyāsi.

GRABBLE, *v.* (D. *grubbelen*) to grope, to sprawl—*Taṭolnā^h, loṭnā yā hāth pāho*

GRACE, *n.* (L. *gratia*) favour, kindness, pardon, mercy, privilege, beauty, elegance, embellishment, divine influence on the mind, religious disposition, a short prayer, a title of honour: *pl.* FAVOR—*Lutf, mihr-bāni, bakheish najāt yā mu'āfi, rahm yā karam, haqq yā istiḥqāq, husn jamāl yā khub-rū, khūbī, zabāish yā zināt, dil par Khudā kā faiz yā ilāhi-tāqat, dīnī muhabbat, chhotī namāz, hazrat yā janāb-i-ālī*; *pl.* faiz tauḥīf yā 'ināyat—Anugrah, kripā, kshamā, darā, adhikār, saundarya, lavanya wā sunderatā, śobhā wā banāw, man par īśwari śakti, dharmavidanā wā dharmapriti, bhagawat prārthanā, mahārāj; *pl.* kripā wā anugrah.

GRACE, *v.* to adorn, to dignify, to embellish, to favour, to honour—*Ārāish d., hurmat d., zeh d., mihr-bāni k., 'izzat k.*—Saṁwārnā, saṁnīn k., suśobhit k., kripā k., maryādā k.

GRACEFUL, *a.* beautiful with dignity, elegant—*Zi-martaba yā mu'azzaz, khāssa khūb zebā yā khush-udā*—Suśobhit wā sulalit, sajilā sudaul sundar wā lāvanyawān.

GRACEFUL-LY, *ad.* elegantly, with dignity—*Khūbī se, mu'azzazāna*—Lāvanya wā saundarya se, maryādā wā dīj se. [*zebāī*—Lālitya śobhā wā śrī.]

GRACEFUL-NESS, *n.* elegance of manner—*Nek-sulūki, khush-ruftāri, mu'azzazāna atwār,*

GRACELESS, *a.* void of grace, abandoned—*Kam-bakhtī, rānda be-dīn shurīr abtar mar-dūd yā bad-zāt*—Durbhāgya wā īśwaraprasādavahishkrit, antardushtabhāv durāchārī wā atidusht. [*prasād ke binā, durbhāgya se.*]

GRACELESS-LY, *ad.* without grace—*Kam-bakhtī se, Khudā ke faiz ke ba-gār*—īśwara-

GRACELESS-NESS, *n.* want of grace, profligacy—*Kam-bakhtī, shurīrāt bud-zātī be-dīnī yā abtarī*—Durbhāgya, antardushtatā durāchārātā wā nashpatā.

GRACIOUS, *a.* merciful, benevolent, favourable, kind, acceptable, virtuous, good—*Rahīm, nek-andesh yā khair-khwāh, mulūm yā shafīq, mihr-bān maqbūl yā khātir-khwāh, noko-kār yā nek-bakht, nek-kho yā nek*—Dayāwān, paropakāraśīl, anukūl, kripālu wā anugrahī, grahāṇīya wā priya, dhārmik wā punyaśīl, sādhuvrīta wā sāttvik.

GRACIOUS-LY, *ad.* kindly, mercifully—*Nawāzish yā mihr-bān se, rahīmī karam yā karīmī se*—Anugrah wā kripā se, dayā karke.

GRACIOUS-NESS, *n.* mercifulness, condescension, pleasing manner—*Rahīmī rahmānī karam yā karīmī, mulāymanat mulūmat yā farōtani, khush-atwārī*—Dayālutwa, śubhi-mahatyaḡ wā namratā, sumit wā sundar piakār. [*wā śreṇī.*]

GRADE, *n.* (L. *gradus*) rank, degree—*Martaba, darja*—Avasthā wā pad, kram varg

GRADATION, *n.* regular progress, order, series—*Tadrij, darja yā tartīb, silsila*—Par-amparā wā anukram, kīam, śreṇī.

GRAD-TO-RY, *a.* proceeding step by step—*Tadrijī, silsila-dār*—Ānukramik, ānupūrvik.

GRADIENT, *a.* walking, moving by steps; *n.* deviation from a level to an inclined plane—*Chalne w^h, ba-tadrij chalne yā charhne w.*; *n.* *jhukāw^h*—Jāno w., kramamān arthāt pad pad wā kīam se chalne w.

GRADUAL, *a.* proceeding by degrees, advancing step by step; *n.* an order of steps—*Rafta rafta, darja ba darja*; *n.* *silsila, tadrij*—Ānupūrvik, ānukramik wā ānupa-dik; *n.* śreṇī. [*ānukramān.*]

GRADUAL-ITY, *n.* regular progression—*Tadrij, darja ba-darja taragqī*—Ānukram.

GRADUAL-LY, *ad.* by degrees, step by step—*Rafta-rafta, darja-ba darja yā qadam-dar-gadam*—Kram se, dhīre dhīre.

GRADUATE, *v.* to dignify or to be dignified with a degree or diploma, to divide into degrees, to advance by degrees. *n.* one dignified with a degree—*Laqab yā sanad se sar-farāz k. yā h., darja-ba-darja nishān denā, darja-ba-darja taragqī denā*; *n.* *wah shakhs jo qū'ide ke mutābiq madrase se darja yā laqab pāye raftā hai*—Vidyālay meṁ pad wā upādhi d. wā pānā, ānukramikachihn se aṅk k., kram se barhānā; *n.* *wah jan jo rājavidyālay meṁ pad wā upādhi patā hai.*

GRADUATE-SHIP, *n.* the state of a graduate—*Us shakhs ki hālat jo qū'ide ke mutābiq madrase se darja yā laqab pāye raftā hai*—Us jan ki avasthā jo rājavidyālay meṁ pad wā upādhi patā hai.

GRADUATION, *n.* regular progression, the act of marking with degrees, the act of conferring degrees—*Tadarruj tadrij yā darja-ba-darja taragqī, darja-bāzī yā nī darja-ba-darja nishān denā, sanad yā laqab se sar-farāzī*—Kramagati, ānukramika-chihnānkan, vidyālay meṁ pad wā upādhi d.

GRAFF, GRAFT, *v.* (S. *grafen*) to insert a shoot of one tree into the stock of another; *n.* a shoot inserted into another tree—*Qalam lagānā, puiwand lagānā*; *n.* *qalam, puiwand*—Ek per ki dāl dūsrē per meṁ lagānā, kalam lagānā; *n.* ek per ki dāl jo dūsrē per meṁ lagai jati hai, kalam. [*w., kalam lagāne w.*]

GRAFTER, *n.* one who grafts—*Qalam lagāne w.*—Ek per ki dāl dūsrē per meṁ lagāne

GRAIL, *n.* (L. *gradus*) a book of offices in the Romish church—*Durūd-nāma, munājāt ki kitāb*—Prārthanāpaddhati, prārthanāsāhithā.

- GRAIN**, *n.* (*L. granum*) a seed, a corn, a minute particle, the smallest weight—*Tukhm, galla, dāna zarra yā reza, ek nihāyat chhotā wazan*—Bij wā vij, anāj ann wā dhānya, kap repu lav wā anu, kapikā wā kākūpi.
- GRAINS**, *n. pl.* husks of malt after brewing—*Boza banāne ke liye jo juu bhigoyā jātā hai uskā phokar yā phok*—Yavamadira banāne ke nimitta jo jau bhigoyā jātā hai uskā phokar wā chokar. [golā, dhānyāgar, śasyāgar.
- GRANARY**, *n.* a store-house for grain—*Ambar-khāna, galla-khāna*—Bakhārī, khauñ.
- GRANARIOUS**, *a.* living upon grain—*Galla-khar, dāna-khor*—Śasyabhakshak, dhānya-bhakshak, anāj khāne w.
- GRAIN**, *n.* (*S. grenian*) the direction of the fibres, temper, disposition—*Rag resha yā jauhar, mizāj, strat yā tab*—Kāstharekhā wā lakri-ki-āns, swabbāv, prakriti.
- GRAINED**, *a.* rough, made less smooth—*Khar-kharā^b, dardarā arbiy yā rūkhā^b.*
- GRAINING**, *n.* indentation—*Khandāna, khandānā^b, dānt^b.*
- GRAIN**, *n.* (*S. geregnian*) dyed substance—*Raṅgi hui chū*—Raṅgi hui vastu.
- GRAINED**, *a.* dyed in grain—*Jauhar rag reshe yā jigār meñ raṅgā huā*—Kāstharekhā arthāt lakri-ki-āns meñ raṅgā huā.
- GRAMINEOUS**, *a.* (*L. gramin*) grassy—*Ghasilā^b, ghās sā^b.*
- GRAMINIOUS**, *a.* living upon grass—*Churanda, kāh-khor*—Tripabhakshak, ghāś-hārī, ghāśkhāu, charanhar.
- GRAMMAR**, *n.* (*Gr. grammar*) the art of speaking or writing correctly, a book containing the principles and rules of grammar—*Sarf-o-naho yā kis zabān kā qā'ida, sarf-o-naho ki kitāb*—Vyākaran wā vyākaranasāstra, vyākaranasāstra ki pothī.
- GRAMMARIAN**, *n.* one versed in grammar—*Sarfi, nahwī, sarf-o-naho-dān, qā'ida-dān, sarfi-nahwī*—Vaiyākaran, vyākaranasāstrajña, śābdik.
- GRAMMATIC**, **GRAMMATIC**, *a.* belonging to grammar, taught by grammar—*Sarf-o-naho-mansūb yā sarf-o-naho ke mutābiq, sarf-o-naho ke mutābiq sikhlayā huā*—Vyākaranasambandhī, vyākaranānusārī wā vyākaran ki riti se sikhāyā gayā.
- GRAMMATICALLY**, *ad.* according to grammar—*Sarf-o-naho ke mutābiq, bā-qā'ida*—Vyākaranānusār se, vyākaran ki riti se. [dāmbhik.
- GRAMMATICALLY**, *n.* a mean verbal pedant—*'Ālim-i-khud-farosh*—Tuchchh vidyā.
- GRAMMATICALLY**, *v.* to render grammatical—*Sarf-o-naho ke mutābiq k., sarf-o-naho ke muta'alliq k., bā-qā'ida k.*—Vyākaranasambandhī k., vyākaranānusārī k.
- GRAMMATIST**, *n.* a pretender to grammar—*Sarf-o-naho kā jūhūkā, dā'wā k. w.*—Vyākaran ki dāmbhik. [machhlī—Ek jāti ki barī machhlī.
- GRAMPUS**, *n.* (*Fr. grand, poisson*) a large fish of the cetaceous kind—*Ek qism ki barī*
- GRANADO**. See **GRENADE**.
- GRANARY**. See under **GRAIN**.
- GRAND**, *a.* (*L. grandis*) great, illustrious, splendid, magnificent, principal, sublime, old—*'Āzim, munāzā yā zi-shān, raunag-dār yā mujallā, 'ālī-shān yā 'āzimu-sh-shān, amwal yā kabir, buland 'ālī yā 'umda, bīrhā^b*—Mahā wā barā, ujjwal wā tejaswī, pratāpī, dedīpymān wā atisobhāwān, pradhān wā mukhya, atyutkrishṭ wā atyunnat, vridh. [tapadasth, kulinajan.
- GRANDEE**, *n.* a man of great rank or power—*Amir, buzurg*—Uchchāpadasth, utkrishṭ.
- GRANDEE**, *n.* rank or estate of a grandee—*Amir kā darjā yā milk*—Kulinajan kā pad wā dhan.
- GRANDEUR**, *n.* greatness, state, splendour—*'Āzamat yā buzurgi, hashmat shukoh shikoh shān yā shaukat, jalāl julwa yā raunag*—Mahimā wā mahattwa, prabhāv wā aīswaryya, pratāp vibhūti vaibhav wā ujjwalatī. [Darpavākya, garvitavākya, atisayokti.
- GRANDLOQUENT**, *n.* lofty speaking—*Mubālāya-goi, raṅgin' ibārat yā raṅgin bayān*
- GRANDLY**, *ad.* sublimely, loftily—*Mu'azzazāna, bulundi se*—Atyutkrishṭatūpurvak, pratāp aīswaryya wā uñchāi se.
- GRANDNESS**, *n.* greatness, magnificence—*'Āzamat yā buzurgi, hashmat shān yā jalāl*—Mahattwa wā mahimā, pratāp aīswaryya wā vaibhav.
- GRANDMAM**, *n.* a grandmother, an old woman—*Dādī yā nānī^b, burhiyā^b*. [beti ki beti^b.
- GRANDCHILD**, *n.* the child of a son or daughter—*Bete kā betā^b, bete ki beti^b, beti kā betā^b*.
- GRANDDAUGHTER**, *n.* the daughter of a son or daughter—*Bete ki beti^b, beti ki beti^b*.
- GRANDFATHER**, *n.* a father's or mother's father—*Dādā^b, nānā^b*.
- GRANDMOTHER**, *n.* a father's or mother's mother—*Dādī^b, nānī^b*.
- GRANDSIRE**, *n.* a grandfather, an ancestor—*Dādā yā nānā^b, purkhā^b*.
- GRANDSON**, *n.* the son of a son or daughter—*Bete kā betā^b, beti kā betā^b*.
- GRANGE**, *n.* (*L. granum*) a farm, a granary—*Chakbasta mahāl tā'alluqa yā ijāra, ambar-khāna yā galla-khāna*—Khet, dhānyāgar khātā wā bakhārī.
- GRANITE**, *n.* (*L. granum*) a hard rock—*Karā patthar yā chuttān^b*.
- GRANITIC**, *a.* pertaining to granite—*Karā patthar yā chuttān kā^b*.
- GRANARIOUS**. See under **GRAIN**.
- GRANT**, *v.* (*Fr. garantir*) to give, to bestow, to admit, to allow, to concede; *n.* any

thing granted, a gift, a boon—*Bakshná*, 'atá k. 'ináyat k. yá marhamat k., farz k., musallam rakhná, qabúl k.; n. bakshish yá in'am, kiba yá marhamat, 'ináyat yá 'atá—*Dená*, de dálná, swikár k., anujá d. wá aúgikár k., mánná; n. dattavastu arthát d. hui vastu, dán, var prasád wá varadán.

GRANT'-BLE, *a.* that may be granted—*Bakhshe jáne ke láig*—*Diye jáne ke yogya*.

GRANT'EE', *n.* one to whom a grant is made—*Lene* w^b, *mauhú-ílaihi*, *mauhú-ílaihi*—*Dānagrhitā*, *dānabhogi*. [dānakartā, d. w.]

GRANT'OR, *n.* one by whom a grant is made—*Wáhib*, *ba'chshanda*, *kiba-k. w.*—*Dātā*, *GRAN'ULE*, *n.* (*L. granum*) a particle—*Reza*, *zarra*, *chhotā dāna*—*Rawā*, *kanikā*, *lav*, *agū*. [lavamay, anumay.]

GRAN'U-LAR, *a.* consisting of grains—*Dāna-dār*, *rawā-dār*—*Rawāmay*, *kānikāmay*, *GRAN'U-LAR-Y*, *a.* resembling a grain—*Dāna sá*, *dāna-numā*,—*Sasyavijákár*, *vijatulya*, *rawā sarikhā*.

GRAN'U-LATE, *v.* to form or break into grains—*Dāna-dār k.*, *angúr láná*, *dāna-dār ho-jáná*, *dāna-dāna ho-jáná*, *angúr aná*, *angúr ho-jáná*—*Vijákár k.*, *kshudrapind k.*, *vijákár h.*, *sukshmapind h.* [h.—*Vijákārapindabandhan*, *kshudrapindabandhan*.]

GRAN'U-LATION, *n.* act of forming into grains—*Dāna-dāna-shudaji*, *dāna-dāna k. yá GRÁPLE*, *n.* (*Fr. grappe*) the fruit of the vine—*Angúr*, *ták*—*Dákh*, *drákhá*.

GRÁPLE'SS, *a.* wanting the flavour of the grape—*Angúr ke maze ba-gair*, *angúr ke zaiqe se kharíj*—*Drákháswádasūnya*, *dákh ke swád se rahit*.

GRÁ'PY, *a.* full of grapes, made of the grape—*Pur-angúr*, *angúr ya'ní* *angúr ká baná huá*—*Drákhāmāy* arthát *dákh se bhará huá*, *drákhānirmít* arthát *dákh ká baná huá*.

GRÁPE'STONE, *n.* the stone or seed of the grape—*Angúr kí guthlí*—*Dákh kí guthlí*.

GRÁPE'SHOT, *n.* a combination of small shot put into a thick canvass bag—*Tāt kí thaili meū bhare hne chhote chhote chharre*^b.

GRÁPH'IC, GRÁPH'I-CAL, *a.* (*Gr. grapho*) well described or delineated—*Mubaiyan*, *musharrak*, *ba-khūbi* *bayān kiya huá*, *munāqqash*—*Suvarnit*, *sunirdisht*, *sukathit*, *sulikhit*, *suchitrit*.

GRÁPH'I-CAL-ITY, *ad.* in a graphic manner—*Khush-buyānī se*, *musharrak taur se*, *ach-che naqske se*—*Suvarnan se*, *sunirdosh se*, *suvaran se*, *suchitritarūp se*.

GRA-PHOM'E-TER, *n.* a surveying instrument—*Paimāish ká anzār*—*Bhumāpanayantra*.

GRÁ'PLE, *v.* (*S. gripan*) to seize, to lay fast hold of, to contest in close fight; *n.* a seizing, close fight, an iron instrument—*Pakarná*^b, *mazbūti se pakarná*, *kushli k.*; *n. pakar*^b, *kushli*, *lohe kí anzār*—*Dharná*, *porhe dharní*, *hurmushti wá háthá-bānhūn k.*, *dharpakar k. wá bāhuyuddh k.*; *n. dhriti wá dhar*, *bāhuyuddh hurmushti wá háthá-bānhūn*, *kāntā arthāt lohe kí yantra*.

GRÁ'PNEL, *n.* a small anchor, a grappling iron—*Chhotā langar*, *pakar lene ke liye ankri*^b.

GRASP, *v.* (*It. graspare*) to hold in the hand, to seize, to catch; *n.* seizure of the hand, hold—*Háth se pakarná*^b, *gahná*^b, *dharná yá dhar-tená*^b; *n. háth se pakar*^b, *GRÁSP'ER*, *n.* one who grasps—*Pakarne* w^b, *dharne* w^b, *girift k. w.* [dhar^b.]

GRASS, *n.* (*S. gers*) the common herbage of the fields, a plant; *v.* to cover with grass—*Ghás*^b, *khar*^b; *v. ghás se chhá d. yá bhar d.*^b.

GRASS'LESS, *a.* wanting grass—*Beghas*—*Bim ghás*, *bintrin*, *binkhar*.

GRASS'Y, *a.* abounding with grass—*Ghasila*^b, *ghás yá khar se bhará huá*^b.

GRASS'GREEN, *a.* green with grass—*Ghás se hurá*^b.

GRASS'GROWN, *a.* grown over with grass—*Ghás se hará-bhará*^b, *ghás se bhará huá*^b.

GRASS'HÖP-PER, *n.* an insect—*Tiddá*^b, *phangá*^b, *ankh-phorá*^b. [jagah^b.]

GRASS'PLOT, *n.* a plot covered with grass—*Ghás se hari-bhari jagah*^b, *ghás se bhari hui*

GRASS'ATION, *n.* (*L. gressum*) progress, procession, a ranging about—*Raftār*, *ghát thamak se chalná*^b, *idhar-udhar ghūmná*^b—*Chál*, *dhūmdhūm se chalná*, *idhar udhar bhraman*. [which fires are made—*Jhanjhari*^b, *angethi*^b.]

GRATE, *n.* (*L. crates*) a partition or frame made with bars, a range of bars within

GRAT'ED, *a.* furnished with a grate—*Jhanjhari-dār*, *angethi-dār*—*Lohajālyukt*.

GRAT'ING, *n.* a partition of bars—*Jhanjhari*^b.

GRATE, *v.* (*Fr. gratter*) to rub hard, to wear away, to make a harsh noise, to fret—*Ghísná yá ragarná*^b, *ghís-dálná yá ragar-dálná*^b, *kirkiráná kurnáná yá charcharā-ná*^b, *chiphānā yá khijhānā*^b.

GRAT'ER, *n.* a rough instrument to grate with—*Ek gism kí sohan*—*Reti*.

GRAT'ING, *a.* fretting, irritating, harsh—*Ragarne* w^b, *ranj-dih yá ná-khush-gar*, *sakht yá durusht*—*Ghísne* w., *chherne* w. yá *khijhāne* w., *karí rukhá wá karkas*.

GRATE'FUL, *a.* (*L. gratus*) thankful, pleasing, acceptable, delightful—*Shukr-guzār isān-mand mashkūr yá haqq-shinās*, *khush-gawār*, *maqbul*, *dil-kash yá farah-bakhs*—*Kritajña wá upakārasmarta*, *ramya wá manohar*, *ramaniya wá priya*, *bhāwnā suh-āwanā manoram wá ruchir*. [upkārasmaran se, ramya wá ruchir bhāw se.

GRATE'FUL-LY, *ad.* in a grateful manner—*Shākīrāna*, *shukr se*, *khushi se*—*Kritajnavat*,

GRATEFULNESS, *n.* thankfulness, pleasantness—*Shukr-guzāri, dil-parandī yā khūbī*—Kritajñatā wā upakāśamarāṇa, rāmyatā wā rāmaniyatī.

GRATIFY, *v.* to indulge, to please, to delight—*Nāz-bar-dāri k., khush k., rāzi k. yā mahzūz k.*—Dulārānā wā lāpīyār k., santuṣṭ k., āmodit wā praphullachitta k.

GRATIFICATION, *n.* pleasure, delight—*Khushī farhat yā khātir-dāri, tajrīh khurramī yā khātir-khwāhī*—Santosh, anand. [tuṣṭ k. w.]

GRATIFIER, *n.* one who gratifies—*Nāz-bar-dārī k. w., khush k. w.*—Dulārāne w., san-

GRATITUDE, *n.* thankfulness—*Shukr, shukr-guzāri, haqq shirāzī, ihsān-mandī*—Kritajñatā, upakāśamarāṇa. [binimūlya wā phokat meṇ.]

GRATIS, *ad.* (L.) for nothing, without reward—*Muṣṭi, bilā-īwaz yā yunhī*—Sent, grati-yāri, muṣṭi yā in-āmī, be-ībāt—Aichehhiik, sentiment diyā huā arthāt dhamārthak, ahotuk nirnimitta wā pramāṇasūnya. [phokat meṇ wā dhamārth, binā pramāṇ.]

GRATUITOUSLY, *ad.* freely, without proof—*Muṣṭi-meṇ yā bilā-īwaz, bilā-ībāt*—Sent

GRATUITY, *n.* a free gift, a present—*Bakhshish, in-ām yā 'ināyat*—Dān wā pradān, lāhēt. [Jayjaykār manāmā, abhinandan wā kalyāṇavād k.]

GRATULATE, *v.* to wish or express joy—*Mubārak-bād kuhā, mubārak-bādī k. yā d.*—

GRATULATION, *n.* expression of joy—*Mubārak-bād, mubārak-bādī, tahniyat*—Kalyāṇavād, abhinandan. [Kalyāṇavādī, abhinandak.]

GRATULATE TO-RY, *a.* expressing congratulation—*Mubārak-bādī-āmiz, tahniyat-āmez*—

GRAVE, *n.* (S. *graf*) a pit for a dead body, a sepulchre, a tomb—*Qabr, mazār, gor yā dar-gāh*—Samādhi, mritasamasthān, śavavās wā śavagartta.

GRAVELESS, *a.* without a tomb, unburied—*Be-qabr yā be-mazār, nā-madfun yā be-dafn-o-kafan*—Samādhihīn wā binā śavagartta, angārā.

GRAVECLOTHES, *n.* the dress of the dead—*Kafan*—Śavavāstra, mritasārīraparidhān.

GRAVEDIGGER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhiḥkanak, śavagarttāḥkanak, samādhi khaṇane w., samādhi khodne w.

GRAVEMAKER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhiḥkanak, śavagarttāḥkanak, samādhi khaṇane w. wā khodne w.

GRAVESTONE, *n.* a stone placed over a grave—*Qabr kā patthar*—Samādhiprastar, śavagarttaprastar, mritasamasthānaprastar.

GRAVE, *v.* (S. *grafun*) to dig, to carve, to write or delineate on hard substances : *p. t.*

GRAVED, *p. p.* GRAVED OR GRAVING—*Khodnā^b, kanda k., naqsh k.*—Khananā, mudrāli kātūn, ālāṅkārahīn wā sādhiḥkan, gambhī.

GRAVER, *n.* one who engraves, a graving tool—*Kanda-gar, chhenī^b*—Khodne w. wā takshak, khodne wā takshapakarṇa kā yantra. [khodnā kam, mudrā wā chhāp.]

GRAVING, *n.* carved work, an impression—*Kanda-garī, naqsh*—Takshapakarṇa wā

GRAVE, *a.* (L. *gravis*) solemn, serious, sober, not showy, not acute in sound—*Sanjūda, majūṭa yā mudabbir, āhista yā mautqā, sūda, bhārī^b*—Guru wā dhīr, bhārī, aḥan-chaḥ, ālaṅkārahīn wā sādhiḥkan, gambhī.

GRAVELY, *ad.* solemnly, seriously, soberly—*Sanjūdagī se, mudabbirāna, tahammul yā āhistagī se*—Gaurav se, dhīratī se, gambhīratā se. [gambhīratā.]

GRAVENESS, *n.* solemnity, seriousness—*Sanjūdagī, tahammul yā āhistagī*—Gaurav,

GRAVEOLENT, *a.* strongly scented—*Bul-bū, kari hā kā*—Durgandhī, kari gandhī kā.

GRAVID, *a.* pregnant, being with child—*Hāmila, bār-dār yā unmed-se*—Pet se, garbhawatī wā garbhīnī. [jhuknā.]

GRAVITATE, *v.* to tend to the centre—*Markaz ki taraf rujū yā māl h.*—Kendra kī or

GRAVITATION, *n.* the act of tending to the centre of attraction, the force by which bodies are attracted—*Markaz-i kushish kī taraf mālān yā mayālān, kushish yā quwat-i jāziba*—Ākaishan ke kendra kī or jhukāw, ākarṣhaṇasakti.

GRAVITY, *n.* weight, tendency to the centre of attraction, force of attraction, solemnity, atrociousness—*Wazn yā suṭ, markaz-i kushish kī taraf mālān yā mayālān, kushish yā quwat-i jāziba, sanjūdagī, sangini*—Bojh gurūtā wā bhār, ākarṣhaṇ ke kendra kī or jhukāw, ākarṣhaṇasakti, gambhīratā, gurūtā wā atidushtatā.

GRAVEL, *n.* (Fr. *gravelle*) hard rough sand, sandy matter in the kidneys and bladder : *v.* to cover with gravel, to stick in the sand, to puzzle—*Kankar^b patharī^b* : *v.* kankar bichhānā yā dālnā^b, hālū meṇ gārnā yā phānsānā^b, ghabrā^b.

GRAVELLY, *a.* full of gravel—*Kankarīlā^b, phatharīlā^b*. [kā jūv.]

GRAVY, *n.* juice of roasted meat—*Ab-i-qosht, yakhnī*—Mānsayūsh, mānsajūsh, māns

GRAY, *a.* (S. *greg*) white with a mixture of black, hoary, dark : *n.* a gray colour—*Siyāh-safed, safed, khākistari* : *n.* siyāh-safed raṅg—Śuklakrishn wā kabrā, dhawal

dhawāl wā pakkā, dhūlivarṇ krishn wā dbundhlā : *n.* pāñsūvarṇ, dhūsaravarṇ.

GRAYISH, *a.* approaching to a gray colour—*Siyāh-safed se, khwāh khākistari*—Kuchh śuklakrishn wā kabrā, ishātpāñsūvarṇ. [ishātpāñsūvarṇatā, ishātsuklakrishnatā.]

GRAYNESS, *n.* the state of being gray—*Siyāh-safed se khalat, khākistari khalat*—

GRAYBEARD, *n.* an old man—*Būphā^b, budhū^b*.

GRĀZE, *v.* (S. *grasian*) to eat grass, to supply grass, to feed on, to move on devouring, to touch or rub slightly in passing—*Charṇa^b, charānā yā chugānā^b, chugnā^b, bhako-tā-huā dhakostā-huā yā habak-kar-khātā-huā jānā^b, chhūtā-huā yā rapatā-huā jānā^b.*

GRĀZ'ER, *n.* one that feeds on grass—*Charne w^b, chugne w^b.*

GRĀZ'IER, *n.* one who feeds cattle—*Charūne w^b, charvāh yā charvāhā^b.*

GRĒASE, *n.* (Fr. *graisse*) animal fat in a soft state, a disease in the legs of horses—*Charbi, ghoron ki tāngon ki ek bimāri*—Med wā māṣasār, ghoron ki tāngon kā ek rog.

GRĒASE, *v.* to smear or anoint with grease—*Charbi lagāna yā malnā*—Med lagānā,

GRĒAS'Y, *a.* smeared with grease, fat, gross—*Raṅgan-ālūda, charbi-dār yā farbiḥ, nā-mā'gūl yā nā-sazā-wār*—Chiknī aṭhāt ghritadi se chupīā huā, sthūl, kutsit wā ayogya. [Chiknīhaṭ chiknī wā med se, ayogyatī wā āśīṣtatā se.

GRĒAS'LY, *ad.* with grease, grossly—*Charbi se, nā-sazā-wārī yā be-intiyāzi se*—

GRĒAS'INESS, *n.* oiliness, fatness—*Chiknī^b, charbi-dārī yā farbiḥ*—Chiknīhaṭ wā tailavattwa, medaswatī wā sthūlatā.

GRĒAT, *a.* (S.) large, vast, important, principal, eminent, noble, magnanimous; *n.* the whole, the gross—*'Azme, kabir, bhāri^b, sar-dār, buzurg, yā nām-wār, sharif yā 'unda, 'ali-himmat; n. kull yā kulliyā, majmū' yā jumla*—Barā, viśāl, guru, pradhān wā mukhya, nām wā prasiddh, kulin wā utkrishṭ, māuātīnā; *n. sākalya, samudayā.*

GRĒAT'LY, *ad.* in a great degree, nobly, bravely—*Nihāyut yā ba-shiddat, sharifāna yā amirāna, dilrāna yā jawān-mardī se*—Nipat wā bahut, kulin rūp se wā utkrish-tatā se, surātī wā virātī se.

GRĒAT'NESS, *n.* state or quality of being great—*'Azamat, buzurgī, kalāni, jasāmat, 'umdagī, zū'ādātī*—Barā mahattwa wā mahimā, viśālatā, vistīrnatā, utkrishṭatā, aīswaryya wā vaibhav, udarātī, kulmatā. [garbhīni, peṭ se.

GRĒATBEL-LIED, *a.* pregnant, teeming—*Hāmīla, bachcha-bar-dār*—Garbhavatī wā

GRĒATHEART-ED, *a.* high-spirited, undaunted—*'Ali-himmat yā sāhib-i-hauṣila, bashshāsh yā khawram*—Mahānā wā udāracharit, praphullachitta.

GRĒAVES, *n. pl.* (Fr. *grèves*) armour for the legs—*'Tāngon ke liye buktar yā silāh*—

Tāngon kā kavach, jānghatān, jānghakavach.

GRĒCIAN, *a.* relating to Greece; *n. a* native or inhabitant of Greece—*'Yūnānī; n. —Yūnān kī mutawattin bāshanda yā bāshinda*—Grikadeśiya, Grikadeśaj, Yavana-

desiya; *n.* Grikadesvasī, Yavan. [ulthā k.

GRĒCISE, *v.* to translate into Greek—*'Yūnānī zabān meṭ tarjama k.*—Grikabhāshī meṭ

GRĒCIYM, *n.* an idiom of the Greek language—*'Yūnānī zabān kī muhāwara*—Grikabhā-

shāsampradāya, Yavanadeśiyavāgiti.

GRĒEK, *n.* a native of Greece, the Greek language; *a.* belonging to Greece—*'Yūnān kī mutawattin, 'Yūnānī zabān; a. 'Yūnānī*—Yavan wā Grikade-avāsī, Grikabhāshā; *a.*

GRĒEKISH, *a.* peculiar to Greece—*'Yūnānī*—Yavanadeśiya Grikadeśiya. [Grikadeśiya.

GRĒEK'LING, *n.* an inferior Greek writer—*Ek adnā 'Yūnānī musunnif*—Grikabhāshā

kā ek chhotā granthakartā.

GRĒED'Y, *a.* (S. *greed*) ravenous, voracious, eager to obtain, vehemently desirous—*Mar-bhukhā^b, jā'u-l-baqar yā jā'u-l-kalb, hars. tamnā' yā timī'*—Bhukimā wā

bubhukshu, khaṇ peṭu wā bahubhukshak, bōhī wā līchī, atyābhilāshī wā atyā-

kānkshī [rūṣnā—Haukā se wā atibubhukshā se, atyābhilāshī wā atyākānkshā se.

GRĒED'LY, *ad.* voraciously, eagerly—*Jā'u-l-baqarī yā jā'u-l-kalbī se, shauq se yā ha-*

GRĒED'INESS, *n.* ravenousness, eagerness—*Jā'u-l-kalbī yā jā'u-l-baqarī, hira tama' yā ha-*

shauq—Haukā atibubhukshā wā gridhratā, atyākānkshā wā atīsprihā

GRĒEN, *a.* (S. *grene*) verdant, flourishing, fresh, undecayed, new, not dry, unripe; *n.*

green colour, a grassy plain, leaves, herbs; *v.* to make green—*Subz yā sar-sabz,*

tar-o-tāza, tāza rutb yā shādāb, qair i talaf yā be-zawāl, naya^b, tar, nā-pukhta yā

khām; n. sabz yā pistū rang, sabz-zar yā marg-zar, barg, nabātāt; v. sabz

k.—Harā harilā wā hariyālā, vaddhamān wā barhtī, hariyar wā harerā, akshīp wā

āīrīp, navīn wā taṭkā, gilā wā oda, kachehā; *n. harit wā harā rang, haritasthal wā*

ghasīl jagah, patte, harerī hariyārī wā ghaspūt; *v. harā k., harit k.*

GRĒEN'ISH, *a.* somewhat green—*Subz-māil*—Harā sī, kuchh harit.

GRĒEN'LY, *ad.* with a greenish colour, freshly—*Subzī-māil rang se, tāzagi yā tar-o-*

tāzagi se—Harā sī wā kuchh harit varṇ se, harerī wā taṭkepan se.

GRĒEN'NESS, *n.* state or quality of being green—*Subzī, sar sabz, tāzagi, tar-o-tāzagi,*

khāmī, nā-pukhtagi—Haritatwa wā harerī, harāpan, gilāpan, kachāī.

GRĒEN'CLÖTH, *n.* a board or court held in the counting-house of the king's household

—*Inglistūn ke bādashāh ke khāngī hisāb-khūne kā darbār yā kachahri*—Ingland deś

ke rījā ke gharāū lekhaḡhar kī kachahri.

GRĒEN'COLOURED, *a.* pale, sickly—*Zard yā be-rang, bīmār*—Pilā, rogī.

GRĒEN'EFED, *a.* having green eyes—*Arzūq chashm*—Kanjā.

GRĒEN'FINCH, *n.* a kind of bird—*Sabz ḡaine kī chiriyā*—Haritapakshayuktapakshī.

GREEN'HOUSE, *n.* a house for preserving plants—*Chhote pepon ko tar-o-taza rakhne ká makán*—Chhote pepon ko hará rakhne ká ghar.

GREEN'SICK-NESS, *n.* chlorosis, a disease—*Nau-jawán 'auraton kí' ek bimárit jismeñ we kam-zor aur zard ho játi haiñ aur ukki haiz band ho játi hai*—Ek rog jismeñ yuvástrí nirbal aur píli ho játi haiñ aur unká stridharm arthát kapron se honá ruk játá hai. [jis par ghás ugti hai^h.

GREEN'SWARD, *n.* turf on which grass grows—*Ghás ká chaprá^h*, chaprá yá chakattá

GREEN'WOOD, *n.* wood when green as in summer; *a.* pertaining to the greenwood—*Hari-lakri^h*; *a.* hari-lakri ká^h.

GREET, *v.* (S. *gretan*) to address at meeting, to salute, to congratulate—*Salám-'alaik k.*, *salám k.* yá *sahib salámat k.*, *mubáruk-bád kahná yá mubáruk-bádi-d.*—Bheñt honé par pranám wá fishtáchar k., namaskár rám-rám wá juhár k., mañgalavád k. wá disre ká mañgal jánkár us se dhanavád k.

GREET'ING, *n.* salutation, compliments—*Salám, sahib-salámat salám-'alaik yá bandagi*—Namaskár wá pranám, rám-rám juhár wá vandana.

GREF'FIER, *n.* (Gr. *grapho*) a recorder—*Munshi, muharrir, daftar-naúta*—Lekbak.

GRE-GÁ'RI-OUS, *a.* (L. *grex*) going in flocks or herds—*Gols, unsá*—Yúthachári, anekachar, sañghachári. [Sámányá jíti ká, sádháran.

GRE-GÁ'RI-AN, *a.* of the common sort, ordinary—*'Ámm qism ká.* 'ámm yá *ma'múli*—

GRE-NÁ'DE, **GRE-NÁ'PO**, *n.* (Fr. *grenade*) a hollow ball filled with gunpowder—*Báruť se bhurá huá golá*—Ágneyachúri se bhári golá.

GRÉN-A-DI'ER, *n.* a tall foot-soldier—*Lambí sipáhi*—Lambá pádátikayodhá.

GREW, *p. t.* of *grow*—*Grow ká mázi-mullig*—*Grow ká sámányabhút.*

GREY. See **GRAY**.

GREY'HOUND, *n.* (S. *grig hund*) a tall fleet dog kept for the chase—*Tázi-kuttá,*

GRIDE, *v.* (It. *gridare*) to cut, to pierce—*Kálmá^h chhedná yá bedhná^h.*

GRIDE-LIN, *a.* (Fr. *gris de lin*) of a purplish colour; *n.* a purplish colour—*Shahábi-máil, gul fám sá, gulábi*; *n.* *gul-fám yá shahábi-máil rang, gulábi rang*—*Šuklarakt, dhawlarakt, baingani wá bainjáni*; *n.* *bainjáni wá bainjáni rang, šuklaraktavarn.*

GRID'I-RON, *grid'i-urn*, *n.* (W. *grediau*?) a portable grate on which meat is laid to be broiled—*Máns pakane ke liye lohe kí angethi^h.*

GRIEF, *n.* (L. *gravis*) sorrow, trouble—*Afsos gam yá mátam, ranjish yá kulfat*—*Šok khed wá manastáp, vyathá pírá wá kles.*

GRIEVE, *v.* to afflict, to lament, to mourn—*Gam-dená be-zár k. yá ranj-d., gam-kháná, afsos k.*—*Kurháná talmalaná satána kles-d. dukh-d. wá pírá-d., viláp wá khed k., kurhná jhañkhná wá kalapná.*

GRIE'VANCE, *n.* a wrong suffered, an injury—*Sakhti yá bid'at, jabr jaur zulm ziyán yá úzár*—*Apakár, aparádh anáiya kshati wí hání.* [jan wá vastu, šok k. w.

GRIE'VE'R, *n.* one who grieves—*Taklif-dih shakhs yá shai, afsos yá gam k. w.*—*Klesád*

GRIE'VING-LY, *ad.* in sorrow, sorrowfully—*Gam meñ, afsos se*—*Sasók, khed wá šok se.*

GRIE'VOUS, *a.* afflictive, painful, atrocious—*Ranj-áwar taklif-dih yá ranj-rasán, purdard yá sakht, niháyat shudíd*—*Klesák klesád wá pírákar, vyathákár kashtakar wá khedajanak, mahá bhári wá ghor.*

GRIE'VOUS-LY, *ad.* painfully, vexatiously—*Pur-dard yá sakhti se, taklif-dih yá ranj-rasáni se*—*Pírá se wá khedajanak rup se, klesád riti se.*

GRIE'VOUS-NESS, *n.* sorrow, pain, enormity—*Ranj yá gam, taklif yá dard, shiddat yá ziyádati*—*Khed wá šok, pírá wá vyathá, ghoratá wá gurutwa.*

GRIE'SHOT, *a.* pierced with grief—*Gam-zadu*—*Šok ká inará huá, šokopabat.*

GRIFF'FIN, **GRIFF'ON**, *n.* (Gr *grups*) a fabled animal with the upper part like an eagle and the lower like a lion—*Ek nagli ján-war jiske badan ke úpar ká hissá 'uqáb sá hotá hai aur niche ká hissá sher sá.* *simurg*—*Ek kalpit jantu jiske úpar ká bhág utkrós ke sadris hotá hai aur niche ká bhág sinha ke sadris.*

GRIFFON-LIKE, *a.* resembling a griffon—*Simurg sá, aise nagli ján-war ke máñind jiske úpar ká hissá 'uqáb sá hotá hai aur niche ká hissá sher sá*—*Aise kalpit jantu ke sadris jiske úpar ká bhág utkrós sá hotá hai aur niche ká bhág sinha sá.*

GRI'G, *n.* a small eel, a merry creature—*Chhoti bám machhli^h, khush jánwar*—*Kshudra bám, harshit jantu.*

GRILL, *v.* (Fr. *griller*) to broil—*Biriyán yá kaháb k.*—*Bhunná wá bhunná, bhúnjá.*

GRIM, *a.* (S.) frightful, hideous, ugly—*Haibat-nák, mukh, bad-shakl*—*Bhayanákar, bhayának. karál ghor vikát wá daraúná, kudaul wá kurúp.*

GRIM'LY, *ad.* horribly, hideously, sourly—*Haibat se, hiddat yá karáhiyat se, durushti karakhági yá tursh-rúť se*—*Ghoratá se wá karálarúp se, bhayának wá ghriyáha rup se, krúratá wá udási se.* [rupatwa, ugramukhatwa.

GRIM'NESS, *n.* frightfulness of visage—*Tursh-rúť, zisht-rúť*—*Karálamukhatwa, vikata-*

GR-MÁ'CE', *n.* distortion of face, affected air—*Bandar-bháw kha yá muñh-banána^h, áinsh-maróy^h*—*Mukhavakratá wá mukhavikriti, kritrimabháw wá banána bháw.*

GRIM'FACED, *a.* having a stern countenance—*Zisht-rú, tursh-rú*—Ghoravadan, karála-
vadan, karálamukh, igrámmukh. [rupamukh, ghoravadan.]

GRIM'VIS-AGED, *a.* having a grim countenance—*Zisht-rú, tursh-rú*—Karálvadan, dá-
GRI-MÁL'KIN, *n.* (Fr. *gris*, and *malikin*) the name of an old cat—*Búrh bilá^b, búrhá
billá^b*. [kájál^b; *v. mailá^b, bhav-dálmá^b*.]

GRIME, *n.* (S. *hrum*) dirt deeply insinuated, *v.* to dirt, to sully deeply—*Mail^b, kálak^b*,
GRIMY, *a.* full of grime, dirty, foul—*Mailá^b, kuchela^b, chikkat ya mail-bhará^b*.

GRIN, *v.* (S. *grenian*) to set the teeth and open the lip; *n.* the act of setting the
teeth and opening the lips—*Khis nikálná^b, dánt-niporná^b, dánt nikálná^b, dánt-ki-
kitáná^b, kachkucháná^b; n. khis^b, dant-nipori^b* [dánt-niporne w^b.]

GRIN'NER, *n.* one who grins—*Khishisá^b, dánt-nikálá^b, dánt-nipor^b, khis-nikálne w^b*.

GRIND, *v.* (S. *grindan*) to reduce to powder, to sharpen, to make smooth, to rub, to
oppress; *p. t.* and *p. p.* GRÖUND—*Pisná dálmá búhná máná yá bántá^b, bárh-rakhná^b,
chikhná yá chikná^b, kapkurná kapkurná rayurná yá ghisná^b, sutáná dabáná
yá torná^b*.

GRIND'ER, *n.* one who grinds, an instrument for grinding, a back or double tooth—
*Pisin-hará pisin-hará pisin-hari yá pishari^b, loke butá silaut silawat mūsāl
okhará yá chakir^b, dārā^b*. [sang^b pisin—Sān, sūn, sānaprastar.]

GRIND-STONE, GRIN'DLE-STONE, *n.* a stone on which edged tools are ground—*Sān^b*.

GRIPPE, *v.* (S. *gripan*) to hold hard, to grasp, to clutch, to punch, to squeeze, to feel
colic; *n.* grasp, hold, squeeze, oppression *pl. colic*—*Porle-pakarná^b, gahná^b,
mūht meñ pakurná^b, noichná nochná kátna bakotná yá pishná^b, díbná dabáná yá
chāpná^b, maroná maroná k. yá pet pishná^b; n. pakar^b, gah yá dhar^b, nichor^b ma-
chor yá chupet^b, anther dabāu yá upadrav^b *pl. maroná^b, kurkur^b, pet ki per^b*.*

GRIP'ER, *n.* an oppressor, an extortioner—*Zālm yá jāir, dast-darāz saht-gir yá
sūam-gar*—Upadraví wá durātma, puaswagráhak arthit anyāy wá bal karke dūre
ki vastu aiñth len- w

GRIP'ING-LY, *ad.* with pain in the bowels—*Marore se^b, kurkurí se^b, pet ki pír se^b*

GRI-SETTE', *n.* (Fr.) the wife or daughter of a tradesman—*Baniyá ki jorá yá beti—
Bank ki patni wá putri*. [yaukar wá bhayanak, dārun karal ghor wá dārauná]

GRI'SLY, *a.* (S. *grislic*) frightful, hideous—*Habāt nak, kharfānā yá mahib^b*—Bha-

GRI'SLINESS, *n.* frightfulness, hideousness—*Habāt páke, kharf-nāki*—Dārupata, ka-

GRIST, *n.* (S.) corn to be ground—*Pisni ke lone anā^b* [lālatā ghoratā wá raudratā]

GRI'STLE, gristl, *n.* (S.) a part of the body next in hardness to a bone, a cartilage
—*Kurri^b, chalm yá murmuri hudat^b* [shaddi se bhará huá^b

GRI'STLY, *a.* made of gristle, cartilaginous—*Kurri ká baná huá^b, kurri yá murmuri*

GRIT, *n.* (S. *gryt*) the coarse part of meal—*Kurri^b, kanu^b, bhūsi^b, chokur^b*.

GRIT, *n.* (S. *groot*) sand, gravel—*Butá^b, kankar^b*

GRITTY, *a.* containing grit, sandy—*Ankariyá^b, titlá bilná kirkirā yá khishisá^b*.

GRIT'INESS, *n.* state of being gritty—*Ankariyabāt^b, loker chat, khishisāhat^b*.

GRIZ'ZLE, *n.* (Fr. *gris*) gray—*Sūyah safed rang khakistari rang*—Dhusaravān, pān-
sūvarān. [kur-hn, dhūsar, bhasmarān.]

GRIZ'ZLED, *a.* interspersed with gray—*Sūyah safed, khākistari khāk-rang-dār*—Sukla-
GRIZ'ZLY, *a.* somewhat gray—*Sūyah safed mail, khakistari-māl*—Kuchh kuchh sūkla-
krishn, kuchh dhūsar, kuchh bhasmarān.

GRÖAN, *v.* (S. *grānām*) to breathe or sigh as in pain, *n.* a deep sigh from sorrow or
pain, any hoarse dead sound—*Kakarná^b, kankhuá^b, karálná^b; n. āk zar zārī
nālu yá nālā-kashi, cāwailā*—Ārtanād dirgham-wās wá dughamhswās, chinghār wá
chitkar. [wá yilap, artanād wá dughamhswās]

GRÖAN'ING, *n.* lamentation, a deep sigh—*Zar zārī yá wāwailā, āk^b*—Chinghār chitkar

GROAT, *n.* (Ger. *grot*) four pence—*Ek sikka jisk qināt qarib paune tin āne ke hoti
hai*—Tūbe ká ek madriá jo paune tin āne ke lag bhag hoti hai.

GRÖ'ÇER, *n.* (L. *grossus*) a dealer in tea sugar spices &c.—*Pansári yá pasári^b*.

GRÖ'ÇER-Y, *n.* grocers' ware—*Kiráná^b*. [se mih hui madra, surí, madirā,

GRÖG, *n.* a mixture of spirits and water—*Sharāb aur páni ká āmezish, sharāb*—Pāni

GRÖG'RAM, GRÖG'RAM, *n.* (Fr. *gros grain*) stuff made of silk and mohair—*Ek qism
ká kaprá jo reshām aur pashm ká bantā hai*—Patta aur un ká baná huá kaprá.

GRÖIN, *n.* (G. *grein*) the part next above the thigh—*Janghásá^b*.

GRÖÖM, *n.* (D. *grom*) a servant, a waiter, a man or boy who tends horses—*Naukar,
chakar, sūas*—Sevak, anuchar wá cherā, āswapālāk wá āswasevak.

GRÖÖVE, *v.* (S. *grāfan*) to cut hollow; *n.* a hollow, a channel cut with a tool—*Jauf
banáná; n. jauf, zālá^b, khāna*—Sínká banáná; *n. sínká, sitá wá stambharekhá^b*.

GRÖPE, *v.* (S. *grāpian*) to feel where one cannot see, to search by feeling—*Tātólná^b,
toná yá tātót k^b*.

GRÖSS, *a.* (L. *crassus*) thick, bulky, indelicate, coarse, stupid, fat; *n.* the main body,
the bulk, twelve dozen—*Mojá^b, jasim, fāhish galiz yá mugallaza, pur-kār ná-mā' qul*

nā-shāista durusht yā bad-daul, be-wuqūf, tan āwar yā firbiḥ; *n. majmū'a, kull, ek sau chaulis 'adad*—*Stul, sthulakāya, asuddh wā kutsit, asukshma nivir aparishkrit avāchya wā aśisht, mūrḥ wā jar, pin piwar wā medaswi*; *n. pradhānānā wā pradhānabhāg, samudāy wā sūkalya, ek sau chaulis*.

GROSSLY, *ad.* bulkily, coarsely. greatly—*Jasāmat yā tan-āwari se, pur-kārī be-sharmī be-intiyāzi nā-ma'qūli yā bad-dauli se, nihāyat yā ba shiddat*—*Moṭāpā wā sthūlatī se, niviratā asukshmatā aparishkrī wā aśishtatā se, bahut kar ke*.

GROSSNESS, *n.* thickness, coarseness, enormity—*Moṭāi wā mutāi^h, fūsh durushtī karakhtagi nā-shāyastagi yā nā-shāistagi, ziyādātī yā shūddat*—*Sthūlatī, asuddhi wā aśishtatī, atyantatī wā bahutiyat*.

GRÖT, *GRÖTTO*, *n.* (S. *grut*) a cave, a place for coolness and refreshment—*Kahaf yā gār, hujra yā sard-khāna*—*Guhā wā gahwar, kuṅj*.

GRO-TESQUE, *a.* (Fr.) whimsical, fantastic, ludicrous; *n.* fantastic figures or scenery—*Khayālī, be-rawāj yā 'ajib, khanda-angez*; *n. 'ajib shakīh, 'ajīb tamāshā*—*Asāngat wā aparup, vilakshan, hāsyarup wā hāsyajanak*; *n. hāsyajanak chitra, asāngatīkār drishṭipātavishayarachana wā jalatrinavrikshādīsanāsthi*.

GRO-TESQUELY, *ad.* in a fantastic manner—*'Ajīb tarah se, mas'haragi se*—*Asāngat rūp se, hāsyarup se*.

GRÖUND, *n.* (S. *grund*) earth, land, territory, floor, bottom, foundation, first principle, fundamental cause or primary reason, principal colour: *pl. LEES*—*Zamīn, mūtī^h, mulk yā diyār, fursh, talā^h, bunyād, asl, bā'is mājib yā sabab, awral rang*; *pl. talchhat^h, mail^h*—*Dhartī dharanī wā prithivī, bhūmī, deś, gach wā chhat, pendā wā thāh, new jar wā mūl, tattwa, ādikāraṇ ālihetu wā hetu, pradhānāwar wā ādivarṇ*.

GRÖUND, *v.* to place or fix, to found, to settle—*Qaim k., binā dālnā, muqarrar k.*—*Gāinā, saūsthāpit k., thahrinā*.

GRÖUNDAGE, *n.* a tax paid for a ship in port—*Bandar meḥ jahāz ke liye jo mahsūl diyā jāta hai*—*Naubandhanakhit men naukā ke nimitta jo kar lagatā hai*.

GRÖUNDLESS, *a.* wanting ground, void of reason—*Be bunyād, be-mājib be-sabab be-bā'is yā mā-haqq*—*Nirmūl, ahetu nishkīraṇ wā anāthak*.

GRÖUNDLESSLY, *ad.* without reason or cause—*Be sabab, be mājib*—*Nishkīraṇ wā akāraṇ, hetu binā*. [nirhetutī.

GRÖUNDLESSNESS, *n.* want of just reason—*Be bunyādī, 'adam-i-mājib*—*Nishkārapatwa*, **GRÖUNDLING**, *n.* a fish which keeps at the bottom, of the water, a mean person—

Machhli jo pānī ke tale rahti hai^h, pāji ādmī—*Machhli jo pānī men rahti hai, adham wā nich jan*.

GRÖUNDASH, *n.* sapling of ash—*Āsh per kī paudhā^h* [jātā hai^h.

GRÖUNDBAIT, *n.* a bait allowed to sink—*Machhli ke liye chāra jo pānī ke tale bait*

GRÖUNDFLOOR, *n.* the lower part of a house—*Ghar kī sab se niche kī gach^h*.

GRÖUNDI-VY, *n.* the plant alehoof—*Ek latī yā bel^h*. [paudhā.

GRÖUNDÖAK, *n.* a sapling of oak—*Shāh-balūt yā balūt kā paudhā*—*Sindiravriksh kā*

GRÖUNDPLÖT, *n.* ground occupied by a building—*Kursī, zamīn jis par 'imārat bantī hai*—*Grihabhūmī, bhūmī jis par ghar bantī hai*. [javat^h.

GRÖUNDRENT, *n.* rent paid for the ground on which a building stands—*Ghar kā par-*

GRÖUNDROOM, *n.* a room on the ground—*Jo kothri zamīn par ho, niche kī kothri^h*.

GRÖUNDSEL, *n.* timber next the ground, a plant—*Lukri jo 'imārat meḥ zamīn par rahti hai, paudhā^h*—*Ghar meḥ jo lakī bhūmī par lagi rahti hai, per kī poā*.

GRÖUNDWORK, *n.* foundation, first principle—*Bunyād yā binā, asl*—*Mūl jar wā new, tattwa*. [fī-i-ma'tūf—*Grind kā samānyabhit aur purpakriyā wā purvakalikakriyā*.

GRÖUND, *p. t.* and *p. p.* of *grind*—*Grind kā māz-mutlāṅ aur māzi-ma'tūf alai-hi yā*

GRÖUP, *n.* (Fr. *groupe*) a cluster, a collection; *v.* to form into a group—*Majmū'a, guroh zumra majma' ijtimā' yā jam'iyat*; *v. jam' k.*—*Vrind samūh wā gap, samudāy saichay wā ogh*; *v. ekatra k., samūh wā vrind banānā*.

GRÖUSE, *n.* (S. *gorst* ?) heath-fowl—*Jangli murg*—*Jangli pakshi*.

GRÖVE, *n.* (S. *græf*; a small wood—*Kun^h, peron kā jhund^h, daraakht-istān*—*Upavan, vrikshavāṭika, vrikshakhand*.

GROVEL, *grövl*, *v.* (Ic. *gruva*) to lie prone, to creep on the earth, to be mean—*Pat letnā^h, zamīn par reignā, zalil yā khaṭif k.*—*Aundhā parnā, reignā, nich adham wā tuchchhī*.

GROVELLER, *n.* a mean person—*Pūji yā sifū ādmī*—*Nich jan, adhamajan*.

GRÖW, *v.* (S. *growan*) to vegetate, to increase, to improve, to advance, to extend, to become, to raise by culture; *p. t. GREW*, *p. p. GRÖWN*—*Ugnā panapnā lagnā yā ho-ānā^h, barhnā yā chārhnā^h, achchhā ho-jānā^h, āge barhnā^h, p.railnā^h, honā yā ho-*

GRÖWEE, *n.* one who grows, a farmer—*Uppāne w^h. kisan^h*. [jānā^h, upjānā^h.

GRÖWTH, *n.* vegetation, product, increase—*Roidagi yā bālidagi, paidāish yā hāsil, ziyādātī yā taraggi*—*Bārḥ agāw wā jamāw, utpatti wā phal, vridhī, vaddhan wā riddhī*.

GRÖWL, v. (Ger. *grollen*) to snarl, to murmur, to grumble; n. snarl—*Ghurráná yá jhínkná^h, ghunghunáná yá kurkuráná^h, bhunbhunáná barbaráná yá tararáná^h*; n. *gurráhat^h, kurkuráhat^h, ghurráhat^h*.

GRÜB, v. (Gr. *graban*) to dig up, to root out; n. a kind of worm, a dwarf—*Rhod-dáiná^h, ukhár-dáiná^h*; n. *ek chhotá kirá^h, báwná^h*.

GRÜB'BLE, v. to feel in the dark, to grope—*Andhere meñ toná^h, tatolná^h*.

GRÜDGE, v. (W. *grwg*) to envy, to murmur, to repine; n. envy, ill-will—*Hasad k., kurkuráná^h, ná-ráz-honá yá gam k.*; n. *rakhi, bad-khuáni bad-undesu yá kina*—*Dáh k., ghunghunáná kurhná wá pachhtíná*; n. *dáh wá irshyá, dwesh wá droh.*

GRÜD'ER, n. one who grudges—*Hasad k. w., kurkuráne w^h, gam k. w. yá ná-ráz h. w.*—*Dáhi, ghunghunáne w., kurhne w., pachhtíne w.*

GRÜD'ING, n. discontent, reluctance—*Ná-rázi yá ná-khushi, kashidagi dareg yá be-dili*—*Atushtí wá asantosh, anichehjá wá khunch.* [Binman wá aprasannatipúrvak.

GRÜD'ING-LY ad. unwillingly, reluctantly—*Ná-rázi se, kashidagi dareg yá be-dili se*—*GRÜ'EL, n. (Fr. gruu) food made by boiling oatmeal in water—Lapsi^h, máñr^h.*

GRÜFF, a. (D. *grof*) surly, harsh, stein—*Talkh yá tursh, sakht, durusht*—*Kajwá karwá wá karkas, kathor, kathin wá kuá*

GRÜFF'LY, ad. harshly, ruggedly, roughly—*Sakhtí se, durushtí se, talkhi yá tundi se*—*Karkasatá karáí wá katutwa se, kathoratá se, kathinátá nishthuratá wá rukhtí se.*

GRÜFF'NESS, n. harshness of manner or look—*Karakhtí, durushtí, sakhtí, turshí, talkhi, tursh-rúí*—*Karkasatwa, rukshatá, rukhtí, mshturata, vadamarukshatá, munh ki rukhái.* [karwá wá karkas, nishthur ruksh wá rukhtí, kathin kathor wá kará.

GRÜM, a. (grim) sour, surly severe—*Talkh yá tursh, durusht yá tund, sakht*—*Katu GRÜMBLE, v. (D. grommelen) to murmur with discontent, to growl, to snarl—Kur-*

kuráná^h, gurráná^h, kutte sá gurnená^h—*Barbaráná ghunghunáná wá bhunbhunáná, ghurrána, kutte sá ghurnená.* [ne w^h.

GRÜM'BLER, n. one who grumbles—*Kurkuráne w^h, kurkurániyá^h, ghurráne w^h, gurer-*

GRÜM'BLING, n. a murmuring, a grudge—Kurkuráhat^h, ghunghunáhat yá bhunbhunáhat^h.

GRÜM'BLING-LY, ad. with grumbling—*Kurkuráhat ghunghunáhat barbaráhat yá bhun-*

GRÜMOUS, a. (L. grumus) thick, clotted—Gárhá^h, thakka^h [bhunáhat se^h.

GRÜMOUS'NESS, n. state of being clotted—*Gíphá-pan^h, thakki-pan^h.*

GRÜNSEL See GROENSEL [ghuráne^h, kánkhná yá kaharná^h.

GRÜNT, GRÜN'TLE, v. (S. grunan) to murmur as a hog, to utter a short groan—*Ghur-*

GRÜST, n. the noise of a hog—Ghurghuráhat^h.

GRÜST'ING, n. the noise of swine—*Ghurghuráhat^h.*

GRÜTCH See GREDGE.

GRÝ, n. (Gr. *gru*) a small measure—*Ek chhotá núp yá máp^h.*

GRÝPH'ON. See GRIFFIN.

GUAR-AN-TÉE, GUAR-AN-TY, n. (Fr. *garant*) a power that undertakes to see stipulations performed, surety for performance; n. to secure performance, to warrant—*Zimma zimma-dár-zimma-kár yá kafil, zamánat zimma yá kafílat*; v. *zimma-dár yá zimma-kár k., zimma k. yá muhaqqaq k.*—*Pratibhu wá madhyasth, pratibharya wá pratyayakáriní*; v. *pratibhu wá pratibidhi h., pratibhavya k. pratyayik-d. wá pakká k.*

GUARD, v. (Fr. *garder*) to protect, to defend, to secure, to watch; n. a man or body of men employed for defence, that which defends, protection, care—*Muháfazat yá hífázat k., himáyut k. yá pushtí d., hirásat k. yá salámat rakhná, pás-bini k. kha-*

bur lewá yá nigáh-báni k.; n. *pás-bán nigáh-bán yá chauki-dar, panáh, hífázat yá muháfazat, khabar-dári yá hosh-yári*—*Rachíná, rakshí k., sambháni, agorná chauki d. pahrád. wá rakhwáli k.*; n. *pahrná rakhwál wá rakhivarg, táp wá bacháw, rakshá chankasí chani ási wá sávdhání.*

GUARD'BLE, a. that may be guarded—*Mahfúz hone ke qábil, hífázat kiye jine ke láiq, mumkin-i-hífázat, hífázat-pazir*—*Rakshaniya, pilaniya.*

GUARD'ED, a. cautious, circumspect—*Khabar-dár, hosh-yár*—*Chaukas, sávdhán.*

GUARD'ED-LY, ad. cautiously, circumspectly—*Ihtiyát yá khabar-dári se, hosh-yári se*—*Chaukasí wá chankasí se, sávdhání se.*

GUARD'ER, n. one who guards—*Nigáh-bán yá nigáh-bán, pás-bán, muháfiz*—*Rakshak, ra'hwál, pahrú.* [vadhán.

GUARD'FUL, a. wary, cautious—*Khabar-dár, hosh-yár*—*Chaukas suchet wá sachet, sá-*

GUARD'IAN, n. one who has the care of an orphan, a protector; a. performing the office of a protector—Murabbi sar-parast yá walí, muháfiz hámi amin nigáh-bán yá nigáh-bán; a. háfiz, hámi—*Pitristhán matripitristhán wá náth, rakshak wá pilak*; a. *páine w., pratipálak.* [tá, rakshak ká pail, rakshakapad.

GUARD'IAN-SHIP, n. the office of a guardian—*Amánat, amni, sar-parastí*—*Pratipálaka-*

GUARD'LESS, a. without defence—Be-panáh, be-hífázat, be-himáyut—*Raksháhin.*

GUARD'SHIP, n. care, protection—*Ihtiyát yá hosh-yári, hífázat*—*Sávdhání, rakshá.*

GUARD'CHAM-BER, GUARD'RÓOM, *n.* a room for the accommodation of guards—*Nigah-bán-khána, muháfiz-khána*—Sainyasthán, sainikásálá, rakshakasálá.

GU-BÉR-NÁTION, *n.* (L. *gubernō*) government, rule, direction—*Hukumat, hukm-rání, takakkum yá ihtimám*—Rájjyasán, ráj, arbhikár. [sán k. w.

GU-BÉR'NA-TIVE, *a.* governing, ruling—*Hukm-rán, hukumat k. w.*—Rájjyasán k. w., GU'D'GEON, *n.* (Fr. *goujon*) a small fish, a person easily cheated, a bait, an iron pin on which a wheel turns—*Ek chhoti machhli^h, bhuchch yá gawdi^h, lálach yá machhli k' chára^h, kil yá dhuri^h.*

GUÉR'DON, *n.* (Fr.) a reward, a recompense; *v.* to reward—*Ajr yá ujrát, jazá; v. ujrát yá jazá d.*—Pratiphál, páritoshuk; *v.* pratiphál wá páritoshuk d.

GUÉSS, *v.* (D. *gissen*) to conjecture, to hit upon by accident; *n.* a conjecture—*Athal-na yá atkal k^h, tárná yá lakh jáná^h; n. atkal^h.* [jhakkar.

GUÉSS'ER, *n.* one who guesses—*Atkal-báz, tár-bá*—Atkalú, atkal k. w., tárne w., bu-GUÉSSING-LY, *ad.* by way of conjecture—*Atkal se^h, atkal pachchú^h.*

GUÉST, *n.* (S. *gest*) one entertained by another, a stranger, a visitor—*Mihmán, zaif, wárid o-sadír ya jils*—Páhlun, báharwálá wá atithu, abhyáyat.

GUÉST'CHAM-BER, *n.* chamber of entertainment—*Mihmán-khána, wah kothri jismeñ mihmán khiláye piláye játe hañ*—Atithisálá, atithi-atkár, ayogyasálá, páhlunon ke kháne pine ki kothri.

GUÉST'RÍTR, *n.* kindness due to a guest—*Mihmán-dári, mihmání, mihmán-parvarí*—Páhlun ká satkár, atithisatkár, atithisevá. [atithivat.

GUÉST'WÍSE, *ad.* in the manner of a guest—*Mihmán ke taur par*—Páhlun kí riti se,

GUIDE, *v.* (Fr. *guider*) to direct, to govern, to regulate *n.* one who directs—*Hidáyat ráh-numái ráh-numái yá hukm k., hukm-rání k., intícám yá ihtimám k.; n. ráh-wa má yá ráh-numái, ráh-bar yá ráh-bar, pesh-ran*—Path dekhání wá vidhán k., anúsán k., niyam k., nirvák k. wá chahání, *n.* pathadarsák, mirdesák, anúsák, upadesák.

GUID'A BLE, *a.* that may be guided—*Hidáyat-pázir, ráh-numái pazír yá ráh-numái pazír*—Śikshapiya, upadesya.

GUID'ANCE, *n.* direction, government—*Ráh-numái ráh-numái hidáyat yá ihtimám, hukumat yá hukm-rání*—Pathadarsan mirds wá vidhán, anúsán.

GUIDE'LESS, *a.* having no guide—*Be ráh-numái, be ráh-numái, be ráh-bar, be ráh-bar*—Pathadarsákahin, mirdesákahin, anúsákahin.

GUID'ER, *n.* a director, a regulator—*Ráh-numái ráh-numái yá pír, zábít rábít yá muhtám*—Pathadarsák wá mirdesák anúsák wá vyavasthapak

GUIDE'POST, *n.* a directing post—*Ráh-numái yá ráh-numái ke liye khambhá*—Pathadar-sán ke nimitta khambhí [sahakárijanasamúh

GUIDD, *n.* (S. *gud*) a corporation—*Firqa jamá'at, qurrah*—Jathá, mapláhi, hapkasamáj,

GUIDD'A-BLE, *a.* liable to tax—*Láiq-akhirát*—Karállun, kanayogya.

GUIDD'HÁLL, *n.* the hall in which a corporation usually assembles, a town-hall—*Jamá'at-khána yá qurrah khána, shukr ke lonah ke jam hone ki makán*—Bapikasamáj wá sahakárijanasamúh kí samúgamasálá, nagarakanyasamúhán ke nimitta samúgama-sálá. [Kapat wá chhal, dhurttatí kutlatá wá khalatá.

GUILE, *n.* (S. *niglan* ?) craft, cunning—*Hila yá fitrat, 'aiyari robah-bázi yá farez*—

GUILE'FUL, *a.* wily, insidious, artful—*Parcho, fitratí yá robah-báz, jul-báz hila-báz yá makkár*—Kapatí wá chhalí, kutil wá khal, dhurt wá mayávi.

GUILE'FUL-LY, *ad.* insidiously, craftily—*Fitrat yá robah-bázi se, farez 'aiyári yá 'aiyár-pan se*—Kutlatí wá khalatí se, kapat jul wá dhurttatí se.

GUILE'LESS, *a.* free from guile, artless—*Be-riyá, sudhá yá bholá^h*—Nishkapat chhala rahit wá mayáhin, awal wá vimalatná.

GUILO-TINE, *n.* (Fr.) a machine for beheading; *v.* to behead by the guillotine—*Sir kutne kí ek kat^h, v. ek kat se sir katna^h*—Śirachhedanayantra; *v.* śirachhedanayantra se máñr kátná.

GUILT, *n.* (S. *gyt*) criminality, sin—*Gunah-gári gunah-gári khat-i-gári yá ma'ásiyat, qusír taqsir khatá ya gunáh*—Aparádhí í pápavatwa wá doshavatwa, dosh páp pátak wá aparádh. [Nirdosh wá nishpáp, niraparádh wá anaparádhí.

GUILT'LESS, *a.* free from crime, innocent—*Be-gunáh yá be-taqsir, pák yá ma'sim*—

GUILT'LESS-LY, *ad.* without guilt, innocently—*Be-gunáhí se, be-jurmí páki yá ma'númi-yat se*—Biná aparádhí, biná dosh wá biná páp. [nishpápatwa, nirdoshatwa.

GUILT'LESS-NESS, *n.* freedom from crime—*Be-gunahí, be-jurmí, páki*—Niraparádhitá,

GUILT'Y, *a.* justly chargeable with a crime, not innocent, wicked, corrupt—*Qusír-wár gunah-gár yá mulzim, taqsir-wár yá mujrim, sharir, bad*—Aparádhí wá pátakí, doshí, dusht, pápi. [khatá se—Sudosh, sáparádh.

GUILT'I-LY, *ad.* in a criminal manner—*Taqsir-wári se, gunah-gári se, bá-jurm, gunah-o*

GUILT'I-NESS, *n.* the state of being guilty—*Taqsir-wári, gunah-gári yá gunah-gári*—Aparádhitá, sadoshatá.

GUILT'SICK, *a.* diseased by guilt—*Gunáh ke sabab se bimár*—Aparádh ke káran se rogí.

GOET'L-Y-LIKE, *ad.* as if guilty — *Goyá taqstr-wár* — Máno aparádhí.

GUIN'EA, *n.* a gold coin valued at twenty-one shillings first made of gold from Guinea — *Ek qism ki Ángrezi ashrafi jiski qimat qarib sárhe das rupaye ke hotí hai* — Suvarnamudrá jiská inol sírhe das rupaye ke lag bhag hotá hai.

GUIN'EA-DROP-PER, *n.* a kind of swindler — *Ek qism ká mál-i-mardum-khor* — Ek prakár ká paraswápahári. [wá dhaj, ves vesh wá vastra.

GUISE, *n.* (Fr.) manner, dress — *Taur wa' yá sírat, libás yá poshák* — Vyavahár riti

GUI-TÁR', *n.* (Gr. *kithara*) a stringed instrument of music — *Sítár, qítár* — Víná.

GÜLES, *a.* (L. *gula* ?) red, a term in heraldry — *Surkh*, [yuh lufz fann-i-ansáb-i-nawási aur taqmu-dáni meñ áttá hai] — Raktavarn, [yahí šabd kulinapadachilnavishayakavidyá wá vansávalivishayakavidyá meñ áttá hai.]

GÜLF, *n.* (Gr. *kolpos*) an arm of the sea extending into the land, an abyss — *Khalij*, *be-páyáh gur* — Khát, agadhalari wá atalasparákhát

GÜLFY, *a.* full of gulfs or whirlpools — *Pur-khalij*, *khalij se bhará huá*, *gird-áboñ se bhará huá* — Khátamay, bhanwarnay.

GÜLL, *v.* (D. *kullen*) to trick, to cheat, to defraud; *n.* a trick, one easily cheated —

Thagná^b, dhokhá jut yá buttá d^b, chhalná^b; *n.* *dhokhá* *ya buttá^b, bhuchh gándi yá GÜLL/CATCH-ER, n.* a cheat — *Thag^b.* [jo butte men á-játá hai^b.

GÜLL, *n.* (W. *gwyllan*) a sea-bird — *Samundari baglú^b* — Samundriya baglá.

GÜLLET, *n.* (L. *gula*) the throat — *Gale ki nahí^b, nare^b, na'ái^b.* [bhoji.

GÜLIST, *n.* a glutton — *Bisýár khor, já u-l-baqar, já u-l-kalb* — Kháu, petú, atyáhári, atigü lósti-ty, *n.* gluttony — *Bisýár khorí, sigádu khorí* — Atubhojan, atyabar.

GÜLLY, *n.* (L. *gula* ?) a channel or hollow formed by running water — *Nálá^b.*

GÜLP, *v.* (D. *gulpen*) to swallow eagerly, *n.* as much as can be swallowed at once —

Gutakná^b, gapak jánu^b, tul-jánu^b, n. *jitná ek ber gathá yá tilá jáq^b.*
GÜM, *n.* (S. *goma*) a viscous juice of certain trees, the fleshy covering that contains the teeth; *v.* to close or wash with gum — *Gönd yá gúdh, masárá^b*; *v.* *goni se jorna* — *chiptaná yá chupará^b.* [mag-sifut.

GÜM'YOUS, *a.* of the nature of gum — *Gönd sá^b, gád sarikhá^b, lastasá^b, chipchípá^b, sa-*
GÜM'YOUS-ITY, *n.* the nature of gum — *Chipchípaká^b, lastasáhat^b.*

GÜM'Y, *a.* consisting of gum — *Göndí^b, gönd ká^b, gönd se bhará^b, lastasá^b, chipchípá^b.*

GÜM'Y-NESS, *n.* state of being gummy — *Lastasáhat^b, chipchípaká^b.*

GÜN, *n.* (engine ?) a general name for fire arms, a musket; *v.* to shoot — *Top, bandúq*; *v.* *chhopná^b, chalná^b, márná^b* — Agnyastri, guhkaprak-hepaní lohanáñi.

GÜN'NER, *n.* one who manages artillery — *Gol-andá^b, top em* — Agnyastriadhári, gol-chakí wágul-chalá. [Agnyastri vidyá, lohanáñidwíñ golí chalne ki vidyá.

GÜN'NER-Y, *n.* the art of managing artillery — *Gol-andáñi, top-andáñi, 'ilm-i-top-andáñi* —

GÜN'POW-DER, *n.* the powder put into guns — *Barúd* — Agneyachúñ, síghradáhyachúñ.

GÜN'SHOT, *n.* the reach or range of a gun. *a.* made by the shot of a gun — *Gole ká tappá^b, golí ká tappá^b*; *a.* *goli ki mar se kiyá huá^b.* [nirmátá.

GÜN'SMITH, *n.* one who makes guns — *Top-saz, bandúq-sáz* — Agnyastrakár, ágneyanári-

GÜN'STRICK, *n.* a rammer or ramrod — *Top ká gaz, bandúq ká gaz* — Agnyastrasambandhí lohadand, lohadand jis se agnyastra meñ ágneyachúñ tháñi jati hai.

GÜN'STÖCK, *n.* the wood in which a gun is fixed — *Top ká kunda, bandúq ká kunda* — Agnyastradand, káñ jisaneñ agnyastri-lohanáñi jati rahti hai.

GÜN'STÖNE, *n.* the shot of cannon — *Goli^b.*

GÜN'WALE, gún'nel, *n.* the upper part of a ship's side from the half deck to the fore-castle — *Juház ká sina-panáh* — Nampúšwadhará, nauká ki donon alañoñ ke ghère

GÜR'GE, *n.* (L. *gurgus*) a whirlpool — *Gird-áb* — Bhanwar. [ká káñh.

GÜR'GER, *v.* to flow as water from a bottle — *Harhákar paní sá girná yá buhná^b.*

GÜR'NARD, GÜR'NET, *n.* a kind of fish — *Ek qism ki machhli* — Ek jati ki machhli.

GÜSH, *v.* (Ger. *giessen*) to flow or rush out with violence; *n.* a sudden flow — *Phút-nikálná^b, dhaydharákar nikálná^b, harhákar nikálná^b, phút-bahná^b, umair-ke nikálná^b, umairná^b*; *n.* *dhaydharákar baháñ^b, eká ek baháñ^b.*

GÜSSET, *n.* (Fr. *gousset*) an angular piece of cloth at the upper end of a shirt sleeve — *Kapre ká ti-koná tukrá jo Ángrezi kurte ki báhñ ki úpari or rahtá hai.*

GÜST, *n.* (L. *gustus*) taste, relish, enjoyment, pleasure; *v.* to taste, to relish — *Záiqu, lazzat, maza, hazz*; *v.* *záiqu lená, lazzat yá maza lená* — Swád, ruch, bhog, sukh wá ánaud; *v.* *chakhná wá chikhná, swád lená.*

GÜST'BLE, *a.* that may be tasted — *Chikhe jáne ke láiq* — Chikhe jáne ke yogya.

GÜST'FUL, *a.* tasteful, well-tasted — *Khusk-záiqu, shirín yá maza-dár* — Suswádu, ruchir wá suras. [satá.

GÜST'FUL-NESS, *n.* pleasantness to the taste — *Maza-dári* — Ruchiratá, suswádatwa, sura-

GÜST'LESS, *a.* tasteless, insipid — *Be-záiqu, be-maza yá be-namak* — Swádahin wá niras, phiká. [priti

Güs'to, *n.* (It.) relish, taste, liking — *Lazzat, záiqu, pasand* — Ruchi, swád, chah wá

HAG, *hi wá dharmaśāstrasāhitāvivishayak, śāidharmmapustak, ke ek viśeśa khaṇḍ*
śayak. [grantharachak.]

HAG-PEN-RAPHER, *n.* a sacred writer—*Kitāb-i-muqaddas kā likhne w.*—Dharmma-
HAGUE/BUT. See HACKETT.

HAIH, *hā, int.* an expression of surprise or effort—*Hā^h, hā-hā^h, ahaha^h, ā^h, ah^h.*

HAIL, *n.* (S. *hægel*) drops of rain frozen in falling; *v.* to pour down hail—*Olā^h,
 patthar^h, binauli^h, banauri^h; v. ole paṇā^h, patthar girnā yā paṇā^h, binauli yā
 banauri barasni^h.* [banauri yā binauli se dhavā huā^h.]

HAIL/Y, *a.* consisting of hail, full of hail—*Ole yā patthar kā banā huā^h, ole patthar*

HAIL/SHOT, *n.* small shot scattered like hail—*Chhole chhole chharre jo ole yā binauli
 sarikhe chhitā jāte hai^h.*

HAIL/STONE, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli^h.*

HAIL, *int.* (S. *hæl*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—
*Salām, mubārak; v. salām yā sāhib salāmāt k., pukārnā^h; a. bhālā-changā^h,
 achehā^h—Namaskār wā praṇām; v. namaskār wā praṇām k., bulānā hānk-mārna*

HAIL/FEL-Low, *n.* a companion—*Sāthi^h, sangi^h.* [wā tōṅknā.]

HAIR, *n.* (S. *hær*) a small filament issuing from the skin, anything very small—
Bāl^h, koi nihāyat chhoti chiz—Kes lom wā rom koi atyant chhoti vastu.

HAIR/ED, *a.* having hair—*Mūe-dār, bāl-dār—Kesī, Kesawān.*

HAIR/LESS, *a.* wanting hair—*Be-bāl, chandlū^h—Bimbāl kā, akeś, lomarahit, keśahin.*

HAIR/Y, *a.* covered with hair—*Mūe-dār, pashmī, pur-bāl, jhadrā^h—Lomās, romās,
 keśī, lomawān, lomamay, lomapiṇ.* [lomāsātwa.]

HAIR/INESS, *n.* state of being hairy—*Pur-mūi, bāl-dārī—Bahulomatwa, romāsātwa,*

HAIR/BREADTH, *n.* a very small distance—*Bāl bhar tafārut, aur-i-mū, nihāyat
 jāila—Bāl bhar antar, bāl bhar bich, ati alp antar, atyalpantar.*

HAIR/CLOTH, *n.* stuff made of hair—*Bāl kā kaprā^h.*

HAIR/HNG, *a.* hanging by a hair—*Bāl se latkā huā^h.*

HAIR/ICE, *n.* a fillet for tying up the hair—*Nārā^h, mūn kā ḍorā^h.*

HAIR/ERD, *n.* (Fr. *hallebarde*) a battle-axe fixed to a long pole, a kind of spear—
ḥāsā^h, bhālā yā barckhi^h. [dhe ho^h.]

HAIR/BER-DIER, *n.* one armed with a halberd—*Gairāsā bāndhne-w^h, jo gairāsā bān*

HAIR/CY-ON, *n.* (Gr. *halkoon*) the kingfisher; *a.* placid, quiet, still—*Machhraingā,
 rām-chiriyā^h; a. sākin, sākit, be-abr be-tūfān mubārak yā be-harakat—a. Sānt, pra-*

HAIR-ON-AN, *a.* peaceful, quiet, still—*Bā sulh yā sākin, sākit. be-abr be-tūfān yā
 be-harakat—Sānt wā akshubh, swasth praśānt sthir wā nirākul, nirveg wā nirvāt.*

HĀLE, *a.* (S. *hāl*) healthy, sound, hearty—*Tan-durust, musallam-o-sāhī, sāthi-l-
 badin—Nirogi wā nirog, bhālā changā, ādhuryādhirahit.*

HĀLE, *v.* (Fr. *haler*) to drag by force—*Ghusitnā^h, kaphilnā^h.*

HALF, *hiṭ, n.* (S. *haly*) an equal part of any thing divided into two, a moiety: *pl.*

HALVES; *ad.* equally, in part; *v.* to divide into two equal parts—*Nisf, nim: pl.
 nisf hisse: ad. nisfā-nisf, juzei; v. nisfā-nisf k.—Arddhāns wā ādhā, arddhabhāg;
 pl. arddhabhāg; v. do-tūk k., ādho ādh k.*

HALF/ER, *n.* one who has only a half—*Nisf-wālā, ek nisf rakhne w.—Arddhānsī, ard-
 dhabhāgi, jiske kewal arddhabhāg hotā hai.* [ādh k., do samabhāg k.]

HALVE, *v.* to divide into two equal parts—*Nisfā-nisf k.—Ādho-ādh k., ādhyaṇā, do*

HALF/BLOOD, *n.* one born of the same father or of the same mother but not of both—
*Jo ek hi bāp yā ek hi mā se paidā ho lekin ek hi mā bāp se paidā nā ho, sautelā bhāi^h,
 sauteli bahin^h—Bhinnodar, vaimātra, jo dūse bāp se ho.*

HALF/BLOOD-ED, *a.* mean, degenerate—*Pūji, zalil—Nich, adham wā nikriahit.*

HALF/CAP, *n.* a cap slightly moved—*Topi jo ālke sir par rahi huā^h.*

HALF/DEAD, *a.* almost dead—*Adh-marā^h, adh-muā^h, nim-murda.* [ho^h.]

HALF/FACED, *a.* showing only part of the face—*Jiskā thorā hi sā munh dekh partā*

HALF/HATCHED, *a.* imperfectly hatched—*Adhūrā seyā huā^h.* [da—Alpasrut.]

HALF/HEARD, *a.* not heard to the end—*Adh-sunā^h, jo sab nā sunā gayā ho^h, nim-shunī*

HALF/LEARNED, *a.* imperfectly learned—*Kam-ilm—Alpajñā, alpajñāni.*

HALF/LOST, *a.* nearly lost—*Kam-besh gayā guzār, qarīb-l-zawāl—Nashtraprī.*

HALF/MOON, *n.* the moon with its disk half illuminated, any thing in the shape of a
 half-moon, a crescent—*Ādhā chānd^h, koṭ shai jo ādhe chānd ki shakl ho, hilāl—
 Arddhachandra, arddhachandrākār, apurnachandra wā chandrārdh.*

HALF/PART, *n.* equal share—*Nisf, barābar hissa—Arddhāns, samabhāg.*

HALF/PEN-ny, *hā pen-y, n.* a copper coin—*Ek qism kā tānde kā sikkā jiskē qimat
 Angrezi chār pāi yā nī ek āne kā tihāi ke barābar hoti hai—Tāmīamudrāviśeś jiskē
 mōl ek āne ke tritiyāns ke tuljā hotā hai.*

HALF/PIKE, *n.* a small pike carried by officers—*Chhoti burchhi^h.* [alpajñā.]

HALF/READ, *a.* superficially informed—*Kam-ilm, thorā payā huā^h—Kinchijñā,*

- HAL'S** **SCHÖL** **AR**, *n.* one imperfectly learned—*Nim'ālim, kam'āim*—Alpajānāi, kiñchij-
jā, alpajā. [darśi]
- HAL'S** **SIGHT** **ED**, *a.* seeing imperfectly—*Kund-nigāh, ra'ifu-l-nazar*—Alpadrik, adūra-
- HAL'S** **STARVED**, *a.* almost starved—*Bhūkh ke māre adh-marā*^b.
- HAL'S** **STAINED**, *a.* half-bred, imperfect—*Kam tarbiyat yāsta yā kam shāista, nā-kāmit*
—Durāghār durāghārī wā dubāil, adhūrā. [nikat ki larāi, nikatayuddha.]
- HAL'S** **SWORD**, *n.* close fight—*Nazdik ki larāi, hāthōn hāth ki larāi*^b—Nero ki larāi,
- HAL'S** **WAY**, *a.* equidistant; *ad.* in the middle—*Ham-fāsil, ham-dūr*; *ad.* *ādhi rih meñ,*
darmiyān meñ—*Sāmāntar, tulyāntar, samāntarasth*; *ad.* *ādhi dūr, bich meñ,*
madhyapath meñ, arddhamārg meñ.
- HAL'S** **WIT**, *n.* a blockhead, a foolish fellow—*Ahmaq, be-wuqūf shakhs*—Mūrkh, mūrkh.
- HAL'S** **WIT** **TED**, *a.* foolish, weak in intellect—*Be-wuqūf, kam-aql*—Alpabuddhi, bāwā
- HAL'** **BUT**, *n.* a large flat fish—*Ek bari aur chapti machhli*^b. [wā jar]
- HAL'** **DOM**, *n.* (*S. halig, dom*) an adjuration by what is holy—*Qasam*—Śapath.
- HALL**, *n.* (*S. hall*) a court of justice, a manor-house, a public room, a large room,
a collegiate body—*'Adālat yā dāru-l-'adālat, zamīn-dūr kā nakān, diwān-i-'amm*
yataish-khāna yā diwān-khāna, aiwān yā bār-gāh, mudrasa—Kachahri wā vichārā-
sālā, bhūpati wā kisi thākūr kī ghar, baithkā wā bari kothri, pāthashālā.
- HAL-LE-LU'JAH**, *hal-le-lū'ya, n.* (*H.*) a song of thanksgiving—*Tasbiḥ-o-tahlil,*
al-hamdu-lillāhi—*īswar kī dhanyavād, stutivād.*
- HAL-LE-LU'JAH**, *a.* denoting a hallelujah—*Tasbiḥ o-tahlil se mansūb, al-hamdu-lillāhi*
ke mutā'allig—*Stutivādaprakāśak, īswar ke dhanyavād kī sambandhi.*
- HALL'** **TARDS**, **HALL'** **TARDS**, *n. pl.* ropes or tackle to hoist or lower a sail—*Pāl uṭhāne*
yā nichā karne ke liye ruse^b.
- HAL'** **LOO'**, *int.* expressing encouragement or call; *v.* to cry, to encourage—*Huskār*
yā lalkār^b; *v.* *chillānā yā lalkārnā*^b, *huskārnā yā hulkārnā*^b.
- HAL'** **LOO'ING**, *n.* a loud and vehement cry—*Lalkār*^b, *pukār*^b.
- HAL'** **LOW**, *v.* (*S. halig*) to make holy, to consecrate, to reverence as holy—*Pāk k.,*
mugaddas k., mutabarrak māmnā—*Pavitra k., pratishṭhā k.* wā *dhamārthasamar-*
paq k., pūjanā wā pūjya mānā.
- HAL'** **LOW** **MAS**, *n.* the feast of All-souls—*Ek taurhār*^b.
- HAL'** **LU'** **CIN** **NATE**, *v.* (*L. hallucinor*) to blunder, to err, to mistake, to stumble—
Khatā k., galat yā gulat k., bhūl k., thokar khānā^b—*Chūkṇā, bhūlṇā, bhrānti*
k., thes khānā. [bhrānti.]
- HAL'** **LU'** **CIN** **NATION**, *n.* error, blunder, mistake—*Bhūl*^b, *chūk*^b, *khatā*^b—*Vyāmoh, bhram,*
- HAL'** **LO**, *n.* (*L.*) a bright circle round the sun or moon—*Hūla*—*Sūrya wā chandra kī*
chārōn or diptimāṇḍal.
- HAL'** **SER**, *hal'ser, n.* (*S. hals, serl*) a rope less than a cable—*Nāw kī chhoṭā rassā*^b.
- HALT**, *v.* (*S. halt*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of
limping, a stop in a march—*Laṅgrānā*^b, *thakarnā kharā-rahnā ruknā yā thamaknā*^b,
āgā-pichhā k.^b; *a.* *laṅgrānā, paṅgm*^b; *n.* *laṅgrānā*^b, *tikān thahrāv rukāv yā utārā*^b.
- HALTER**, *n.* one who halts—*Laṅgrānā, laṅgrāne w.*^b, *thakarne w.*^b, *tikne w.*^b, *āgā-*
HALTER **NO** **LY**, *ad.* in a slow manner—*Dhīre dhīre*^b. [pichhā k. w.^b.]
- HALTER**, *n.* (*S. hælfter*) a rope to hang malefactors, a rope for leading or confining a
horse, a strong cord; *v.* to bind with a cord—*Phānsi-denc-kā-rassā yā phānsi*^b,
ghore kī bāg-dor agārī yā paghā^b, *porhī rassi yā dori*^b; *v.* *rassi se bāndhnā*^b,
HALVE, *hāv.* See under **HALF**. [paghe se bāndhnā^b.]
- HAM**, *n.* (*S.*) the hip, the thigh of an animal salted and dried—*Rān, namak-ūlūda rān*
—*Putṭhā kulā jaṅgh wā jaṅghā, lavān se milākar sukhāyā huā jaṅghā.*
- HAM'** **STRING**, *n.* the tendon of the ham; *v.* to cut the tendon of the ham—*Rān kī nas*
yā pai; *v.* *rān kī nas kī kar laṅgrā k.*—*Jaṅghāsirā*; *v.* *jaṅghāsirā kākhar laṅgrā k.*
- HAM'** **A** **DRY** **AD**, *n.* (*Gr. hamar, drus*) a wood-nymph—*Ban-debī*^b, *ban-devitā*^b—*Va-*
nadevatī, aranyadevatī, vanadevī.
- HAM** **MATE**, *a.* (*L. hamus*) hooked together—*Āṅkri-dār, āṅkri-dār*—*Āṅkri w., āṅkri*
w., āṅkrivisāht, āṅkrivisāht. [āṅkriyukt.]
- HAM'** **MAT** **ED**, *a.* hooked, set with hooks—*Āṅkri-dār, kāṅhōn se jarā huā*^b—*Āṅkrivisāht,*
- HAM** **LET**, *n.* (*S. ham*) a small village—*Chhoṭā gāw*^b, *chhoṭī bastī*^b, *kherā*^b, *purvā*^b.
- HAM** **MER**, *n.* (*S. hamur*) an instrument for driving or beating; *v.* to beat with a
hammer, to form with a hammer, to work in the mind—*Hathaurā*^b, *hāthaur*^b; *v.* *hathaur se thōknā*^b,
hathaur se gaphnā^b, *sochnā yā nan meñ k.*^b.
- HAM'** **MER** **CLÖTH**, *n.* the cloth which covers a coach-box—*Kappā jo sārathi ke baithne*
kī jagah par raitā hai^b.
- HAM'** **MER** **MAN**, *n.* one who works with a hammer—*Hathaur se kām k. w.*^b. [dulārā^b.]
- HAM** **MOCK**, *n.* (*Sp. hamaca*) a swinging bed—*Bichhaunā jo jhatue sarikhā hotā hai*^b,
- HAM** **P** **ER**, *n.* (*S. hamap*) a large basket, a kind of fetter; *v.* to shackle, to impede—
Pokrā yā daurā^b, *beṭ*^b; *v.* *beṭ dālnā*^b, *roknā uljhānā yā ujhnā*^b.

hagadhi wá dharmmaśāstrassāhitaśishayak, śāśidharmmapustak ke ek viśeśa khaṇḍ
[grantharachak.]

HAG-I-SAR-PHER, *n.* a sacred writer—*Kitāb-i-muqaddas kā likhne w.*—Dharmma-
HAGUE/BUT. See **HACKBUT**.

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HAIL, *n.* (S. *hægel*), drops of rain frozen in falling; *v.* to pour down hail—*Olā^h,
patthar^h, binauli^h, banauri^h; v. ole paṛnā^h, patthar girnā yā paṛnā^h, binauli^h yā
banauri^h barasnā^h.*

HAIL/Y, *a.* consisting of hail, full of hail—*Ole yā patthar kā banā huā^h, ole patthar*

HAIL/SHOT, *n.* small shot scattered like hail—*Chhote chhote chharre jo ole yā binauli
sarikhe chhitra jāte hai^h.*

HAIL/STONE, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli^h.*

HAIL, *int.* (S. *hail*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—
*Salām, mubārak; v. salām yā sāhib salāmat k., pukārnā^h; a. bhalā-changā^h,
achchhā^h.*—Namaskār wā praṇām; *v.* namaskār wā praṇām k., bulānā hānk-mārna

HAIL/FEL-Low, *n.* a companion—*Sāthi^h, sangi^h.* [wā tōṭknā.]

HAIR, *n.* (S. *hār*) a small filament issuing from the skin, anything very small—
Bāl^h, koi nihāyat chhoti chiz.—Keś lom wā rom koi atyant chhoti vastu.

HAIR/ED, *a.* having hair—*Mūc-dār, bāl-dār.*—Keśi. Vesāwān.

HAIR/LESS, *a.* wanting hair—*Be-bāl, chandlū^h.*—Bimbāl kā, akeś, lomarahit, keśahin.

HAIR/Y, *a.* covered with hair—*Mūc-dār, pashmi, pur-bāl, jhabrā^h.*—Lomaś, romaś,
keśi, lomawān, lomamay, lomapūrn.

HAIR/INESS, *n.* state of being hairy—*Pur-mūi, bāl-dāri.*—Bahulomatwa, romaśatwa.

HAIR/BREADTH, *n.* a very small distance—*Bāl bhar tafārut, sar-i-mū, nihāyat kam
fāsila.*—Bāl bhar antar, bāl bhar bich, ati alp antar, atyalpantar.

HAIR/CLOTH, *n.* stuff made of hair—*Bāl kā kaprā^h.*

HAIR/HUNG, *a.* hanging by a hair—*Bāl se lutka huā^h.*

HAIR/LACE, *n.* a fillet for tying up the hair—*Nārā^h, mūnīr kā dorā^h.*

HAIR/BERD, *n.* (Fr. *hallebarde*) a battle-axe fixed to a long pole, a kind of spear—
Gairāsā^h, bhālā yā barchhi^h. [dhe ho^h.]

HAL-BER-DIER, *n.* one armed with a halberd—*Gairāsā bāndhne-w^h, jo gairāsā bān-*

HAL/ÇY-ON, *n.* (Gr. *halkyon*) the kingfisher; *a.* placid, quiet, still—*Machhraiṅā^h,
rām-chiriyā^h; a. sākin, sākit, be-abr be-tūfān mubārak yā be-karakat.*—*a. Sānt, pra-*
śānt sthir wā nirākul, nirveg wā nirvāt.

HAL/ÇY-ON-AN, *a.* peaceful, quiet, still—*Bā sulh yā sākin, sākit, be-abr be-tūfān yā
be-karakat.*—*Sānt wā akshubdh, swasth praśānt sthir wā nirākul, nirveg wā nirvāt.*

HÄLE, *a.* (S. *hal*) healthy, sound, hearty—*Tan-durust, musallam-o-sukh, sahlu-l-
badan.*—Nirogi wā nirog, bhalā changā, ādhivyādhirahit.

HÄLE, *v.* (Fr. *kaler*) to drag by force—*Ghusitnā^h, kaphilānā^h.*

HALF, *hāf*, *n.* (S. *half*) an equal part of any thing divided into two, a moiety: *pl.*

niśf hisse: *ad.* *niśfū-niśfī, jumai*; *v.* *niśfū-niśf k.*—*Arddhānś wā ādhā, arddhabhāg;
pl. arddhabhāg; v. do-tūk k., ādho ādh k.*

HALF/ER, *n.* one who has only a half—*Niśf-wālā, ek niśf rakhne w.*—*Arddhānśī, ard-*
dhabhāgi, jiske kewal arddhabhāg hotā hai. [ādh k., do samabhāg k.]

HALVE, *v.* to divide into two equal parts—*Niśfū-niśf k.*—*Ādho-ādh k., adhiyānā, do*

HALF/BLOOD, *n.* one born of the same father or of the same mother but not of both—
*Jo ek hi bāp yā ek hi mā se paidā ho lekin ek hi mā bāp se paidā na ho, sautela bhāi^h,
sauteli bahin^h.*—*Bhinnodar, vaimātra, jo dūse bāp se ho.*

HALF/BLOOD-ED, *a.* mean, degenerate—*Pūji, zalil.*—*Nich, adham wā nikriśht.*

HALF/CAP, *n.* a cap slightly tuoved—*Topi jo ādhe sir par rakhī hai^h.*

HALF/DEAD, *a.* almost dead—*Adh-marā^h, adh-muā^h, nim-murda.* [ho^h.]

HALF/FACED, *a.* showing only part of the face—*Jiskā thorā hi sā munh dekh parīā*

HALF/HATCHED, *a.* imperfectly hatched—*Adhūrā seṅg huā^h.* [da—*Alpasrut.*]

HALF/HEARD, *a.* not heard to the end—*Adh-sunā^h, jo sab na sunā gayā ho^h, nim-shant*

HALF/LEARNED, *a.* imperfectly learned—*Kam-ilm.*—*Alpajñā, alpajñānī.*

HALF/LOST, *a.* nearly lost—*Kam-besh gayā guzrā, qarībū-l-zawāl.*—*Nashtraprāy.*

HALF/MOON, *n.* the moon with its disk half illuminated, any thing in the shape of a
half-moon, a crescent—*Ādhā chānd^h, koi shai jo ādhe chānd ki shakl ho, hilāl.*—
Arddhachandra, arddhachandrakār, apurnachandra wā chandrārdh.

HALF/PART, *n.* equal share—*Niśf, barābar hissa.*—*Arddhānś, samabhāg.*

HALF/PEN-ny, *hā pen-ny*, *n.* a copper coin—*Ek qism kā tānde kā sikka jiski qimat
Angrezi chār pāi yā nī ek āne kī tihāi ke barābar hoti hai.*—*Tāmramudrāviśeś jiskā
mōl ek āne ke tritiyānś ke tuljā hotā hai.*

HALF/PIKE, *n.* a small pike carried by officers—*Chhoti barchhi^h.* [alpajñā.]

HALF/READ, *a.* superficially informed—*Kam-ilm, thorā paphā huā^h.*—*Kinchitjñā,*

- HALF-ACQUAINTED**, *n.* one imperfectly learned — *Nim'-ālim, kam-'ilm* — Alpa-jānāi, kinchij-
jāna, alpajāna. [darsi.]
- HALF-SEEN**, *ED*, *a.* seeing imperfectly — *Kund-nigāh, za'ifu-l-nazar* — Alpadrīk, adura-
[darsi.]
- HALF-STARVED**, *a.* almost starved — *Bhūkh ke mure adh-marā* ^b.
- HALF-STRAINED**, *a.* half-bred, imperfect — *Kam tarbiyat yāsta yā kam shāista, nā-kāmī*
— Darāshār darāshārī wā dubāil, adhūrā. [nikat ki larāi, nikatayuddha.]
- HALF-SWORD**, *n.* close fight — *Nazdik ki larāi, hāthoh hāth ki larāi* ^b — Nere ki larāi,
- HALF-WAY**, *a.* equidistant; *ad.* in the middle — *Ham-fisila, ham-dūr*; *ad.* ādhi rāh men,
darmiyān men — Samāntār, tulyāntar, samāntarasth; *ad.* ādhi dūr, bich men,
madhyapath men, arddhamārg men.
- HALF-WIT**, *n.* a blockhead, a foolish fellow — *Ahmaq, be-wuqūf shakhs* — Mūrkh, mūrkh.
- HALF-WITTED**, *a.* foolish, weak in intellect — *Be-wuqūf, kam-aql* — Alpabuddhi, hāwla
- HALIBUT**, *n.* a large flat fish — *Ek bari aur chapti machhli* ^b. [wā jar]
- HALITUDOM**, *n.* (S. *hatig, dom*) an adjuration by what is holy — *Qasam* — Śapath.
- HALL**, *n.* (S. *hall*) a court of justice, a manor-house, a public room, a large room;
a collegiate body — *'Adīlat yā dāru-l-'adīlat, zamīn-dār kā makān, dīvān-i-amm*
yatash-khāna yā dīvān-khāna, aivān yā bār-gāh, madrasa — Kachahri wā vichārā-
sālā, bhūpati wā kisi thākūr kī ghar, baithakī wā bari kothri, pāthāsālā.
- HAL-LE-LU-JAH**, *hal-le-lū'ya*, *n.* (H.) a song of thanksgiving — *Tusbih-o-tahlil,*
al-hamdu-lillāhi — Īswar kī dhanyavād, stutivād.
- HAL-LE-LU-JAH**, *hal-le-lū'ya*, *a.* denoting a hallelujah — *Tashih-o-tahlil se mansūb, al-hamdu-lillāhi*
ke muta'ullig — Stutivādaprakāśak, Īswar ke dhanyavād kī sambandhi.
- HALL-TARDS**, *HAL-TARDS*, *n. pl.* ropes or tackle to hoist or lower a sail — *Pāl uṭhāne*
yā nichā karne ke liye raste ^b.
- HAL-LOO**, *int.* expressing encouragement or call; *v.* to cry, to encourage — *Huskār*
yā lalkār ^b; *v.* *chillānā yā lalkarnā* ^b, *huskarnā yā hulkarnā* ^b.
- HAL-LOOING**, *n.* a loud and vehement cry — *Lalkār* ^b, *pukār* ^b.
- HAL-LOW**, *v.* (S. *halig*) to make holy, to consecrate, to reverence as holy — *Pāk k.,*
muqaddas k., mutaharrak mannā — Pavitra k., pratishṭhā k. wā dharmārthasamar-
pan k., pūjanā wā pūjya mānā.
- HAL-LOW-MAS**, *n.* the feast of All-souls — *Ek tenhār* ^b.
- HAL-LU-CI-NATE**, *v.* (L. *hallucino*) to blunder, to err, to mistake, to stumble —
Khatā k., galat yā galati k., bhūl k. ^b, *thokar khānā* ^b — Chūknā, bhūlnā, bhrānti
k., thes khīnā. [bhrānti.]
- HAL-LU-CI-NATION**, *n.* error, blunder, mistake — *Bhūl* ^b, *chūkh* ^b, *khatā* ^b — Vyāmoh, bhrām,
- HALO**, *n.* (L.) a bright circle round the sun or moon — *Hālā* — Sūrya wā chandra kī
chārōn or diptimandāl.
- HALSER**, *hā'ser*, *n.* (S. *hals, sæl*) a rope less than a cable — *Nāvō kī chhoṭā rassā* ^b.
- HALT**, *v.* (S. *halt*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of
limping a stop in a march — *Laṅgrānā* ^b, *thakarnā kharā-vahnā ruknā yā thamaknā* ^b,
āgā-piekhā k. ^b; *a.* *laṅg* ^b, *āḥ* ^b, *panju* ^b; *n.* *laṅgrāhat* ^b, *tikāw thahrāv rukāv yā utārā* ^b.
- HALTER**, *n.* one who halts — *Laṅgrā* ^b, *laṅgrāne w.* ^b, *thakarne w.* ^b, *tikne w.* ^b, *āgā-*
HALTING-LY, *ad.* in a slow manner — *Dhire dhire* ^b. [piekhā k. w. ^b.]
- HALTER**, *n.* (S. *hælfster*) a rope to hang malefactors, a rope for leading or confining a
horse, a strong cord; *v.* to bind with a cord — *Phānsi-dene-kā-rassā yā phānsī* ^b,
ghore kī bāg-dor agārī yā paghā ^b, *porhī rassi yā dori* ^b; *v.* *rassi se bāndhnā* ^b,
- HALVE**, *hāv*. See under **HALF**. [paghe se bāndhnā ^b.]
- HAM**, *n.* (S.) the hip, the thigh of an animal salted and dried — *Rān, namak-ūlūda rān*
— Putṭhā kulā jāngh wā jānghā, lavap se milākār sukḥāyā huā jānghā.
- HAMSTRING**, *n.* the tendon of the ham; *v.* to cut the tendon of the ham — *Rān kī nas*
yā pai; *v.* *rān kī nas kāt-kar laṅgrā k.* — Jānghāsīrā; *v.* jānghāsīrā kāt-kar laṅgrā k.
- HAM-A-DRY-AD**, *n.* (Gr. *hama, drus*) a wood-nymph — *Ban-debī* ^b, *ban-devī* ^b — Va-
nadevatā, aranyadevatī, vanadevī.
- HAMMATE**, *a.* (L. *hamus*) hooked together — *Āṅkri-dār, āṅko-dār* — Āṅkri w., āṅkī
w., āṅkrivisāht, āṅkīvisāht. [āṅkriyukt.]
- HAMMATED**, *a.* hooked, set with hooks — *Āṅkri-dār, kāṅthon se jarā huā* ^b — Āṅkrivisāht,
- HAMLET**, *n.* (S. *ham*) a small village — *Chhoṭā gāw* ^b, *chhoṭī bastī* ^b, *kherā* ^b, *purwā* ^b.
- HAMMER**, *n.* (S. *hamur*) an instrument for driving or beating; *v.* to beat with a
hammer, to form with a hammer, to work in the mind — *Hathaurā* ^b, *hāthaurī* ^b;
v. *hathaurē se thōknā* ^b, *hathaurē se garhnā* ^b, *sochnā yā nan men k.* ^b.
- HAMMER-CLÖT**, *n.* the cloth which covers a coach-box — *Kaprá jo sārathī ke bāihne*
kī jagah par rāṅṭā hai ^b.
- HAMMER-MAN**, *n.* one who works with a hammer — *Hathaurē se kām k.* ^b. [dulārā ^b.]
- HAMMOCK**, *n.* (Sp. *hamaca*) a swinging bed — *Bichhawnā jo jhātve sarikhā hotā hai* ^b,
- HAMPER**, *n.* (S. *hnap*) a large basket, a kind of fetter; *v.* to shackle, to impede —
Ṭokrā yā dāurā ^b, *ḍepī* ^b; *v.* *ḍepī dāinā* ^b, *roknā uljhānā yā aikānā* ^b.

HAN'-A-PER, *n.* a basket, a treasury — *Tokri^b, phazāna* — *Daurā daurī yā dājā, dhana-kosh.* [— *Andākār toran ke ebher wā tokh.*]

HAN'CES, *n. pl.* (L. *ansa*) the ends of elliptical arches — *Bairāwī mīhrābōn ke kīndre*

HAND, *n.* (S.) the palm with the fingers, a measure of four inches, side, act, skill, a workman, form of writing; *v.* to give, to transmit, to lead — *Dast, chār tassī yā tassī kū māp^b, tarāf, kār, muharat yā dast-kārī kārī-gar yā dast-kār, khatt^b; v. hāthōn-hāth saunpānā^b, denā yā pahunchānā^b, hāth pakar-ke le-jānā^b — Kar wā hāth, karafala-parimān, alāng wā paksh, 'riyā, nipunatā wā karadakhshatā, śilpakār wā karimnakār, līpī wā swahastākshar.* [śisht, sahasht.]

HAND'ED, *a.* having the use of the hand — *Bā-dast jo hāth se kām kar sake^b — Karavī*

HAND'ER, *n.* one who hands or transmits — *Hāthōn-hāth denē yā pahunchānē w^b.*

HAND'FUL, *n.* as much as the hand can contain — *Muthī yā muthī bhar^b.*

HAND'LE, *v.* to touch, to manage, to treat; *n.* that part of any thing which is held in the hand, that of which use is made — *Hāth-lagānā^b, mū'āmla k., sulāk sīkr yā bagān k.; n. dasta yā qabza, auzār — Chhūnā tonā wā sparā-k., ācharān k. wā chālān, vyavahār k. wā varnān k.; n. beṭ muthiyā mūth wā karā, sādhan upakaraṇ wā hathiyār.*

HAND'LESS, *a.* without a hand — *Be-dast, lūlā^b, tundā^b — Bin-hāth, ahast, akar, vihasht.*

HAND'LING, *n.* touch, execution, cunning — *Hāth-lagānā^b, kār-rawāī, ātrat — Chhūnā wā chhulāī, kāryānirvāh, dhūrtāī wā dhūrtatāī.*

HAND'Y, *a.* ready, dexterous, convenient — *Taiyār, chālāk-dast yā dast-kār, mā'qūl — Upasthit wā prastut, karadakhshī wā nipun, upayukt.*

HAND'Y-LY, *ad.* with skill, with dexterity — *Kārī-garī se. chālāk-dastī dast-kārī yā san'at se — Nipunatā se, karadakhshatā wā hastakaushalya se.*

HAND'INESS, *n.* readiness dexterity — *Taiyārī āmādagi yā shītāb-kārī, dast-kārī yā charb-dastī — Prastutāī wā pratyutpannatā, dakshatā wā karadakhshatā.*

HAND'BALL, *n.* a game with a ball — *Grind kī khel^b, grind se ek khel^b.*

HAND'BAR-BOW, *n.* a frame carried by hand — *Hāth-gārī^b, gārī jo hāth se chālāī jāī*

HAND'BAS-KET, *n.* a portable basket — *Hāth-tokri^b, tokri jo hāth se le-jā sakeṅ.* [hai^b.]

HAND'BELL, *n.* a bell rung by the hand — *Ghaṇṭī^b, ghaṇṭī jo hāth se bajāī jāī hai^b.*

HAND'BOW, *n.* a bow managed by the hand — *Hāth-dhanuk^b, dhanuk jo hāth se chālāyā jāī hai^b.* [chaurā^b.]

HAND'BREADTH, *n.* a space equal to the breadth of the hand — *Hāth bhar chaurāī^b,*

HAND'CUFF, *n.* a fetter for the wrist, a manacle; *v.* to manacle, to fetter with handcuffs — *Hāth-karī^b; v. hāth-karī lagānā^b, hāth-karī dānā^b.* [sarpat^b.]

HAND'GAL-LOP, *n.* a slow easy gallop — *Chhorē kī dhīre dhīre kī daup^b, poiyān^b, dhīrī*

HAND'GRE-NADE, *n.* a ball filled with powder — *Bārūt se bhārā huā golā — Agneya-chūrp se bhārā huā golī.* [stra jo hāth se chhorā jāī hai.

HAND'GUN, *n.* a gun wielded by the hand — *Bandūj jo hāth se chhorī jāī hai — Agnya-*

HAND'I-CRAFT *n.* work performed by the hand — *Dast-kārī, kārī-garī — Hastavyāpār*

HAND'I-CRAFTS-MAN, *n.* a manufacturer — *Kārī-gar, dast-kār — Śilpī, śilpakār, hastavyāpārī*

HAND'I-WORK, *n.* work done by the hand — *Kārī-garī, dast-kārī, hāth kī kām^b — Hasta-*

karm, hastavyāpār. [— *Āngauchhā.*

HAND'KER-CHIEF, *n.* a piece of cloth used to wipe the face or cover the neck — *Rāmāl*

HAND'MAID, *n.* a maid that waits at hand — *Lauṇī^b, dāsī^b, khidmat-gārī, sahelī^b, dāī^b.*

HAND'MAID-EN, *n.* a maid-servant — *Lauṇī^b, dāsī^b.* [jāntā^b.]

HAND'MILL, *n.* a mill moved by the hand — *Hāth-chakki^b, chakki^b, dareṇṭī^b, daleṇṭī^b,*

HAND'SAILS, *n.* sails managed by the hand — *Pāl jiskā kām hāth se hotā hai^b.*

HAND'SAW, *n.* a saw manageable by the hand — *Ārī^b.*

HAND'SHOOTH, *ad.* with dexterity or readiness — *Chālāk-dastī yā taiyārī se — Kara-*

dakhshatā wā udyuktatā se.

HAND'SPIKE, *n.* a kind of wooden lever — *Lakri kī dandū^b.*

HAND'STAFF, *n.* a javelin — *Barchhi^b, bhūtā^b.* [rahtā hai^b.]

HAND'WEAP-ON, *n.* a weapon in the hand — *Hāth kī hathiyār^b, hathiyār jo hāth meṅ*

HAND'WRIT-ING, *n.* the form of writing peculiar to each hand or person, an autograph — *Dast-khatt, khāss hāth kī nawishtā — Swahastākshar, swahastalekh wā swahastalipi.*

HAND'Y-BLOW, *n.* a stroke by the hand — *Thappā^b, thappar^b, ghūsnā^b, hāth kī mār^b —*

HAND'Y-DAND-Y, *n.* a play among children — *Larkōn kī ek khel^b.* [Hastāghāt, karāghāt.

HAND'Y-GRİPE, *n.* seizure by the hand — *Hāth se pakar^b.*

HAND'Y-STROKE, *n.* a blow by the hand — *Ghūsnā^b, mukkā^b — Karāghāt, hastāghāt.*

HAND'SEL, hān'sel, *n.* (S. *hand, syllan*) the first act of using any thing, a gift, an earnest; *v.* to use any thing for the first time — *Pahilā istī'māl, bakhsish, bhūṇī yā bohṇī^b; v. pahile pahil kisi cheṭ kī istī'māl kī — Prathamavyavahār prathamaprayog wā prathamakarmma, dān, prathamavikray wā ādivikray kī dām; v. prathamavyavahār k., prathamaprayog k., anwāsān.*

HAND'SOME, *a.* (S. *hand, sum*) well formed, beautiful, graceful, elegant, ample,

liberal, generous—*Khush-daul, khub-sirat, qabul-sirat shukil yā khush-rā, khush-qat khush-hāl yā khūb, bahūt yā barā^h, fāyāz yā latif, sukhi yā 'umda*—Sudaul, sundar, kamanīya, suthrā salona sohāwan wā sūghar, vipul wā vīśal, udār wā ut-kriah, akripap wā uttam. [see—Suthrā wā lāvanya se, udārātā se.

HĀND-SOME-^{LY}, *ad.* gracefully, generously—*Khub-sirātī se, kushāda-dīlī yā 'ālī-himīnātī*
HĀND-SOME-^{NESS}, *n.* beauty, grace, elegance—*Khub-sirātī, husn, jamāl yā khūbī*—Sundarātā wā sūbandaryya, lāvayya, suthrātī chūrūtā wā sōbhā.

HĀNG, *v.* (S. *hanglan*) to suspend, to put to death by suspending, to cover with something suspended, to depend, to dangle, to decline; *p. t.* and *p. p.* *HĀNGED* or *HŪGE*—*Latkānā yā hilgānā^h, phānsī charhānā yā tāngnā^h, latkā-kar bhar-denā yā marh-denā^h, rahnā thāharnā yā latkānā^h, hilagnā yā jhūdnā^h, jhukānā yā jhuknā^h.*

HĀNG'ER, *n.* one that hangs, a short sword—*Phānsī charhāne w. yā āweza, nimcha*—*Phānsī par latkā deue w. wā latkān, laghu kharg wā hraswakripān.*

HĀNG'ING, *n.* drapery hung or fastened against the walls of a room, death by a halter, display; *a.* foreboding death by a halter—*Koprā jo kisi kamre ki dūārōn par khūbī ke liye latkā dete hain, phānsī se maut, numāish*; *a.* *phānsī se maut pahile se zāhir k. w.*—Javanikā chitrajavanikā prachelbadapat arthāt vāstra jo kisi kothri ki bhītōn se lagakar sōbhārth latkā dete hain, phānsārī wā phānsī se mich, dikhlāī wā dekhāw; *a.* *phānsī se mich pahile se jatān w.*

HĀNG'BY, **HĀNG'ER-ON**, *n.* a servile dependant—*Dāman-gir, must-khor, tukar-khor*—Pichhlagī, rotī-torne w., anujivī, parānnabhojī.

HĀNG'MAN, *n.* a public executioner—*Jallād, dār-kash*—Phānsiyārā, dandapāśik.

HĀNK, *n.* (lo.) a skein of thread, a tie, a check; *v.* to form into hanks—*Phēntī ānī yā lachchā^h, gānth^h, roṭ^h*; *v.* *phēntī banānā^h.*

HĀNK'ER, *v.* (D. *hunkeren*) to long with keenness, to linger with expectation—*Nihā-yūt khwāhish k., der tak ba-ummed rahnā*—*Lālā-k. ji-daupinī wā atyākānksā k., aśī wā abhilāsh men ber tak rahnā.*

HĀNK'ER-ING, *n.* a longing, strong desire—*Armān yā ishtiyāq, nihāyat khwāhish yā shauq*—Chāh chāt wā lālasī, sprīhā abhilāsh wā utk rihā.

HĀP, *n.* (W.) chance, fortune, accident, casual event; *v.* to befall—*Ittifāq, qismat, wāqī'a, nāghānā yā nāghū-sargu-asht*; *v.* *ā-pārnā^h, ā-jānā^h, bitnā^h*—*Daivayog, bhāgya wā adbhūt, daivagati, daivaghatanī.*

HĀP'LESS, *a.* unhappy, unfortunate, luckless—*Kam-bakht, bad-nasīb yā bad-bakht, be-nasīb*—*Abhāgi wā bhāgyahin, durbhāgya wā mandabhāgya, hatabhāgya.*

HĀP'LY, *ad.* perhaps, it may be, by chance—*Shāyad yā shāid, aisā-ho^h, ittifāqan yā ittifāq se*—*Kudichit, ho saktī hai, daivayog wā daivaghatanā se.*

HĀP'PEN, **hāp'pn**, *v.* to come to pass, to chance—*Guzarā. sarzud h. yā sādīr h.*—*Bitnā ājānā āpārnā wā āgirnā, akasmāt honā*

HĀP'PY, *a.* lucky, fortunate, in a state of felicity, blessed, ready, harmonious—*Khush-nasīb sa'id bakht-yār yā nasīb-usir, humāyūn bahra-mund be-dār-bakht khujista kām-rān kām-yāb yā fakhī-āwar, āsūda-hāl, farrukh yā bhiisht-nasīb, amādu yā tayyār, bā-muhabbat-o-bā-muwāfaqat*—*Bhāgyawān, saubhāgyawān wā bhāgyasālī, sukhi wā ānandī, paramasukhabbhāgi wā prāptaswarg, daksh wā prastut, aviruddh arthāt prem men page hue aur mil-julkar rahne wāle.*

HĀP'PLY, *ad.* fortunately, in a state of felicity—*Khush-qismatī yā khush-nasībī se, āsūda-hālī jhushi yā khush-wāqī se*—*Saubhāgya wā kalyān se, sukh wā ānand se.*

HĀP'PI-NESS, *n.* good fortune, felicity—*Khush-qismatī khush-nasībī sa'ādāt yā bakht-āwārī, āsūda-hālī khushi kām-rānī yā khush-wāqī*—*Saubhāgya, sukh wā ānand.*

HĀP'HĀZ'ARD, *n.* chance, accident—*Ittifāq, wāqī'a yā nāghā-sargu-asht*—*Daivayog, daivaghatanā wā akasmādghatanā.*

HA-RĀNGUE, *n.* (Fr.) a speech, an oration; *v.* to make a speech, to address—*Zabānī bayān, zabānī tagrīr yā wāz*; *v.* *zabānī bayān yā tagrīr k., wāz k. yā sukhan-sāz honā*—*Alānkāramayavākya jisko bahujanāsamāj men kahēn, sālanākāramayavākya*; *v.* *bahujanāsamāj men alānkāramayavākya kāhnā, kahnā.*

HA-RĀNG'ER, *n.* an orator, a public speaker—*Sukhan-pardāz sukhan-sāz yā khush-tagrīr, āmm mujlis men zabān-āwar sukhan-wār mutakallīm yā wā'iz*—*Vāgīś suvaktā wā sabhāvaktā, sabhāvādī.*

HAR'ASS, *v.* (Fr. *harasser*) to waste, to fatigue, to perplex; *n.* waste, disturbance—*Ujārnā yā tahasnahas k^h, thakānā yā dauṛā mūrānā^h, satānā khijhānā yā dukh-denā^h*; *n.* *ujār^h, garbarākhū^h.* [mārie w^h, satāne w^h, yā dukh-d. w^h.

HAR'ASS-ER, *n.* one who harasses—*Ujārne w. yā tahasnahas k. w^h, thakāne w. yā dauṛā*

HAR'BIN-GER, *n.* (S. *here, deorgan*) a forerunner, a precursor—*Pesh-rav, harkāra*—*Aggāmi āgrasār wā āgrasār, āggāmi wā dūt.*

HAR'BOUR, *n.* (S. *here, deorgan*) a lodging, a port or haven for ships, an asylum; *v.* to lodge, to shelter, to entertain—*Makān, bandar, māman yā panāh-gāh*; *v.* *basnā yā basnā^h, panāh-lēnā yā panāh-dēnā, rakhnā^h*—*Vāsasthān, naurakhanasthān wā*

naukā'ay, āsraya wā āsrayasthān; v. tiknā wā tikānā, āsray-lēnā wā āsray-lēnā, man mēu baitlne wā paitlne denā. [ya wā āsrayasthān, saktar wā khildī-tikāi.]

HAR'BOUR-AGE, n. shelter, entertainment—*Pañāh yā hijāzat-gāh, mihmān dāri*—*Āra-*
HAR'BOUR-ER, n. one who harbours—*Pañāh d. w., mihmān-dāri k. w.*—*Āsrayakartā,*
āsraya d. w., tikāne w., tikāwanhār.

HAR'BOUR-LESS, a. without harbour or shelter—*Be-panāh*—*Nirāsray, āsrayahin.*

HARD, a. (S. *heard*) firm, not soft, difficult, laborious, painful, severe, unfeeling, unjust, powerful, avaricious, impregnated with lime; ad. close, near, diligently, laboriously, earnestly, nimbly, violently—*Thos^h, sangin, mushkil, dushwār yā mihnat-talab, pur-dard, shatid yā sakht, be-rahm durusht sang-dil yā kuwakht, gair-wājibi yā nā-ma'gūl, gālib yā mazbūt, harts yā khasis, chūnā-āmez yā āhak-āmez*; ad. *nazdik, qarib, bā-mashuqqat, mihnat se, shauq yā sar-gurmī se, chālāki se, zor yā shiddat se*—*Ghānā, driph, dushkar, śramasādhyā wā kashāsādhyā, pirākar wā duhsādhyā, kathin, kathor wā nishthur, anyāyya wā nyāyaviruddha, balawān, lobhi wā kripān, chūnā-may*; ad. *nikat, samip, śram se, kashṭ se, atyanurag se, phurti wā śighratā se, bal se.*

HARD'EN, hard'n, v. to make or grow hard—*Sakht k. yā sakht ho jānā, pathrinā^b*—*Karā k. wā karā h., kathin k. wā kathin h.*

HARD'LY, ad. not softly, not easily, scarcely—*Sakhti se, dushwāri mushkil yā diqqat se, shāzr yā kum-tur*—*Driphatā wā ghamat^h se, kathinatā wā kashṭ se, viralatā se wā birlā.*

HARD'NESS, n. the quality of being hard—*Sakhti, sangini, mazbūti, ishkal, dushwāri, sang-dili, durushti, karakhti, juz-rasi*—*Karāi, kathoratā, driphatā, kathinatā, duhsādhyatā, nishthuratā.*

HARD'SHIP, n. toil, fatigue, injury, oppression—*Sakht mihnat, koṭi kusāla yā mashaqqat, zurar yā nuqsān, zulm yā bid'at*—*Śram, thakāfī wā śarirakles, hāni wā kshati, utpat wā upadrav.*

HARDY a. firm, strong, brave, bold, stout—*Mazbūt, shahzor, mardāna, diler yā shātākh, qarī yā furbih*—*Driph, porhā, śūr, vir wā dhithā, driphadeh driphaśarir wā shūl.* [*shahzori*—*Suratā viratā wā dhithāfī, porhāfī wā śariradriphatā.*]

HARD'D-HOOD, n. boldness, stontness—*Diliri shajā'at shujā'at yā gustākhi, mazbūti yā*
HARD'DI-NESS, n. firmness, stontness, courage—*Mazbūti, shahzori yā tāzagi, diliri, mardānagi shajā'at yā shujā'at*—*Porhāfī, driphatā wā śariradriphatā, viratā.* [ne w.]

HARD-BE-SÉT'ING, a. closely surrounding—*Nazdik se muhāsura k. w.*—*Nikat se gher-*
HARD'BOUND, a. costive—*Bandhā^b, jukrā^b.*

HARD'EARNED, a. earned with difficulty—*Dushwāri se hāsīl kiya gayā, diqqat se hāsīl huā.*—*Śram se upārijit, kasht se kamāyā huā.* [Kurup, kutsitakar, kudaul.]

HARD'FA'VOURED, a. coarse of features—*Zisht-rū, karish-manzur, tursh-rū, bad-shakli*—*HARD'FA'VOURED-NESS, n. coarseness of features*—*Karish-manzuri, bad-shakli*—*Kurūpatā,*
kudauli. [kripān.]

HARD'FIST-ED, a. covetous, close-handed—*Hirsi yā tāni^h, khasis*—*Lobhi wā lālchi,*
HARD'FOUGHT, a. vigorously contested—*Mazbūti yā sakhti se larā-gayā*—*Kathinatā wā porhepan se larā gayā.* [*mihnat se kath lagā*—*Bare śram se upārijit wā milā-huā.*]

HARD'GOT-TEN, a. obtained by great labour—*Barī mihnat se hāsīl kiya gayā, sakht*
HARD'HAND-ED, a. coarse, severe—*Nā-tarāshida yā durusht, sakht*—*Karrā, karā.*

HARD'HEAD, n. collision of heads—*Sir ki takaranwul^h, sir kā khatākhat h^b.*

HARD'HEART-ED, a. cruel, pitiless, unfeeling—*Sang-dil, be-dard, be-rahm*—*Kathinahri-*
day, nirday, nithur wā nishthur.

HARD'HEART-ED-NESS, n. cruelty, want of tenderness, want of compassion—*Sang-dili,*
be-rahmi, be-dardi—*Kathinahridayatā, nishthuratā wā nithuratā, nirdayatā.*

HARD'LI-BOURED, a. elaborate, studied—*Bahut mihnat se kiya huā, kāmīl yā pūkhta*—
Mahāyatn se kiya huā, pakkā wā pūrvakalpit. [*driphamukh.*]

HARD'MOÜTHED, a. not obedient to the bit—*Munh-zor, be-zabt, bad-lagām*—*Adāmya,*
HARD'WARE, n. manufactures of metal—*Lohe wagaṛa ki chizeh, lokhur^h*—*Lohā ādi*
dhātu ki bani hui vastu jaise karāhi chhuri ityādi.

HARD'WARE-MAN, n. a dealer in hardware—*Lohār^h, kaserā^h, thatherā yā thather^h.*

HARLE, n. (S. *hara*) a small quadruped, aconstellation; v. to fright—*Khargosh, burj*
yā akhtar; v. *darānā^h, darwānā^h*—*Kharhā śās wā chaugarā, tarāsamūh wā tarāśāfī.*

HARE'BELL, n. a flower—*Ek gism kā phūl*—*Ek jāti kā phūl.*

HARE'BEAINED, a. volatile, giddy, wild—*Simāb-tā^b yā be-qarār, be-khud, mast*—*Chān-*
chal, anavasth wā anavasthit, lol wā adhir. [*śāsākakheti.*]

HARE'HUNT-ER, n. one who hunts hares—*Khargosh kā shikāri*—*Kharhe kā akheti,*
HARE'HUNT-ING, n. the hunting of hares—*Khargosh kā shikār*—*Śāsākakhet, kharhe*
HARE'LIP, n. a divided upper lip—*Katā huā upar-kā onṭh^h.* [*kā akhet.*]

HARE'PIPE, n. a snare for catching hares—*Kharhā pakarne kā phandā^h.*

HAREM, n. (P.) the part of the house allotted to females in the East—*Haram, ha-*
ram-sarā—*Antahpur, strigriha, kalatrāvās.*

HART-COT, hār'i-co, n. (Fr.) a kind of ragout of meat and roots — *Ek qism ká qatiya* — Ek prakār ká sñlan.

HARK, v. (*hearken*) to listen; *int. hear*! — *Sunnā^h*; *int. suno suno^h, kán deo^h*.

HARL n. the filaments of flax or hemp — *San yá paṭue ke sūt yá jhoture^h*.

HAR/LE-QUIN, n. (Fr.) a buffoon, a merry-andrew — *Mushhura, tamasha-gar* — Bhāñr, parihāsavēdī wā sawāñg k. w.

HAR/LOT, n. (W. *herlodes*?) a prostitute; a lewd; v. to practise lewdness — *Fāhisha, fāsiqa, fūjira, zāniya*; a. mast, shuhwatī; v. mastī zinā yā shahwat k. — Vyabhihārīnī vārāngānā wā vesyā; a. kāmāsakt, kāmātūr; v. vyabhihār wā kāmāsaktī k.

HAR/LOT RY, n. ribaldry, lewdness — *Zinā-kārī yā fuhsh, mastī shahwat yā kasbi-garī* — Phakkār nañg wā vyabhihār, vesyāvritti vesyavyavasāy chhinālā wā kāmāsaktī.

HARM, n. (S. *harm*) injury, crime, mischief, hurt; v. to injure, to hurt — *Zarar, gunāh yā tupsir, ziyān, nuqsān taklif yā izā*; v. nuqsān pahuñchānā, zarar pahuñchānā yā taklif d. — Hāni, aparadh pāp wā dosh, kshatī, apakār pīā wā vyathā; v. hāni k. wā kshatī k., apakār k. wā pīā d. [karak, hīnsākār kshatījanak wā dusht.

HARM/FUL, a. hurtful, mischievous — *Ziyān-kār, zabūn yā muzīrr* — Apakārak wā hāni.

HARM/FUL-LY, ad. hurtfully, noxiously — *Ziyān-kārī se, zarar yā nuqsāniyat se* — Kshatī-pūrvak hānipūrvak wā hīnsāpūrvak.

HARM/LESS, a. innocent, not hurtful, unhurt — *Be-gunāh, gair-muzīrr, be-zarar-be-nuqsān yā be-āseb* — Bhōlā nirdosh wā mishpāp, apakārak wā hanikārak, aprāptāpakār akshat wā binchoṭ. [Binā aparādh wā binā dosh, binā koi hāni wā apakār kiye.

HARM/LESS-LY, ad. innocently, without hurt — *Be-gunāh se, ba gair koi nuqsān kiye*.

HARM/LESS-NESS, n. quality of being harmless — *Ma'sūmiyat, be-nuqsāni, be-tapsirī* — Bhōlāpan wā nirdoshatwa, anapakārakatā, ahiṇsakatwa.

HAR/MO-NY, n. (Gr. *harmonia*) concord of sound, agreement, consonance — *Samā' tarāna khush-āhang; khush-āwāzi dam-sāzi yā ham-sāzi, muwāfiqat, mutābaqat yā āwāz-koi mel* — Ekātāl ekalay tālāikya wā swarāikatā, mel ekatā sādrīsyā wā avirodh, swarāikya aikya wā ānūrūpya.

HAR/MO-NY, **HAR/MO-NY-CAL**, a. relating to music or harmony, concordant, musical — *Mūsīqī yā samā' ke muta'alliq, muwāfiq sāz-gūr yā ham-āhang. ham-nafs khush-āwāz yā khush-āhang* — Sañg, tavidyāsambandhī wā ekatālavishayak, sādrīs aviruddh wā ekatāl, suswar wā śrutisankh.

HAR/MO-NY-CAL-LY, ad. in a harmonical manner — *Samā' se, ham-sāzi se, khush-āwāzi se, muwāfiqat se, dam-sāzi se* — Ekātāl se, sādrīsyā wā avirodh se, swarāratī se.

HAR/MO-NY-ous, a. concordant, musical — *Muwāfiq ham-nafs yā ham-āhang, khush-āwāz khush-āhang yā khush-nagwa* — Sādrīs aviruddh wā ekatāl, suswar wā sukhāstāv.

HAR/MO-NY-ous-LY, ad. with harmony — *Muwāfiqat se, ham-āhangī yā ham-sāzi se, samā' se, khush-āwāzi se, khush-āhangī se* — Sādrīsyā se, ekatāl se, suswaratī se, aviruddhatī se.

HAR/MO-NIST, n. a musician, a harmonizer — *Mūsīqī-dān, mutrib yā muganni, mutābiq k. w. yā khush-āwāz k. w.* — Kalāñwat, milāne wā sādrīs k. w. wā suswar k. w.

HAR/MO-NIZE, v. to adjust in fit proportions, to make musical, to agree, to correspond — *Munāsib andāz se durust k. yā ni muwāfiq k., khush-nagwa yā khush-āwāz k., muwāfiq h., mutābiq h.* — Milānā wā sādrīs k., suswar wā śrutisankh k., milnā, sādrīs h.

HAR/MO-NIZE-ER, n. one who harmonizes — *Muwāfiq yā mutābiq k. w., khush-āwāz yā khush-nagma k. w.* — Milāne wā ek kar-d w., suswar k. w., kalāñwat.

HAR/NESS, n. (Fr. *harnois*) armour, furniture for horses; v. to put on harness — *Silāh yā jang-kā-sāz, ghorōñ kā sāz yā sāmvān*; v. jang ke sāz se āvāsta k. yā silāh pahinānā, ghorōñ par sāz rakhnā — Kawach atthāt yuddh kā sāj, ghorōñ kā sāj; v. yuddh kō sāj pahinānā, ghorō par sāj dharnā.

HARP, n. (S. *harpa*) a musical instrument, a constellation; v. to play on the harp, to dwell on, to affect — *Bīn^h, ck burj yā alhtar*, v. bin bajānā^h, ratnā^h, muassar k. — Vipā, tārārāsī wā tārāsamūh; v. vipā bajānā, atiprasaṅg k. wā bār bār kahnā, sprishṭ wā upahat k. [vādak.

HARP/ER, n. one who plays on the harp — *Bar'at-nawāz, bin-kār^h* — Bin bajāne w., vipā.

HARP/IST, n. a player on the harp — *Barbat-nawāz, bin-kār^h* — Bin bajāne w., vipāvādak.

HARP/ST-CHORD, n. a musical instrument — *Ek qism ká bājā jo kuchh kuchh bin ke sādrīs hotā hai* — Ek prakār ká bājā jo kuchh kuchh bin ke sādrīs hotā hai.

HAR/PÖÖN, n. (Fr. *harpon*) a dart to strike whales with; v. to strike with a harpoon — *Bhālā jo sab se bare daryāt jān-war par phenk-kar mārte hain*; v. bhālā se mārnatā^h — Ballam wā barohā jo sab se bare samudrī jantu par phenk kar mārte hain; v. ballam se mārnatā, barchhe se mārnatā.

HAR/PÖÖNER, **HAR/PÖÖN/ER**, n. one who throws the harpoon in whale-fishing — *Daryāt sab se bare jān-war ke mārne ke waqt bhālā chalāne w.* — Samudrī sab se bare jantu ke mārne ke samay ballam wā barohī chalāne w.

HAR/PING-I-RON, n. a bearded dart — *Bhālā, jiske muñh par kānte jāye rahte hain^h*.

- HAR'PY**, *n.* (Gr. *harpia*) a fabulous winged monster, an extortioner—*Ek khayālī par-dār rāchhas, eitan-gar yā sakht-gir*—*Ek kalpit pakshī, pakt rūkshas, bal kar ke*
HAR'QUE-BUSS. See **ARQUEBUSE**. [paraswagrāhak.]
- HAR-RA-TEEN'**, *n.* a kind of cloth—*Ek gism kā kaprā*—*Ek prakār kā kaprā*.
- HAR'RI-DAN**, *n.* (Fr. *haridelle*) a decayed strumpet—*Ek bīrhī paturiyā*.
- HAR'RI-ER**, *n.* (*hure*) a dog for hunting hares—*Khargosh kā shikār karne ke liye kuttā*—*Sācakākhēkakakukkur, kharhe kā ākhet karne ke liye kuttā*.
- HAR'ROW**, *n.* (Ger. *harke*) a frame of timber set with teeth to break clods and cover seed; *v.* to break or cover with a harrow, to tear up, to disturb—*Heṅgā^h, sarāwan yā sarāwan^h; v. heṅgānā yā heṅgā phernā^h, phārnā yā chirnā^h, satānā chhernā yā khijhānā^h*.
- HAR'ROW-ER**, *n.* one who harrows—*Heṅgā pherne w^h, phārne w^h, satāne w^h*.
- HAR'RY**, *v.* (S. *hergian*) to plunder, to pillage, to harass, to tease, to vex—*Lūnā^h, dakaīī k^h, satānā^h, chhernā^h, khijhānā^h*.
- HARSH**, *a.* (Ger. *harsch*) austere, sour, rough, crabbed, rugged, rigorous—*Sakht, tursh yā talkh, nā-mulāim, tund-kho yā tursh-mizāj, nā-hamwār, durusht yā karakht*—*Krūr wā karā, karuā wā khaṭṭā, kharkharā, churcharā, arbar wā behar, karer harkas nishthur wā kathin*.
- HARSH'LY**, *ad.* austere, sourly, severely—*Sakhtī se, turshī yā talkhī se, durushtī karakhtagī yā karakhtī se*—*Krurātā se, karuāī wā khaṭṭapan se, karkasatā wā nishthuratā se*.
- HARSH'NESS**, *n.* sourness, roughness, severity—*Turshī yā talkhī, nā-mulāimat nā-mulāyamat yā nā-hamwār, sakhtī durushtī karakhtī yā karakhtagī*—*Khaṭṭāī wā karuāhat, kharkharānā wā arbarājan, karāī wā kathināī*.
- HART**, *n.* (S. *heart*) the male of the roe—*Haran yā hiran^h, harnā^h, āhī*.
- HART'S-HORN**, *n.* the horn of the hart, a drug—*Haran yā hiran kā sing^h, ek durrā*—*HARTS-TONGUE*, *n.* a plant—*Ek paulhū yā chhotī peṭ^h*. [Mūgasrīng, ek anushadī.]
- HAR'VEST**, *n.* (S. *harvest*) the season of reaping and gathering the crops, corn ripened and gathered, the product of labour; *v.* to reap and gather—*Wagṭ-i-dirau yā dirau, khirman yā dirau kā anāj, mihnāt kā hūsil yā samara; v. dirau karke jam' k, anāj kāt-kar khaṭṭhā k^h*—*Sasyalavanasamay arthāt laune kā kāl, sāgrihita-sasya wā lūnasasya, sraun kā phal; v. anāj kātkar ekatra k*.
- HAR'VEST-ER**, *n.* one who works at the harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Anāj kātkar ekatra k. w., anāj kātne w., sasyasaṅgrāhak, sasyalavak, laune w.* [*gīt yā ziyāfat*—*Laune arthāt anāj kātne par kā gīt wā mahā utsav*].
- HAR-VEST-HÖME'**, *n.* the song or feast at the conclusion of harvest—*Faṣl kātne par kā*
- HAR'VEST-LÖRD**, *n.* the head reaper at harvest—*Wagṭ-i-dirau meṅ sardār kātne w., kharif kā sardār jam' k. w.*—*Mukhya laune w., pradhān sasyalavak, mukhya sasyasaṅgrāhak*.
- HAR'VEST-QUEEN**, *n.* an image formerly carried about on the last day of harvest—*Ek but jisko sabiy meṅ log wagṭ-i-dirau ke akhīr roz idhar-udhar liye phirte the*—*Ek murtī jisko prāchīn kāl meṅ log laune ke antya divas meṅ idhar udhar liye phirte the*.
- HAR'VEST-MAN**, *n.* a labourer in harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Laune w., anāj kātkar ekatra k. w., anāj kātne w., sasyasaṅgrāhak, sasyalavak*. [ekavachan.]
- HAS**, third person singular of *have*—*Have kā wāhid qāib*—*Have ke anypapursh ki*
- HAST**, second person singular of *have*—*Have kā wāhid hāzīr*—*Have ke madhyamapurush kā ekavachan*.
- HASH**, *v.* (Fr. *hacher*) to mince, to chop into small pieces; *n.* minced meat—*Qima k, pāra-pāra k. yā purza-purza k.; n. qima*—*Khand khand k., tukre tukre k. wā khutharnā; n. vyanjanādī ke sāth siddh kiya hua khandamāns*.
- HAS'LET**, **HARS'LET**, *n.* (lc. *hsla*?) the heart liver and lights of a hog—*Sūar kā dil jigār aur antariyān*—*Sūar kā hriday yakrit aur āntēn*.
- HASP**, *n.* (S. *hæps*) a clasp folded over a staple; *v.* to shut with a hasp—*Karī^h, koṅ-ṭhā^h; v. karī lagānā^h, koṅṭhā lagānā^h, karī se jakar d^h, karī yā koṅṭhe se bāndh d^h*.
- HAS'SOCK**, *n.* (Sw. *hass, sock*) a thick mat for kneeling upon—*Ek gism kā musalā, sajjāda*—*Bhajanāsālā meṅ ghutpon ke bal jhukkar ārādhana karne ke nimitta usan wā isanī*.
- HASTE**, *n.* (Ger. *hast*) hurry, speed, precipitation; *v.* to move with speed—*Utāwī^h, shītābī, jaldī yā ta'jīl; v. jald k., durrānā^h, jald jānā*—*Twarā, sīghratā, drutatwa kshipratā wā harbarī; v. sīghra chalanā, sīghra jānā*.
- HAS'TEN**, **HĀS'N**, *v.* to make haste, to urge on—*Jaldī k., jald k. 2. i jald karānā*—*Utāwī k., sīghra k. wā sīghra karānā*. [k. w., sīghra k. w., sīghra karāne w.]
- HAS'TEN-ER**, *n.* one that hastens—*Jald k. w., jald-bāz, jald karāne w.*—*Utāwī, utāwī*
- HAS'TY**, *a.* quick, speedy, vehement, rash—*Jald, shītāb-bāz, tund, tund-kho yā jald-mī-*

- zāj, be-lhāz*—*Utāwāl wā satwar, śighra wā kshipra, śighrakopī wā ugra, duhsāhasī*
aparipamādarsī wā avichārī. [se, kshipratā wā utāwālī se.]
- HĀS'TI-LY**, *ad.* with haste, speedily, quickly—*Jald, jaldī se, shītābī se*—*Śighra, śighratā*
HĀS'TI-NESS, *n.* speed, hurry, irritability—*Jaldī, shītābī, ādash-mizājī yā tund-khoī*—
Śighratā, twarā wā utāwālī, śighrakopitwā wā chīrchirāhat.
- HĀS'TINGŚ**, *n. pl.* early peas, early fruit—*Matar jo pesh-az-waqt hotī haiñ, mewa jo apne*
waqt ke pahile hotā hai—*Maṭar jo samay ke pahile hotī haiñ, phal jo apne kāl ke*
pahile hotā hai. [Dūdh yā pānī kī lapsī^h.]
- HĀS-TY-PŪD'DING**, *n.* a pudding made of water or milk and flour boiled together—
- HĀT**, *n.* (S. *hūt*) a cover for the head—*Topī^h.*
- HĀT'ED**, *a.* wearing a hat—*Topī diye hue^h.* [w., topī beñchne w.]
- HĀT'TER**, *n.* one who makes or sells hats—*Kulāh-sāz yā kulāh-farosh*—*Topī banāne*
- HĀT'BĀND**, *n.* a string tied round the hat—*Topī meñ jo dorā ghunā-kar bāndhā jāta*
hai^h. [dharne kī peṭī wā peṭārī.]
- HĀT'BOX**, **HĀT'CASE**, *n.* a box or case for a hat—*Topī dharne kī yā kā sandūq*—*Topī*
- HĀT'CH**, *v.* (Ger. *hecken*) to produce young from eggs, to plot; *n.* a brood—*Ande se*
buchcha-nikālnā sonā yā sewnā^h, bāndhnā gūñhnā yā sochnā^h; n. jhol^h.
- HĀT'CH'ER**, *n.* a contriver—*Bandish bāndhne w., mansūba yā tudbīr k. w.*—*Upāy rach-*
ne w., yukti nikālne w.
- HĀT'CH**, *n.* (S. *hacca*) a half door: *pl.* the openings in a ship's deck—*Ādhā darwāza:*
pl. jāhāz kī chhat yā manzil kā darwāza—*Ādhā dwār:* *pl. nāw kī paṭautan kā dwār.*
- HĀT'CH'WĀY**, *n.* the way through the hatches—*Jāhāz kī manzil ke darwāze meñ se*
ho-kar rah—*Naukodaragamanāgamanapath, nāw kī paṭautan ke dwār meñ hokar*
path.
- HĀT'CH**, *v.* (Fr. *hacher*) to shade by lines in drawing and engraving—*Musawwarī yā*
naqqāshī meñ khatt khūch-kar chhānū-dhūp bharnā—*Chitrakārī wā takshanakārīn*
meñ rekhnā khūch-kar chhānū-dhūp bharnā [ptakār kī chitra wā takshanakārīn.]
- HĀT'CH'ING**, *n.* a kind of drawing or engraving—*Ek qism kī tuswīr yā naqqāshī*—*Ek*
- HĀT'CH'HEL**, *n.* (Ger. *hechel*) an instrument for beating flax; *v.* to beat flax—*San*
lāṭne kī moñgrī^h; v. san ko kūtā^h, san ko moñgrī se kūtā^h.
- HĀT'CH'ET**, *n.* (Ger. *hacke*) a small axe—*Chhotī kuthārī^h, bañsūlā^h.*
- HĀT'CH'ET-FACE**, *n.* a prominent ill-formed face—*Painā aur ku-daut muñh^h.*
- HĀT'CH'MENT**, *n.* (achievement) an armorial escutcheon—*Dhāl jis par khāndānī*
tagma ho—*Dhāl jis par kulachihñ rahte haiñ.*
- HĀTE**, *v.* (S. *hātian*) to dislike greatly, to detest, to abhor; *n.* great dislike—*Dush-*
manī rukhnā, nafrat k., mukrūh jānnā, n. karāhiyat, nafrat, bad-khrahī, ādāwat
—Dwesh k., ghriṇā wā gbin k., avajñā k. wā tuchehh jānnā; n. dwesh, ghriṇā, gbin,
bair, vair. [—Ghriṇārha, gubhāṇīya, ahit wā drohi.]
- HĀTEFUL**, *a.* odious, detestable, malignant—*Mukrūh, karūh, bad-khrahī yā bad-andesh*
- HĀTEFUL-LY**, *ad.* odiously, malignantly—*Karāhiyat yā nafrat se, bad-andeshī yā bad-*
khrahī se—*Ghriṇāpūñvak wā ghriṇārha rītī se, dwesh wā droh se.*
- HĀTEFUL-NESS**, *n.* odiousness—*Karāhiyat*—*Dweshyatā, dweshāñyatā, ghriṇārhatwā.*
- HĀTER**, *n.* one who hates—*Nafrat k. w., mukrūh jānne w.*—*Ghriṇakārī, dweshī,*
virodhī. [barī ghriṇā, droh wā virodh.]
- HĀ'TRED**, *n.* great dislike, enmity—*Kamāl nafrat yā karāhiyat, dushmanī*—*Dwesh wā*
- HĀU'BERK**, *n.* (S. *hals, beorgan*) a coat of mail without sleeves—*Ba gair āstin kī*
silāh—*Bnā bāñh kā kavach.* [kāri wā ghamañdī.]
- HAUGHT**, *hāt, a.* (L. *altus*) high, proud—*Buland yā baland, magrūr*—*Ūchā, ahañ-*
HĀUGHT'Y, *a.* proud, disdainful, arrogant—*Magrūr, mutanāfir, mutakabbir*—*Gha-*
mañdī, ghriṇī wā tuchehhajāñnakārī, ahañkārī wā atigarvit.
- HAUGHTI-LY**, *ad.* proudly, arrogantly—*Gurūr se, dimāg zu'm takabbur yā kibr se*—*Gha-*
mañd se, garv wā ahañkar se.
- HAUGHTI-NESS**, *n.* pride, arrogance—*Gurūr yā dimāg, zu'm takabbur yā kibr*—*Ghamañd,*
ahañkar garv wā darp. [mañ, ahañkār.]
- HAU'TER**, *n.* (Fr. *hauler*) to pull, to draw, to drag by force, to carry or convey in a
cart or other vehicle; n. a pull, a draught—*Khichnā yā khūchnā^h, khañchēnā yā*
aiñchēnā^h, ghasiñā ghriṛnā yā tharrānā, lād-le-jānā^h; n. khūch^h, aiñch^h.
- HĀUM**, *n.* (S. *healm*) straw, stubble—*Puār yā pairā^h, danthā danthī marāi yā*
bichālī^h.
- HĀUNCH**, *n.* (Fr. *hanche*) the thigh, the hip—*Jāñgh yā janghā^h, kullā yā putthā^h.*
- HĀUNT**, *v.* (Fr. *hanter*) to frequent, to be much about; *n.* a place much frequented
—Bārā āmad-o-raft k., hamesha āyā-jāyā k.; n. addā^h, akhārā^h, bahut āne-jāne kī
jagah^h—Vārāñvār āñ jāñā, nityāgaman k. wā bahut gamanāgaman k.
- HĀUNT'ER**, *n.* one who haunts—*Bārā āmad-o-raft k. w., hamesha āne-jāne w.—*
Gamanāgamanakārī, bār bār āne jāne w.

HAUT"BOY, ho'loý *n.* (Fr. *haut, bois*) a wind instrument—*Nai, shahnáe, shahnát, surúd*—*Ek prakár ká bajá jo munh se bajayá jātá hai, ek bhāūt kī bānsī murī wā bansī.*

HAVE, *v.* (S. *haben*) to possess, to hold, to enjoy, to maintain, to require, to procure, to contain *p. t.* and *p. p.* **HĀV**—*Rakhnā^h, jānnā yā sochnā^h, bhog kē tīlāsā yā lāhnā^h, samajhnā yā mānnā^h, chāhnā yā māngnā^h, pānnā lenā lānā nikālnā jutānā yā jūānā^h, dharnā yā pakarnā^h.* [bāndhne ke yogya khāt.

HĀ'VEN, hā'vn, *n.* (S. *hafen*) a port—*Bandar, kol^h*—*Nauakshanasthān, nāv ke HĀ'VEN-ER*, *n.* an overseer of a port—*Hikm-i bandar, shāh-i-bandar, bandar kī dāroga*—*Nauakshanasthān kī adhikārī, nāv ke bāndhne ke yogya jo khāt tiska adhyaksh.*

HĀVER SACK, *n.* (Fr. *harre-sac*) a bag in which soldiers carry provisions—*Sipāhī-yān kā ghola jis mein se apne asbāh le-jāte hain*—*Sāstrajiviyon ka jhola jis mein se apni samagri le chalte hain.*

HĀ'VOC, *n.* (S. *hafoc*) waste, devastation; *v.* to lay waste, to destroy—*Wīrānt yā kharābī, jānī yā talāhī*; *v. n. nān kē talāh yā bar bād kē*—*Ujār, sarvvanās sauhār wā mahakshay*; *v. ujān kē tahasna-hās k. sarvvanās k. wā mahakshā k.*

HĀW, *n.* (S. *haga*) the berry and seed of the hawthorn—*Ek gism ke kañtilē darakhāt kī phal aur tukhm*—*Ek kantile per kā phal aur vij.*

HĀWTHORN, *n.* a thorn which bears haws—*Ek kañtilā per jis mein phal lagte hain^h.*

HĀW, *v.* (Ger. *hau* *h*?) to speak slowly and with hesitation—*Dhure-dhure aur ruk-ruk kar bolnā^h, huchkicha kar bolnā^h, hān hūn yā hān-han k^h.*

HĀWK, *n.* (S. *hafor*) a bird of prey, *v.* to fly hawks at fowls, to fly at—*Jurrā, bāz, shikra, shāhīn, baharī^h, bashā^h, v. parand yā tair par bāz chho-nā, tūz-pāpnā^h*—*Shen*; *v. Pakshiyon par syen chho-nā, jhapatnā.* [chonch ke sadris lana huā.

HĀWKER, *n.* formed like a hawk's bill—*Pā kī chonch ke mamud banā huā*—*Shen kī HĀWKER*, *n.* a falconer—*Baz-dār, shahin parwar, shikārī*—*Shenajivī, syenaposhak, syenapīlak, syena ikshak.* [kbel.

HĀWKING, *n.* the diversion of flying hawks—*Bāz ke upāne kā khel*—*Shen māne kā HĀWKING*, *n.* having an aquiline nose—*bāz kī si nāk rakhne n*—*Syen kī si nāk*

HĀWK, *v.* (Ger. *hau* *h*?) to force up phlegm with a noise—*Khankhārnā^h.* [rakhne w.

HĀWK, *v.* (Ger. *hauken*) to offer for sale by crying in the streets—*Bechtā-phārnā^h, bhānī yā pherī k^h, dāhī dāhī k^h.* [aast-jayash.

HAWKER, *n.* one who hawks goods—*Phere-vānā^h, bechtā pherne v^h, dāhī-dāhī k. v^h.*

HAWSER. See **HALSIR**.

HĀV, *n.* (S. *hey*) grass dried for fodder—*Sakhlāi ghās chūre ke tūp^h, sūkhī ghās^h.*

HĀ'VOPT, *n.* lotto to put hay in—*Sakhlī ghās rakhas kā kothā^h.*

HĀYMAK FR. *n.* one employed in making hay—*Chare kē tūpē ghās kāt kar sakhlāne v^h.*

HĀZARD, *n.* (Fr. *hasard*) chance, danger, a game at dice, *v.* to try the chance—*Itifāq, khatra mukhātara yā andesh, qimār-bāzī*; *v. khatre mein girnā, tūk-āznā^h, kī, bakht-bāzī k.*—*Daivagatī, jokhm, dyutakīrā wā jūā*; *v. jokhm mein pāpnā, kōī bāt daivādāhīn k.*

HĀZARD-A-BLE *a.* liable to hazard—*Itifāqī, jokhmī^h*—*Daivādāhīn, sañsāyasth.*

HĀZARD-ER, *n.* one who hazards, a gambler—*Qismat-āznā yā jūā-bāz, qimār-bāz*—*Jokhm mein pāpnē w. arthāt kōi sañsāyasth bat k. w. jūārī.*

HĀZARD-OUTS, *a.* exposed to hazard, dangerous—*Mahātār, khatar-nāk*—*Jokhmī, sañ-HĀZE, *n.* (le *haez*?) fog, mist—*Kohāsa^h, kuharā^h.* [sāyasth wā bhayāhetuk.*

HĀ'Z, *a.* foggy, misty, dark—*Dhūndhlā^h, kuhire se bhārā huā^h, andherā^h.*

HĀ'ZEL, hā'zi, *n.* (S. *hazl*) a shrub which bears nuts; *a.* like hazel, light brown—*Ek jhār jis mein phal hotā hai^h, a. matiyā yā mitiyā^h, bhūrā sā^h.*

HĀ'ZELI, *a.* of the colour of hazel nut—*Bhūrā sā^h, matiyā yā mitiyā^h.*

HĀ'ZEL NUT, *n.* the nut or fruit of the hazel—*Bhūre rang kā phal jo ek jhār mein HE*, *pr.* (S.) the man, the person—*Wah (muzakkar)*—*Wah (pūnlūg).* [hotā huā^h.

HEAD, *n.* (S. *haafod*) the part of an animal which contains the brain, the chief, the principal, the first place, understanding, front, fore part, top, source, topic of discourse, power, crisis; *a.* chief; *v.* to lead govern or command, to form a head, to decapitate, to fit with a head or to put a head on—*Sar, surdār, nār, aarval jagah, 'aql, rū, pesh gāh, upar kā hissā, sar-i-chashma yā mabdhā, bayān yā qistīg kā mazmūn, tūqut yā cor, buhrān yā 'ain waqt*; *a. aarval yā muquddam*, *v. gardār h. yā hukm-rānī k. shūrū^h h. yā mujūz-pakarnā, sir kātā^h, sar yā paikān lagānā*—*Sir wā mūn, mukhiyā, mukhān jān, agrasthān, buddhī, āgā, āgrabhāg, sirā wā mātā, mūl jāy wā prabhav, prakaran wā prasāng, bal, sūksmakāl subhās-subhāgna wā seshavasthā*; *a. pradhān, mukhya*; *v. nāyak banā, nikālūā v. i. ūthnā, mūn kāt-nā, bhāl wā mātā lagānā.*

HEAD'ED, *a.* having a head or top—*Sir-wālī^h, choti-wālī^h.*

[lagāne w.

HEAD'ER, *n.* one who heads—*Sardār hone w., sar banāne w.*—*Nāyak hone w., sir*

HEAD'LESS, *a.* having no head—*Be-sar*—*Bin sir kī, mastakahīn.*

HĒAD'SHIP, *n.* chief place, authority — *Awwal jagah, sardāri yā iḥḥiyār* — Agrasthān, mukhyatā wā pradhānatā.

HĒAD'Y, *a.* rash, hasty, violent — *Be-lihāz yā be-taummul, jald-bāz, tund yā tund-kho* — Aparinamadarsī wā duhsahasī, utawā, uchchand wā ṣigbrakopī.

HĒAD'NESS, *n.* rashness, precipitation — *Be-lihāzi yā be-taummuli, shītābi yā shītāb-kārī* — Duhsāhas wā aparinamadrishti, utawī.

HĒAD'ACHU, *n.* pain in the head — *Ṭard-i-sar* — Mūnir kī pīrī, śirovedanā.

HĒAD'BAND, *n.* a fillet for the head — *Qasābu, sar-band* — *Sir kī patṭī, mastakabandhanī.*

HĒAD'BOR OUGH, *n.* a constable — *Mirdhā* — Nagararakshakajan, gojait, chapāsi, dandapēni. [takabhūshan, mukut, kniṭ.]

HĒAD'DRESS, *n.* a covering for the head — *Mawr^h, sar kī poshāk* — Mastakābharan, mas-

HĒAD'GEAR, *n.* the dress of the head — *Sar kī poshāk, sir kī ṭopī* — Mastakābharan, mūnir kī kapiṭā.

HĒAD'LAND, *n.* a promontory, a cape — *Zamīn kā nok-dār hissa jo daryā kī taraf nikāl-jāta hai, rās* — Bhūmibhāg jo samudra meṇ barhkar nikāl jāta hai, bhūmimāsikā mahādūwipaniṣṭkā wā antuip.

HĒAD'LONG, *a.* steep, rash, sudden; *ad* with head foremost, rashly, hastily — *Kharā^h, be-lihāz yā be-ihtiyāt, nāgih yā yalāyāk*. *ad. sar-nigūn, be-lhāzi yā be-ihtiyātī se, shītābi yā jald-bāzi se* — *Ṭhūbhā, duhsah isī k-shiprakūi wā aparinamadarsī, achintit ākasnik wā alakshit; ad. aundhā munibharān munibhala wā munih ke bal, duhsāhas wā aparinamadrishti se, utawī se*

HĒAD'MAN, *n.* a chieft, a leader — *Sardār, mīr* — Mukhiyā, pradhān jan.

HĒAD'MON-EE, *n.* a capitation tax — *Ji-ye yā ja-ye* — Ek ek jan par kar, janhāi kar.

HĒAD'PEECE, *n.* a helmet, understanding — *Khod, 'aql* — Śirasthān śirshak wā śirsharaksh, dhīśakti wā buddhi.

HĒAD'QUARTERS, *n. pl.* the quarters of the chief commander of an army, the place from which orders are issued — *Sipah-sihār kā sadar maqām, sadar maqām jahān se hukm jāre hote hai* — Senāpatiniket wā senāpativasathan, sthān wā paṭāw jahān se koi adhikārī ājhā kartā hai.

HĒAD'SHAKE, *n.* a significant shake of the head — *Sir kī hilānā^h.*

HĒAD'SMAN, *n.* an executioner — *Jallāq, qātil* — Badhakarimadhikārī.

HĒAD'SPRING, *n.* fountain, origin — *Chashmā, asl yā bunyād* — Sotā, jar wā mūl.

HĒAD'STALL, *n.* part of a bridle — *Sar dawāb, pūzi-patṭā, ghore kā sar-band* — Ghore kī mohri, ghore kā mastakabandhan

HĒAD'STONE, *n.* the capital stone, a grave stone — *Bunyād kā asl patthar, qabr kā patthar* — New kā mukhya patthar, mutasāhashtān kā patthar.

HĒAD'STRONG, *a.* ungovernable, obstinate — *Sar-kash suw-zor muhḥ-zor yā sar-zor, musirr yā zidd* — *Awā, haṭhīlā haṭhī wā magrā.*

HEADTIRE, *n.* attire for the head — *Sar kī poshāk* — Mastakābharan, mūnir kī kapiṭā.

HEAD-WORKMAN, *n.* the chief workman — *Mīr-kārī-gar, mazdūrmā kā sardār* — Pradhān śūpī, kameion wā gharāmion kā mukhiyā.

HEAL, *v.* (S *hailan*) to cure, to grow well — *Changā k^h, changā honā^h.*

HEALER, *n.* one who heals — *Shafī-baḥsh yā shifā baḥsh shafī, siḥhat-baḥsh* — Changā karne wā, rogāsantak.

HEALING, *n.* the act or power of curing; *a.* tending to cure, mild, mollifying — *Shafā-baḥsh, siḥhat baḥsh kī toqat, shifā-baḥshī, shifā muḥāla; a. shifā-baḥsh shifā-baḥsh yā shafī, narm, mulām* — Roga āntī chikitsa, rogāsāntikarśakti; *a.* rogāśamak rogāsāntik rogahai wā rogaglonā, mīdū, komal wā śāntik.

HEALTH, *n.* freedom from bodily pain or sickness, a sound state, purity, salvation, wish of happiness — *Tan-durust, siḥhat āqwat yā khamiyat, pākī yā neki, najāt yā Khudā kā fuzl, arām yā āsūda-hālī ki du'ā* — Rog-bhāv wā niranayatā, kuṣal wā susthiti, śuddhatā wā pūnyatā, mukti wā īśwari daya, sukḥ kī prāthana.

HEALTHFUL, *a.* free from sickness, serving to promote health, wholesome, salutary — *Tan-durust, siḥhat-āwar, guwāra gawāra yā muwāfiq, mufid yā fūda-mand* — Nirogī wā arogi, ārogyakar, śarīrahitakārī wā paushtik, hitakārī. [se. śarīrahitakār se.]

HEALTHFUL-LY, *ad.* in health, wholesomely — *Tan-durustī meṇ, siḥhat āwar se* — Nirog **HEALTHFULNESS**, *n.* the state of being well, wholesomeness, salubrity — *Tan-durustī, siḥhat-āwarī, muwāfaqat yā khush-gawārī* — Arogitā, śarīrahitakār, hitatā wā ārogyajanakatā [bal, āśakt.]

HEALTHLESS, *a.* sickly, weak, infirm — *Bimār, kam-zor, nā-tawān yā ra'if* — Rogī, nīr-

HEALTHY, *a.* enjoying health, conducive to health, sound, wholesome, salubrious — *Tan-durust yā sahīh-i-badan, siḥhat āwar, sahīh-o-sātām, khush-gawāra yā muwāfiq, mufid* — Nirogi, ārogyajanak, bhalā-chaugā, śarīrahitakārī wā paushtik, hitakārī wā ārogyakar.

HEALTHINESS, *a.* the state of health — *Tan-durustī* — Rogābhāv, ārogya, arogitā.

HEAP, *n.* (S) a pile, a mass, an accumulation; *v.* to pile, to accumulate — *Āmbār,*

- ganj^h, tuda yā toda*; v. *jam' k.*, *gānjnā^b*—Rāsi, dher dheri wā atālā, punj wā samūh; v. dher wā rāsi lagānā, pātū batornā wā ekatthā k. [nichayī, pindī.]
- HEAR'Y**, *a* lying in heaps—*Ambar yā ganj kī sūrat parā huā*—Dher ke ākār parā huā,
- HEAR**, *v.* (*S. hyran*) to perceive by the ear, to listen, to be told, to give audience, to attend; *p. t.* and *p. p.* **HEARD**—*Sunnā^h, kār-layānā^h, gosh-zar honā, istimā' k. yā mukhātib honā, lihāz k. yā mutawajjih k.*—*Sravaṇ k.*, *kān d.*, *sanāchār-pānā, sun-wāi k.*, *dhyān denā.* [shanda—Śrotā.]
- HEAR'ER**, *n.* one who hears—*Sunne w^h.*, *sunwaiyā^h, sunan-hār^h, sūnā^h, shinārā^h, nīyā^h*
- HEAR'ING**, *n.* the sense by which sounds are perceived, audience, a judicial trial—*Quwat-i-sāmī'a, samā'at yā istimā', hākīm kī tahqīqāt yā tajwīz*—*Śāvaṇendriya, sunwāi, vicār wā dharimavivechan.* [wā sunī hui bāt.]
- HEAR'SAY**, *n.* report, rumour—*Afwāh, shuhra shuhrat yā samā'i-bāt*—*Hūbā, charchā*
- HEAR'KEN**, *hār'kn, v.* (*S. heorcnian*) to listen, to attend, to pay regard—*Kār-denā^h, mutawajjih k.*, *lihāz k.*—*Sunnā wā kān lagānā, dhyān d. māma.*
- HEAR'KEN-ER**, *n.* one who hearkens—*Shinārā, sāmī', mutawajjih k. w.*, *lihāz k. w.*—*Śrotī, sunne w.*, *sunanhar, dhyān d. w.*, *māne w.*
- HEARSE**, *n.* (*Fr. herse*?) a carriage to convey the dead; *v.* to inclose in a hearse—*Ek qam kī gārī jis meñ murda le-jate haiñ*; *v. murda le-jāne wālī gārī meñ rakhnā yā band k.*—*Śāvaṇāhan, śāva le-jāne kī gārī*; *v. śāvaṇāhan meñ rakhnā, śāva le-jāne kī gārī meñ dharnā.* [kī ohār wā uhār.]
- HEARSE-CLOTH**, *n.* a cloth to cover a hearse—*Murda le-jāne kī gārī kā ohār*—*Śāvaṇāhan*
- HEARSE-LIKE**, *a*, suitable to a funeral—*Mātami*—*Vilāpī, śokasūchak.*
- HEART**, *n.* (*S. herte*) the primary organ of the motion of the blood in an animal body, the vital part, the chief part, the inner part, courage, spirit, affection; *v.* to encourage, to animate—*Dil yā qā'ib, jān yā zahra, astī yā awwal hissa, magz yā andarāni-hissa, dulerī, himmat, muhabbat yā nafs*; *v. himmat yā dil dārī d.*, *tahrīk d. yā k.*—*Hiday wā antahkaran, māmma wā marmīnasthāl, pradān bhāg, garbh udar wā bhitār, śūrātā, sattwa wā paurush, sneh bhav wā rāg; v. dhāthas d., barhāwā wā dilāsā d.* [hriday meñ garā huā.]
- HEART'EN**, *a* seated or fixed in the heart—*Dil meñ garā huā, dil-nishīn*—*Hridayasthit,*
- HEART'ED-NESS**, *n.* sincerity, warmth, zeal—*Rāstī, lapāk, josh yā shauq*—*Sachautī, ut-tāp, atyutkantiā wā uchchāṇḍatā.*
- HEART'EN**, *hār'tn, v.* to encourage, to animate—*Himmat yā dil-dārī d.*, *tahrīk yā quwat d.*—*Dhāthas wā sāhas d.*, *dilāsā wā barhāwā d.* [dilāsā d. w.]
- HEART'EN-ER**, *n.* one that animates—*Tahrīk d. w.*, *himmāt-baksh*—*Dhāthas d. w.*,
- HEART'LESS**, *a*, void of affection, spiritless—*Be-rahm yā sang-dil, be-dil be-himmat buz-dil yā nā-mard*—*Kāthīnāhriday yā nirday, nirvīr klivāhriday wā kāyar.*
- HEART'LESS-NESS**, *n.* want of affection or spirit—*Sang-dilī yā be-rahmī, be-dilī buz-dilī yā nā-mardī*—*Nirdiyatā wā kāthīnāhridayatā, viryāhīnatā wā klivatī.*
- HEART'Y**, *a*, cordial, sincere, zealous—*Muqarrī yā muqarrīh, rāst yā sādīq, dil-soz yā sar-garm*—*Paushṭīk, saral nirmalāchitta wā nishkapāt, atyanurāgi wā atyanurakt.*
- HEART'LY**, *ad.* from the heart, sincerely—*Bā-dil ba dil dīl-o-jān-se yā dil se, sīdīq-i-dil se yā rāstī se*—*Hriday chitta wā antahkaran se, sachautī wā kapatahīnatā se.*
- HEART'INESS**, *n.* sincerity, zeal, eagerness—*Sīdīq yā rāstī, sar-garmī yā dil-sozī, shauq*—*Sachautī wā chittanirmalātā, atyanurāg wā uchchāṇḍatā, atyutkantiā wā atyābhilāshī.*
- HEART'ACHE**, *n.* sorrow, pang, anguish—*Ranj yā dard-i-dil, koṭṭ yā nihāyat-dard, andoh-i-khātīr yā siyāsūt*—*Hridayavyathā wā antahkaranāvedanā, ativedanā wā ativyathā, yātānā.* [marmnābhedi.]
- HEART'AP-PALL-ING**, *a*, dismaying the heart—*Dil ko khauf d. w.*—*Hriday dahlāne w.*,
- HEART'BLEED**, *n.* the blood of the heart, life—*Khīm-i-dil, jān*—*Hriday kā rakt, prān.*
- HEART'BREAK**, *n.* overpowering sorrow—*Dil-shikan, nihāyat gam*—*Hridayābhedi, atyant śok.* [d. w.]—*Māntor, jī tor, hridayābhedi, marmnābhedi, atyant śok se tor d. w.*
- HEART'BREAK-ING**, *a*, overpowering with sorrow—*Dil-shikan, khātīr-shikan, gam se tor*
- HEART'BRED**, *a*, bred in the heart—*Dil meñ palā huā*—*Hriday meñ palā huā.*
- HEART'BRÖ-KEN**, *a*, overpowered with grief—*Dil-shikast, khātīr-shikast, gam-zada*—*Māntūtā, jītūtā, śokārtta, bhinnāhriday.*
- HEART'BURN**, *n.* an affection of the stomach—*Pet kī jalan^h, pet kī pīr^h, kaleje kī jalan^h, waja'u-l-fuwād, dard-i-mī'da*—*Amālapitta.* [Jiskā hriday phulā aur pīratā ho.]
- HEART'BURNED**, *a*, having the heart inflamed—*Jiskā dil phulā aur dard kartā ho*—
- HEART'BURN-ING**, *n.* pain in the stomach, discontent, enmity; *a*, causing discontent—*Dard-i-mī'da, nā-khushī yā ranjīdagī, dushmanī*; *a. nā-khushī'.* *w.*—*Jātharāvedanā wā udaravyathā, asantushṭī wā asantosh, dwesh wā droh; a. asantoshajanak, atush-tikar.* [hriday.]
- HEART'CHILLED**, *a*, having the heart chilled—*Dil kā sard*—*Śītārttāhriday, tejohīna*—
- HEART'CON-SUM-ING**, *a*, destroying the peace—*Mun ke chain yā sukh ko dūr k. w^h.*

- HEART'DEAR, *a.* sincerely beloved—*Aziz-tarín, jún-barábar*—Atipriya, bará pyará, hridayapriya. [mēn gará bua.]
- HEART'DEEP, *a.* rooted in the heart—*Dil mēn naqsh yá gará huá, dil-nishín*—Hriday
- HEART'EASE, *n.* quiet, tranquillity—*Dil ká áram, ásaish yá ásiulagi*—Hridayaswasthya wá hridayasukh, hridayasúnti wá man ká sukh. [sántikar.]
- HEART'EAS-ING, *a.* giving quiet—*Dil-áram, ráhat-bakhsh*—Hridayasukhajanak, manah-
- HEART'EAT-ING, *a.* preying on the heart—*Dil-resk, dil-khar*—Hridayakhádak, marm-mabhakshak. [w.]
- HEART'EX-PAND-ING, *a.* opening the feelings—*Dil-kushá*—Hridayavikási, man kholne
- HEART'FELT, *a.* felt at heart, deeply felt—*Dili yá dil-nishín, bhári bará yá gambhir*—Chittabhav, hridayaját. [yapirí, hridayavedaná.]
- HEART'GRIEF, *n.* affliction of the heart—*Dili gam, dard-i-dil, ranjida-khátir, dil-tang*—Hrida-
- HEART'HAR-DENED, *a.* obdurate, impenitent—*Nu-tars, gair-mutaassif ná-mustaqfir yá be-taubá*—Nishthur wá páshánahriday, páschittipashin.
- HEART'OF-FEND-ING, *a.* wounding the heart—*Dil-shikan*—Manťor.
- HEART'QUILL-ING, *a.* conquering the affection—*Man-jitne w^h*.
- HEART'REND-ING, *a.* overpowering with anguish—*Dul-ázir, dil-resk, dil-shikan*—Manťor, marmabhedi, marmachhedí, hridayabhedi.
- HEART'ROB-BING, *a.* stealing the affections—*Dil-rubá*—Manohar.
- HEART'S'EASE, *n.* a plant—*Ek poudhá^h, ek chhojá per^h*. [marí, man dukhí, áturachitta.]
- HEART'SICK, *a.* pained in mind or heart—*Afsurda-dil, ranjida-khátir, dil-tang*—Man-
- HEART'SORE, *n.* that which pains the heart; *a.* violent with pain of heart—*Dard-i-dil, qalb-i-dard; a. ranjida-khátir*—Hridayapiya, man kí vyathá; *a.* atunachitta, manmará,
- HEART'SOR-ROW-ING, *a.* sorrowing at heart—*Afsurda-dil*—Atunachitta [kshatahriday.]
- HEART'STRINGS, *n. pl.* the tendons or nerves supposed to brace and sustain the heart—*Rag-i-dil*—Hritpindaparigat-siráhi, hriday kí sirá. [dhansi wá gará huá, bhayátur.]
- HEART'STRUCK, *a.* driven to the heart, dismayed—*Dil-nushín, kharf-zada*—Chitta mēn
- HEART'SWELL-ING, *a.* ranking in the heart—*Dil mēn khatákie w.*—Chitta mēn khatákie w., hridayakampakíri, chittakshobhakáui
- HEART'WHOLE, *a.* with the vitals yet unimpaired, not in love or with affections untouched—*Ná-shukast-dil, be-íshy*—Akshatahriday wá avikalachitta, ananurágawán wá kámásakt. [se bhari huá—Kámatar wá sókatar, píem wá sók se bhari huá]
- HEART'WOUND-ED, *a.* filled with love or grief—*'Íshq-zada yá gam zada, 'íshy yá gam*
- HEART'WOUND-ING, *a.* filling with grief—*Dil shikan, dil-resk, dil-ázir, gam se bharne w.*—Hridayabhedi, sók se bhar d. w., manťor.
- HEARTH, *n.* (S. *hearth*) a place for a fire—*Chúlhá^h*.
- HEARTH'MON-ey, HEARTH'PEN-ny, *n.* a tax on hearths—*Chúlhoñ par kar^h*.
- HEAT, *n.* (S. *hṛtu*) the sensation produced by a hot substance, caloric, hot air, flush, excitement, agitation, passion, ardour, a course at a race, a single effort; *v.* to make hot, to warm—*Garmi, kharárat, garmá yá garm hará, chhíve par kí surkhí, josh, iztiráb, azizish yá garab, dil-sozi yá sur-garmi, durg^h, ek-hí koshush, v. garmi k, garmáná*—Ushnata, ushni wá ushmá, táti-bayár wá gishma, kapolajag, uttáp, vyagrata, mad krodh wá ngratá, uchchhandatí wá prachandatá, charyya wá daurán, ek-hí piayato; *v.* tápt wá ushn k, tapáni dhikáni wá táwná.
- HEAT'ER, *n.* one that heats—*Garmáne w., garmáne-wáli yá garm-karne-wáli chíz*—Tapíne wá dhikane w., tapíne-wáli vastu
- HEAT'LESS, *a.* cold, without warmth—*Serd, thandhá^h*—Sítal, jír wá jírú
- HEATH, *n.* (S. *hæth*) a shrub, a place overgrown with heath, a wild tract—*Jháp^h, jháp^h, jháp se bhari hui jagah^h*
- HEATH'ER, *n.* a shrub, heath—*Jháp^h, jhápí yá jháp se bhari hui jagah^h*.
- HEATH'Y, *a.* full of heath—*Jháp-dár*—Jhápmay. [háp^h.]
- HEATH'COCK, *n.* a bird that frequents heaths—*Ek chípiyá jo jhároñ mēn jáyá kartí*
- HEATH'FOUR, *n.* a bird—*Ek bháñtí kí chípiyá^h*.
- HEA'THEN, hē'thn, *n.* (S. *hæthen*) one ignorant of the true God, a pagan, a gentile, the gentile nations; *a.* pagan, gentile—*Mushrik, but-parast, káfir, but-parast qum; a. mushrik, but-parast*—Asaddharmaseví, pratimápújak, múrttipújak, múrttipújak jati; *a.* pratimápújakasambandhí, múrttipújakasambandhí.
- HEA'THEN-ISH, *a.* belonging to the heathens—*But-parastoñ ke muta'alliq*—Múrtti-pújakasambandhí, pratimápújakasambandhí.
- HEA'THEN-ISH-LY, *ad.* in the manner of heathens—*But-parastoñ ke taur par, but-parasti se*—Múrttipújakoñ kí riti se, pratimásevakon kí riti se.
- HEA'THEN-ISH-NESS, *i.* state of the heathens—*But-parastoñ kí hálal, but-parasti*—Múrttipújakoñ kí dasá, pratimápúja. [pújá, pratimápújá.]
- HEA'THEN-ISM, *n.* paganism, gentilism—*But-parasti, but-parastish yá shirk*—Múrtti-
- HEA'THEN-IZE, *v.* to render heathenish—*Mushrik yá but-parast k.*—Asaddharmaseví-k., múrttipújak k.

dhiráná^b, dhāmkaná^b, kullazani lāf-zani yā qurʿish k.—Pharphariyā, phānkri, hurmushṭak.

HĒC'TOR-LY, *a.* blustering, insolent—*Kalla-zan akur-fūn yā lāf-zan, gustākḥ yā shokḥ*—Mukhar dhūmadlāmi wā kalahakāri, pragalbḥ wā uddhat.

HĒDGE, *n.* (*S. hedge*) a fence made of thorns or shrubs; *n.* to inclose with a hedge, to surround, to hide, to skulk—*Kānte yā jhāron kī tattī bār yā gherā^b*; *v.* *kāntōn yā jhāron kī tattī se gheriā^b, riāudhnā yā gheriā^b, chhīpnā^b, lūknā yā dabaknā^b.*

HĒDG'ER, *n.* one who works at hedges—*Kāntōn yā jhāron kī tattī bañdhne w^b, bār bāñdhne w^b.* [wā adhamajatiya, aprasiddh.

HĒDGE'BORN, *a.* of mean birth, obscure—*Kāmīna yā lam-nasab, gum-nām*—Hīnavarṇ.

HĒDGE'POG, *n.* an animal set with prickles—*Kḥār pusht, darrāj, dul-dul, sāhi^b*—Sallakī.

HĒDGE'NOTE, *n.* a term for low writing—*Yah lafz pīch narishṭa ke lye ba-taur haqarat ke mustamal hotā hai*—Yah šabd adham lekḥ ke mīmṭa ghrināsūchan karne men kam ātā hai.

HĒDGE'PĪG, *n.* a young hedgehog—*Sāhi kā bachcha^b*—Sallakī arthāt sāhi kā śavak.

HĒDGE'ROW, *n.* a row of trees or bushes—*Daraḥṭhōn yā jhāron kī qatar*—Peyōn wā jhāriyōn kī pānu, vrikshpaṅkti.

HĒDGE'SPĀN-ROW, *n.* a bird—*Ek chiriyā jo jhāron kī tattiyōn meñ jōyā kartī hai^b.*

HĒDGE'ING-BILL, *n.* a hook for cutting hedges—*Jhāron kī tattiyōn yā bār ke kāmē kā dāv yā haṣṭā^b.*

HĒED, *v.* (*S. heed*) to mind, to regard, to attend; *n.* care, caution, notice—*Kḥayāl k., lihāz k., dil d. gaur k. yā iltifāt k.*, *n.* *khbar-dāri, hosh-yārī, lihāz yā kḥayāl*—Dhyān-rakhnā dhyān d. wā dhyān k., māmnā, kahī mānnī wī man jagānā; *n.* sāva-dhānī, chaukasā wā chaukasī, manoyog [Sachet wa sachet, sāvaḥḥān, manoyogi.

HĒED'FUL, *a.* watchful, cautious, attentive—*Kḥabar dar, hosh yār, mutawajjuh*.

HĒED'FUL-LY, *ad.* attentively, carefully—*Tawajjuh se, ditiyāt khbar dāri yā hosh-yārī se*—Manoyog se wā man lagāḥat, sāvaḥḥānī chaukasī wā chaukasī se.

HĒED'FUL-NESS, *n.* caution, vigilance, attention—*Hosh-yārī, be-dāḥī yā khbar-dāri, tawajjuh*—Sāvaḥḥānī, chaukasā wā chaukasī, manoyog wā man lagāw.

HĒED'LESS, *a.* negligent, inattentive, careless—*Gūḡī^b, be-iltifāt, be-kḥabar be-parwā yā be-jikr*—Pramāḍī dīlā asoch wā uchet, amanoyogi, asāvaḥḥān.

HĒED'LESS-LY, *ad.* carelessly, inattentively—*Gūḡat yā be-kḥabarī se, be-iltifātī yā 'adam-tawajjuh se*—Asāvaḥḥān se, aman yog se wā hūnī man lagāye.

HĒED'LESS-NESS, *n.* carelessness, negligence—*Be-kḥabarī be-parwāi yā be-jikrī, gūḡat yā be-iltifātī*—Asāvaḥḥān, amanoyog wā pramāḍiā.

HEEL, *n.* (*S. heel*) the hind part of the foot; *v.* to dance, to add a heel—*Eḡ^b*; *v.* *nāchnā yā nāchnā^b, ḡī jōyā yā ḡī lagānā^b.*

HEEL'PIEC, *v.* to put a piece of leather on a shoe-heel; *n.* a piece fixed upon the heel—*Jūtē kī ḡī k. ḡpar chamḡe kā ek tukrā lagānā^b*; *n.* *tukrā jo ḡī ke ḡpar jo dīyā jāti hai^b.* [yog wā cheshtā.

HEFT, *n.* (*heave*) heaving, effort—*Haḡḡḡ^b, koshish yā jumlish*—Haphhaphāḡat, ud-

HEFT'EN, *a.* heaved, expressing agitation—*Uḡḡāyā ḡayā^b, gḡabrāyā^b.*

HEGIRA, **HĒ'IR-Ā**, *n.* (*Ar*) the Mohammedan epoch or era reckoned from the day of Muḡammad's flight from Mecca July 16, A. D. 622—*San-i-ḡīrī*—Yāvamkāṣṭk, Musalmānī šāk.

HEIF'ER, *n.* (*S. heifer*) a young cow—*Bachhiyā^b, kator^b, ḡay^b.*

HEIGHT, *hīḡ, int.* expressing languor or uneasiness—*Ah^b, oh^b, are are^b, oho^b.*

HEIGHT, *hit, n.* (*S. heath*) elevation, altitude, summit, high place, utmost degree—*Bulandī raf'at irtifā' yā balandī, aḡ, sar, uchī-jagḡh pḡḡar yā tilā^b, hadd-darja yā utihā*—Uchchātā, uchhātī, choti sikhār wā śring, uchchasthān ḡikrā ṭekar ṭekar dīlā dīlā wā pavat, paramāvaḡḡh.

HEIGHTEN, *hīḡn, v.* to raise high, to improve—*Uḡchā k^b, taraḡḡ d. yā bil-tar k.*—Umat k. wā utihāḡ, utkriṣṭ k. sudhārnī wā ban mā.

HEIGHTENING, *n.* improvement, aggravation—*Taraḡḡ yā durustī, ḡīḡḡḡḡ*—Sudhrāw wā banāw, vridhī. [up, atidusht.

HEINOUS, *a.* (*Fr. haine*) atrocious—*Kabira, shadid, sakht, zabān, shayr*—Ghor, dā-

HEINOUS-LY, *ad.* atrociously, wickedly—*Ba-shiddat yā sakhtī se, sharārāt yā zabān se*—Durup rūp se wā atyāchārapūrvak, atidushtatā se.

HEINOUS-NESS, *n.* atrociousness, wickedness—*Shiddat sakhtī yā zabānī, nihāyat sharārāt yā bad-zātī*—Ghorāt dīrnmatā wā atyāchār, atidushtatā wā patak.

HEIR, *ār, n.* (*L. hæres*) one who inherits or succeeds to the property of another; *v.* to inherit—*Wā is*; *v.* *wāris honā, irs yā mirās lenā*—Uttarādīhikārī, rikṭhabhāḡī, anshāhī; *v.* *uttarādīhikārī h., uttarādīhikār se pānī.*

HEIR'DOM, *n.* the state or possession of an heir—*Wirāsāt, mirās*—Uttarādīhikārītā.

HEIR'ESS, *n.* a female who inherits—*Wārīsa, zan-i-haqq-dār*—Uttarādīhikārīnī, dāyādī.

HEIR'LESS, *a.* without an heir—*Lā-wāris, be-wāris*—Adāyik, dāyādhān.

HĒIR'SHIP, *n.* the state of an heir—*Mirās, wirāsāt*—Uttarādhikāritā.

HĒIR'LOOM, *n.* any furniture or moveable which descends by inheritance—*Maurūsi māl-i-manqūla*—Jo paitrik asthāwaradhan vaṇśakram se miltā hai.

HĒLD, *p.t.* and *p.p.* of *hold*—*Hold kī māzi-mutlaq aur māzi-ma'tūf'alai-hi yā f'l-i-ma'tūf*—Hold ka sāmānyabhūt aur pūrnakryā wā pūrnakālikakryā.

HĒ-L'A-CAL, *a.* (Gr. *helios*) emerging from the light of the sun or entering it—*Āftāb kī roshni se nikalne w. yā us meñ pai'hue w.*—Sūrya ke prakās se nikalne w. wī us meñ paithne w.

HĒ-L'A-CAL'LY, *ad.* as if emerging from the light of the sun—*Goyā āftāb kī roshni se nikaltā huā*—Jānoñ sūrya ke prakās se nikaltā huā.

HĒLI-O-TROPÉ, *n.* (Gr. *helios, trepo*) a plant which turns towards the sun, the sun-flower, a mineral—*Ek gism ká paudhā jiskā rukh āftāb kī taraf phirā rahtā huā, gul-i-āftāb, káni yā mā'dani shu*—Ek chhotā per jo sūrya kī or phir jātā hai, sūryyakamal, ākariyadiavya. [ghumauwa rekhā, maroñi wā bhañwāw.

HĒL'IX, *n.* (Gr.) a spiral line, a winding—*Pech-dār khatt, pech*—Alakākār rekhā wā HĒL'ICAL, *a.* spiral, winding—*Pech dār, pechilā yā pech-dar-pech*—Ghumauwā, bhañwatā.

HĒIL, *n.* (S.) the place of the devil and wicked souls—*Dozakh, jahannam, saqar, jahām, dāru-l-burār*—Narak, narak, pātāl, rasātāl, nāgalok, adholok

HĒIL'ISH, *a.* relating to hell, infernal—*Dozakhī, jahannamī*—Narakīya wā narakī, narakī wā paitāliya. [piśuchavat wā dushtatā se.

HĒIL'ISH'LY, *ad.* infernally, wickedly—*Dozakhī taur se, shurārāt se*—Narakī rīti se, HĒIL'ISH'NESS, *n.* extreme wickedness—*Nihāyat shurārāt, shaitāniyat*—Atidushtatā,

HĒIL'WARD, *ad.* towards hell—*Dozakh kī taraf*—Narak kī or. [pāpishatwā.

HĒIL'Y, *a.* having the qualities of hell—*Dozakhī, jahannamī*—Narakī, narakī.

HĒIL'BLACK, *a.* black as hell—*Dozakh ke mānind kīlā, jahannam sā kīlā*—Narak sa-rikhā kīlā, narak ke sadūs kīlā. [mā huā.

HĒIL'BORN, *a.* born in hell—*Dozakh meñ paidā huā*—Narakotpanna, narak meñ jan-

HĒIL'BRED, *a.* produced in hell—*Jahannam meñ paidā huā*—Narak meñ utpanna huā. [gayā.

HĒIL'BREWED, *a.* prepared in hell—*Dozakh meñ tayār kiya gayā*—Narak meñ banayā

HĒIL'BROTH, *n.* an infernal composition—*Bure kīm ke hye pakayā huā khāna*.

HĒIL'CAT, *n.* a witch, a hag—*Dāim, churail yā churail*.

HĒIL'DOMED, *a.* consigned to hell—*Dozakh meñ dālā gayā, dozakhī*—Narakagāmī, narakī, narak meñ dālā huā.

HĒIL'HAG, *n.* a hag of hell—*Dozakh kī dāim yā churail*—Narak kī dāim wā churail.

HĒIL'HATED, *a.* abhorred like hell—*Dozakh ke mānind makrūh, jahannam ke mā-nind nafrat kiya gayā*—Narak ke sadūs ghūnā kiya gayā.

HĒIL'HAUNTED, *a.* haunted by the devil—*Bhūtahā*.

HĒIL'HOOND, *n.* a dog of hell, an agent of hell—*Sag-i-jahannam, dozakh ká gumāshā*—Narak ká kutbā, narak ká kuryādhā.

HĒIL'KITE, *n.* a kite of infernal breed—*Jahannamī chil*—Narakī chil.

HĒIL'LE-BORE, *n.* (Gr. *helleboros*) a plant—*Paudhā yā ek chhotā pep^h, kutkī^h.*

HĒIL'LE-BORISM, *n.* a preparation of hellebore—*Kutkī kī dawā*—Kutkī kī anshadh.

HĒIL'LE-NIC, *a.* (Gr. *Hellen*) Grecian—*Yūnānī*—Yavaniya, yavanadeśiya

HĒIL'LE-NISM, *n.* a Greek idiom—*Yūnānī muhāwara, Yūnānī zabān ká muhāwara*—Grikabhāshānusārī vāgyāpār, Grikabhāshā kī vāgrīti.

HĒIL'LE-NIST, *n.* one skilled in the Greek language, a Jew who spoke the Greek lan-guage—*Yūnānī zabān meñ mālīr yā 'ālim shakhs, Yahūdī jo Yūnānī zabān bolta thā*—Grikabhāshā meñ upur jān, Yahūdī wā Yihūdīya jo Grikabhāshā bolta thā.

HĒIL'LE-NISTIC, HĒIL'LE-NIS'TI-CAL, *a.* pertaining to the Hellenists—*Un logon yā Yahū-diyon ke muta'alliq jo Yūnānī zabān bolte the*—Un logon Yahūdiyon wā Yihudiyon ká sambandhī jo Grikabhāshā bolte the. [mutābiq—Grikabhāshā ke anusr.

HĒIL'LE-NIS'TI-CAL'LY, *ad.* according to the Hellenistic dialect—*Yūnānī muhāwara ke*

HĒIL'LE-NIZE, *v.* to use the Greek language—*Yūnānī zabān ká isti'māl k.*—Grikabhā-shā ká vyavahār k. [uār^h; v. chalanā^h.

HĒLM, *n.* (S. *helma*) the instrument by which a ship is steered: *v.* to steer—*Pat-*

HĒLM'SMAN, *n.* one who steers a vessel—*Sukkān-gir, sukkānī*—Māñhī, patwār pakarne w. [shanī, mastak ke nimitta lohe ká top.

HĒLM, *n.* (S.) armour for the head—*Khod, magfar yā migfar*—Śirastra, mastakarak-

HĒLMED, *a.* furnished with a helm—*Khod-dār*—Śirastravisisht, mastakarakshanivisist, mastak meñ lohe ká top diye hue. [mastakarakshanī.

HĒL'MET, *n.* armour for the head, a head piece—*Khod, magfar yā migfar*—Śirastra,

HĒL'MET-ED, *a.* wearing a helmet—*Khod-dār, magfar yā migfar diye hue*—Miñr meñ lohe ká top diye hue, mastakarakshanivisist, śirastravisisht. [dās.

HĒL'OT, *n.* (Gr. *helos*) a Spartan slave—*Spārtā shahr ká qulām*—Sprātā nagar ká

- HĒLP**, *v.* (S. *helpan*) to assist, to support, to aid, to relieve, to remedy, to prevent, to avoid; *n.* assistance, aid, support, succour—*Madad k.*, *pushti k.*, *imdad d. yā k.*, *kam yā takhfif k.*, *chāra-eāzi yā tadbīr k.*, *bāz-rakhnā yā raf' k.*, *parhez k.*; *n.* *madad*, *imdad*, *pushti*, *himāyat dast-gāri madad-gāri isti'ānat yā taqwīyat*—*šahāyatā k.*, *sañbhālnā*, *upakār k.*, *ghatānā wā halkā k.*, *upāy k.*, *dūr k.* wā *roknā*, *bachānā wā barāv rakhnā*; *n.* *sahāyatā*, *upakār*, *sahārtā*, *āsray wā upāy*.
- HĒLP'ER**, *n.* one who helps, an assistant—*Madad-gār yā mumidd*, *mu'āwin yā pushti-bān*—*Upakārī wā upakārik*, *sahayak wā sahakārī*.
- HĒLP'FUL**, *a.* giving help, useful, salutary—*Madad-gār*, *mufid*, *sihht-āwar yā fāida-mand*—*Sahayak*, *upakārī wā upayogi*, *hitakārī wā sarīfahitakārī*.
- HĒLP'FUL-NESS**, *n.* assistance, usefulness—*Madad*, *sūd-mandī yā fāida-mandī*—*Sahāyatā*, *upayogitā*.
- HĒLP'LESS**, *a.* wanting help or support—*Be-chāra*, *lā chār*, *be-murabbī*, *be-yāwar*, *be-maqdūr*, *be-bāl-opar*, *lā'ilāj*—*Nirupāy*, *nirāśray*, *a-ahāy*, *niravālam*, *vivas*, *abas*.
- HĒLP'LESS-LY**, *ad.* without help or support—*Be-chāragi se*, *be-maqdūri se*, *lā-chāragi se*—*Binā upāy*, *binā āśray*, *nirāśrayatwa se*.
- HĒLP'LESS-NESS**, *n.* want of ability or succour—*Lā-chūragi*, *be-chāragi*, *be-maqdūri*—*Nirāśrayatwa*, *upāyahinatā*, *nirupāyatwa*.
- HĒLP'MATE**, *n.* a companion, an assistant—*Sāthī^h*, *madad-gār*—*Saṅgi*, *sahāyak*.
- HĒL'TER-SKĒL'TER**, *ad.* (L. *hilariter*, *celeriter* ?) in hurry and confusion—*Harbārī aur ghabrāhat men^h*.
- HĒLYE**, *n.* (S. *helf*) the handle of an axe—*Kullāri kā beṅt^h*.
- HĒM**, *n.* (S.) the edge of a garment doubled and sowed, a border; *v.* to form a hem, to border, to inclose—*Sanjāf yā maṭī*, *gor kanāra yā kīnāra*; *v.* *sanjāf yā maṭī laṅānā*, *kīnāra-mārnā*, *gher-lenā^h*—*Ānchal wī goṭ*, *kor wā kagar*; *v.* *turpanā lū-bhiyānā wā ānchal laṅānā*, *kor wā goṭ laṅānā*, *ghernā wā chheṅknā*.
- HĒM**, *n.* (D. *hemmen*) a sort of voluntary cough; *v.* to utter a hem; *int.* *hem!*—*Aṅne se khānsānā yā khakhārnā^h*; *v.* *binā khānsi ke khakhārnā yā khānsānā^h*; *int.* *hem*.
- HĒM'I-CY-CLE**, *n.* (Gr. *hemisus*, *kuklos*) a half circle—*Nisf-dāira*, *nīm-dāira*—*Arddhavratta*, *arddhachakra*. [—*Arddhagol*, *arddhamaṇḍal*.]
- HĒM'I-SPHĒRK**, *n.* (Gr. *hemisus*, *sphaīra*) half a sphere or globe—*Nisf-kura*, *nīm-kura*.
- HĒM'I-SPHĒRIC**, **HĒM'I-SPHĒR'I-CAL**, *a.* containing half a sphere, half round—*Nīm-kura*, *nisfu-kura*—*Arddhamanḍali*, *arddhagolikār*. [*nisra*—*Arddha-lok*, *ślokarādh*.]
- HĒM'I-STICH**, *n.* (Gr. *hemisus*, *stichos*) half a verse, a verse not completed—*Misra'*, *HĒM'I-STICH-AL*, *a.* pertaining to a hemistich—*Misra' yā misrā' ke muta'alliq*—*Arddha-ślokasambandhī*, *ślokarāddhaviśayak*. [vish rahtā hai.]
- HĒM'LOCK**, *n.* (S. *hemleac*) a plant—*Shukrūn*—*Tikshn aushadhi viśesh jismēn*.
- HĒM'OR-RHAGE**, **HĒM'OR RHA-GE**, *n.* (Gr. *haima*, *rhegnus*) a flux of blood—*Jūyān-ikhān*, *ru'āf*, *naksir*, *sailu-d-dam*—*Raktasrāv*, *rudhrasrāv*, *raktapravāh*.
- HĒM'OR-RHŌIDS**, *n. pl.* (Gr. *haima*, *rheo*) the piles, emerods—*Bacāsir*—*Arśarog*, *arś*. [yak.]
- HĒM'OR-RHŌID-AL**, *a.* relating to hemorrhoids—*Bacāsir ke muta'alliq*—*Arśarogaviśa-*
- HĒMP**, *n.* (S. *hænep*) a fibrous plant—*Patwā yā patuā^h*, *pāt^h*.
- HĒMP'EN**, *a.* made of hemp—*Patwā patuā yā pāt kā^h*.
- HĒM'I'Y**, *a.* resembling hemp—*Patne sā^h*, *pāt sarikhā^h*.
- HĒN**, *n.* (S.) the female of birds, the female of the domestic fowl—*Māda*, *murgī yā mākiyān*—*Pakshiṇī*, *kukkutī*. [vishamay aushadhi.]
- HĒN'BANE**, *n.* a poisonous plant—*Zahr-dār nabāt*—*Ek paundhā jismēn vish hotā hai*.
- HĒN'HEART-ED**, *a.* cowardly, dastardly—*Buz-dil*, *nā-mard*—*Dārpoknā*, *kūdar wā kāyar*.
- HĒN'PECKED**, *a.* governed by a wife—*Zan-murīd*, *zorū kā mutī*—*Strivās*, *strijī*, *stri ke ādhīn wā ādhīn*. [sthān.]
- HĒN'ROOST**, *n.* a place where poultry roost—*Murg-khāna*—*Kukkutālay*, *kukkutanivāsa*.
- HĒNCE**, *ad.* (S. *heona*) from this place, from this time, from this cause—*Yahān se yā is jagah se^h*, *ab se^h*, *is-liye^h*.
- HĒNCE-FORTH**, *ad.* from this time forward—*Ab se^h*, *āge^h*, *bād iske*.
- HĒNCE-FOR'WARD**, *ad.* from this time forward—*Ab se^h*, *āge^h*, *bād iske*.
- HĒN-DE-CA SYLLA-BLE**, *n.* (Gr. *hendeka*, *sullabē*) a metrical line of eleven syllables—*Ek misra' jismēn lafz ke gyārak juz rahte hai^h*—*Ek pad jismēn igārāh śabdakhand rahte hai^h*.
- HE-PĀT'IC**, **HE-PĀT'I-CAL**, *a.* (Gr. *hepar*) belonging to the liver—*Jigari*, *kabdi yā nī jigar ke muta'alliq*—*Yakritsambandhī*.
- HĒP'TA-GŌN**, *n.* (Gr. *hepta*, *gonia*) a figure with seven angles and sides—*Haft-pahlū*, *haft-gosha*, *musabba*—*Saptakon*, *saptabhuj*.
- HĒP'TA-GŌ-NAL**, *a.* having seven angles—*Haft-pahlū*, *haft-gosha*—*Saptabhuj*, *saptakon*.
- HĒP'TAM'ER-EDE**, *n.* (Gr. *hepta*, *meris*) that which divides into seven parts—*Jo shai sāt hisson men taqsim kartī hai*—*Jo sāt bhāg men bāntai*.

HÉPTAR-CHY, n. (Gr. *hepta, archè*) a sevenfold Government—*Ek hi waqt sāt bādshāhōn ki bāham mil-ke ek mulk per hukūmat*—Ek-hi kāl meñ sāt rājōn kā milkar rāj.

HEP TĀKṬIC, a. denoting sevenfold rule—*Ek hi waqt meñ sāt bādshāhōn ki bāham mil-ke ek mulk par hukūmat zāhir k. w.*—Ek hi kāl meñ sāt rājōn kā milkar rāj prakāś k. w.

HÉPTAR-CHIST, n. one of seven rulers—*Un sāt bādshāhōn meñ se ek bādshāh jo bāham mil-ke ek hi waqt meñ ek hi mulk par hukūmat karte haiñ*—Un sāt rājōn meñ se ek rājā jo milkar ek hi kāl meñ ek hi des meñ rāj karte haiñ.

HER, pr. (S. *hyre*) belonging to a female, the objective case of *she*—*Iskā yā uskā^b, isko yā usko^b, [yah lafz ism-i muannas ke liye āta hai]*—[Yah šabd stiliñg ke nimitta āta hai]
[šabd stiliñg ke nimitta āta hai]

HERS, the possessive case of she—*I-skā^b, [yah lafz ism-i muannas ke liye āta hai]*—[Yah HÉR-SÉLF, pr. the emphatic and reciprocal form of *she* and *her*—*Wah āp^b, āp hē^b, [yah lafz ism-i muannas ke liye āta hai]*—[Yah šabd stiliñg ke nimitta āta hai]

HÉR'ALD, n. (Ger. *herold*) an officer who e business is to carry messages between princes and to regulate all matters at public ceremonies, a proclaimer, a forerunner; v. to introduce as by herald—*Elehi wā 'amm rasmon kē muhtamim, munādi, pesh-rau, v. ba-taur elehi ke wasile se dākhil k. yā mulāwat karanā*—Rājādūt wā rājghatak, dhīndhoriyā, agrasar agesa wā agtagam; v. māñōn rājādūt ke dwāiā praves k. wā bhent karñt.

HÉR'ALD'IC, a. relating to heraldry—*Fann-i ansāb-nawāsi aur tagma-d'ini ke muta'alliq, elehi-gari ke muta'alliq, 'amm rasmon ke ihtimām ke muta'alliq*—Kulīnapada-dhīnāvishayakavidyāsambandhi, kulīnapadachihnavishayak, vāñāśvashuchak, rāj dutavidyāvishayak, rājādūtapaṭlavishayak, rājghatakakaryasambandhi, rājghatakapada-vishayak.

HÉR'ALD-RY, n. the art or office of a herald, blazonry—*Elehi-gari yā 'amm rasmon ke ihtimām kī kā 'uhda, fann-i ansāb-nawāsi aur tagma-dāu*—Rājādūtavidyā, rājādūtapaṭ rājghatakakāryyā wā rājghatakapaṭ, kulīnapadachihnavishayakavidyā.

HÉR'ALD-SHIP, n. the office of a herald—*Elehi-gari, 'amm rasmon ke muhtamim kī 'uhda*—Rājādūtapaṭ, rājghatakapaṭ.

HERB, ěrb, n. (L. *herba*) a plant with a soft or succulent stalk, a vegetable—*Nabāt, rustam*—Aushadhi wā oshadhi, buṭi-jarī sāk-būti wā lata.

HER-BĀ'CHOUS, a. belonging to herbs—*Nabātāt, nabāti*—Aushadhivishayak wā oshadhivishayak, śīkatrīmadivishayak [latātūmadī, ghās, ghās-pāt]

HÉR'BA'Ē, n. herbs collectively, grass—*Nabātāt, sab ā*—Śākīdī aushadhi oshadhi wā

HÉR'BA'ĒD, a. covered with grass—*thāś se bhara hua^b*.

HÉR'BA'Ē, a. pertaining to herbs, v. a book on plants, a collection of preserved plants—*Nabātātī, nabāti, n. nabātāt kī kitāb, śākhi-jarī-būti kī magmā*—Aushadhivishayak, oshadhivishayak, śīkatrīmadivishayak; v. aushadhipustak tripādivishayak-agranth wā tripādivivaraṇavik-hapustak, śūshkatrīmadisamuh wā śūshka-oushadhisamuh.

HÉR'BA'LIST, HÉR'BA-RIST, n. one skilled in herbs—*Nabātāt kī hāt jāñne w., nabātāt kī khāssiyat jāñne w., nabātāt-dān*—Śīkatrīmadivishayāsāstrājñā, oshadhitrīmadīnāna-guṇāditattwājñā.

HÉR'BA-RIZE, v. to gather herbs—*Nabātāt-jam' k.*—Aushadhi wā jarī-būti ekatra k.

HÉR'BA-RY, n. a garden of herbs—*Nabātāt kā bāg*—Aushadhivatika, oshadhivatikā, jarī-būti kī vītīkī [aushadhi, kshudra latī.]

HÉR'BE-LET, n. a small herb—*Ek chhotī nabāt, ek chhotī jarī^b*—Ek chhotī būti wā

HÉR'B'LESS, a. destitute of herbs—*Be nabātāt*—Aushadhihin, oshadhihin, latāhīn, binā-jarī būti kā. [meñ nabātāt kī surat—Ākāryā padāthōñ meñ śākīdī lata kā rūp]

HÉR'BO-UF-ZĀTTON, n. the appearance of plants in mineral substances—*Kām chizōñ*

HÉR'B'Y, a. having the nature of herbs—*Nabāt-śā, nabāt kī khāssiyat kā*—Aushadhigunavīśisht, oshadhigunavīśisht, śīkatrīmadigunavīśisht. [ślak, trinakhādak.]

HÉR'B'Y'O-ROUS, a. feeding on herbs—*Nabāt-khor, charand yā charanda*—Tripanbhak.

HÉR'B'WOMAN, n. a woman who sells herbs—*Sag-wālī^b kuijīn yā kunjārīn^b, koerīn^b, kachhīn^b*.

HÉR'CŪ'LEAN, a. like *Hercules*, very strong, large, massy—*Harkyūlīs ke mānīnd, bahut mazbūt, barā^b, kalāñ yā 'azm*—Harkyūlīj ke sadriś, barī balawāñ, vrihat, bhārī wā sthūlarūp.

HÉRD, n. (S. *heord*) a number of beasts together, a drove, a company, a keeper of cattle; v. to run in herds, to associate, to put into a herd—*ġi lla, gōl, guroh, gal-la-bāñ; v. gōl meñ milnā, milnā^b, gōl meñ milānā*—Nār, leñurā wā jhūñd, samuh wā mandalī, charwāh wā rakhwāl; v. nār wā jhūñd meñ milnā, sañg honā wā sāth meñ milnā, nār wā jhūñd meñ milānā. [Pasupal, pasurakshak.]

HÉRD'MAN, HÉRD'S'MAN, n. one who tends herds—*Galla-bāñ, charwāh^b, rakhwāl^b*—

HERE, *ad.* (her) in this place or state—*Yahán^b, is 'álam meñ yá is zindagi meñ—*Ilah, is lok meñ.

HERE'A-BÖÜT, **HERE'A-BÖÜTS**, *ad.* about this place—*Kakti-idhar^b, kahiñ-yahán^b.*

HERE'Ä'FER, *ad.* in time to come, in future; *n.* a future state—*Mín-ba'd yá iske ba'd,* ayanda yá áinda yá 'áqibat meñ; *n.* 'áqibat, 'uqbá—Iske piche, parakál meñ, paralok meñ; *n.* paralok, parakál.

HERE'ÄT', *ad.* at this—*Is par^b.*

HERE'BT', *ad.* by this—*Is se^b.*

HERE'IN', *ad.* in this—*Is meñ^b.*

HERE'INTÓ, *ad.* into this—*Iske andar—Iske bhitur.*

HERE'ÖF', *ad.* of this, from this—*Iská^b, is se^b.*

HERE'ÖN', *ad.* upon this—*Is par^b, tis par^b.*

HERE'ÖÜT', *ad.* out of this place—*Iske báhar^b, is jagah ke báhar^b.*

HERE TÖ FÖRE', *ad.* formerly, anciently—*Pesh-tar yá qubl is waqt ke, sábiq meñ—Áge* wá púrvakál meñ, púrv gatakál meñ wá gaye dmon meñ.

HERE UN-TÓ', *ad.* to this—*Yahán tak^b.*

HERE-UP-ÖN', *ad.* upon this—*Is par^b.*

HERE-WITH', *ad.* with this—*Iske sith^b.*

HER-ÉD'I-TA-RY, *a.* (I. heres) descending by inheritance—*Maurási, ábái—Patrik,* pitiprápt, pitrikamáyat, dáyalabdh, bapauti ká

HER-ÉD'I-TA-BLE, *a.* that may be inherited—*Maurási hone ke qábil, maurás-shudani—*Pitripápya, uttarádhikáropabhogya, pitriputrparamparábhogya.

HER-E-DIT'A-MENT, *n.* hereditary estate—*Irs, mál-i-maurás—*Patrik rikth, gotrarikth, bapauti. [rikthádhikár se, dáyádhikár se.

HER-ÉD'I-TA-RI-LY, *ad.* by inheritance—*Irs se mirás se—*Bapauti se, uttarádhikár se,

HER'I-TA-BLE, *a.* capable of being inherited—*Maurási hone ke qábil, maurás-shudani—*Pitriputrparamparábhogya, pitipápya, uttarádhikáropabhogya

HER'I-TAGE, *n.* an inheritance, an estate—*Irs mirás yá warse, qur-munqila jáedád—*Bapauti patrikádhikái wá patrikadhan, sthavaradhan wá ajangamadhan.

HER'E MITE. See **HERMIT**.

HER'E-SY, *n.* (Gr. *haires*) a fundamental error in religion, an unsound opinion—*Ilhád bid'at rafz shirk yá gum-rahi-i din, ná pulhta rae—*Vidharmma paradharm-mávalamban ajathagaman wá matántarapraves, kachchí mat

HER'E-S'ÁRCH, *n.* a leader in heresy—*Mulhidón ká sar-dár, ilhád ká sar-dár, káftroñ* ká sar-dár—Vidharmmanáyak, dharmmatyógapavaritak.

HER'E-S'ÁR-CHY, *n.* principal heresy—*Amaal ya bará ilhád—*Pradhánavidharm-masevá, pradhánamatántarapraves

HER'E-TIC, *n.* one who entertains erroneous opinions in religion—*Mulhid, káftir, bid-'atí, rafzí, gum-ráh—*Vidharmmávalambí, vidharmmanaseví, matántarávalambí, nástik.

HER-ÉT'I-CAL, *a.* containing heresy—*Ilhádi, káftiri—*Vaidharmmik, vipathagimí, dharm-maviuddh. [riti se, dharmmaviuddh riti se.

HER-ÉT'I-CAL-LY, *ad.* in an heretical manner—*Ilhádi ya káftiri taur se—*Vaidharmmik

HER'I-OT, *n.* (S. *here, gotten*) a fine paid to the lord of a manor at the decease of a landlord or vassal—*Khírāj ya jarimána jo kisi asami ke mar jane par zamín-dár ko diya játa hai—*Kar wá dand jo kisi praja le mar jane par bhúswámi ko diya játa hai.

HER'I-O-TA-BLE, *a.* subject to the fine of heriot—*Asami ke mar jane par zamín-dár ko khírāj ya jarimána dene ko mujbúr—*Kisi praja ke marjane par bhúswámi ko kar wá dand dene ke vasíwá ulhín.

HER'I-TABLE. See under **HEREDITARY**.

HER-MÁPH-RO-D TE, *n.* (Gr. *Hermes, Aphrodítē*) an animal or plant uniting the distinctions of the two sexes—*Ján-war yá nabat jis meñ nur aur máda in donon jin-son ki aslí khássiगत रहती हैं, khunsá, hijrá^b—*Jantu wá ausadhí jis meñ purush aur strí in donon ke mukhya dharmma rahne hain, klív.

HER-MÁPH-RO-DÉ'I-TY, *n.* the union of the two sexes in one individual—*Nar aur máda in donon jinson ki aslí khássiगत की एक ही में ámezish, hijrá-pan^b—*Purush aur strí in donon língon ke mukhya dharmmon ká ek hí meñ yog, klívatwa.

HER-MÁPH-RO-DÍT'IC, **HER-MÁPH-RO-DÍT'I-CAL**, *a.* partaking of both sexes—*Nar aur máda in donon jinson ki khássiगत rakhtne w.—*Purush aur strí in donon língon ke dharmma rakhtne w., klíva.

HER-MÁPH-RO-DÍT'I-CAL-LY, *ad.* after the manner of a hermaphrodite—*Us ján-war yá nabat ke taur par jis meñ nar aur máda in donon jinson ki khássiगत रहती हैं—*Us jantu wá cshadhí kí riti se jis meñ purush aur strí in donon língon ke dharmma rahne hain.

HER-MÉT'IC, **HER-MÉT'I-CAL**, *a.* (Gr. *Hermes*) chemical, perfectly close—*Kímíyái, ba-khábí band—*Kasáyaniya, drihabaddh wá charón-or-se bhalí bhúhti-se munda-hua.

HER-MÉT'I-CAL-LY, *ad.* chemically, closely—*Kímíyá se yá kímíyái taur se, charón turaf*

se ba-khūbi band—*Rasāyan se wā rasāyaniya rīti se, chārōn or se bhali bhānti mūndā huā.*

HĒR-ME-NEŪ'TIC, **HĒR-ME-NEŪ'TI-CAL**, *a.* (Gr. *Hermes*) interpreting—*Samjhāne w^h.*

HĒR'MIT, *n.* (Gr. *eremos*) one who secludes himself from society, a recluse—*Takiyū-nishīn yā gosha-gīr, gosha-nishīn khalwat-nishīn yā khalwat-yuzūn*—*Lokatyāgi wā vānaprasth, sānsāratyāgi wā sannyāsi.* [sālā.]

HĒR'MI-TA-ṬE, *n.* the habitation of a hermit—*Hujra, sauma'a*—*Munivās, āsram, pāṇa-*
HĒR'MI-TA-RY, *n.* a cell annexed to an abbey—*Kisī khānqāh ke muttasil hujra yā sauma'a*—*Kisī math se lagā huā āsram.* [vairāgin.]

HĒR'MI-TESS, *n.* a female hermit—*'Aurat jo gosha-nishīn hotī hai*—*Sannyāsin, tapaswīnī,*

HĒR'MIT-CAL, *a.* suitable to a hermit—*Gosha-nishīn ke lūq, khalwat-nishīn ke muwāfiq*

HĒRN. See **HERON**. [—*Lokatyāgi wā sānsāratyāgi ke yogya.*

HĒR'NI-A, *n.* (L.) a rupture—*Fataq yā fatq, bād-khāya*—*Antravriddhig, antra-*

vridhhi. [pahlawān yā gāzi-mard—*Śūr, vir.*

HĒ'RO, *n.* (Gr. *heros*) a man eminent for bravery, a great warrior—*Bahādūr, shujā'*

HĒ-RŌ'I-CAL, *a.* relating to a hero, like a hero—*Bahādūrāna, gāzi-mard ke māmind*—

Śūrasambandhī, śūr ke sadriā. [kī rīti se.]

HĒ-RŌ'I-CAL-LY, *ad.* in the manner of a hero—*Bahādūr yā gāzi-mard ke taur se*—*Śūr*

HĒ-RŌ'IC, *a.* pertaining to a hero, reciting the acts of heroes, brave, magnanimous; *n.* a heroic verse—*Bahādūrāna yā bahādūr ke mutā'alliq, jawān-mardōn kī shujā'at kā bayān k. w., diler, gāziyāna; n. bahr-i-muntaqārīb*—*Virāsambandhī, virācharit-kathak arthāt śūroṇ kī śūrātā kā varṇan k. w., sāhasik wā viry yawān, mahātmā; n. virācharitvishayak kāvyā charan wā ślok.* [ke yogya, śūrvat.]

HĒ-RŌ'IO-RY, *ad.* suitably to a hero—*Jawān-mardāna, dilerāna*—*Śūr kī yogyatā se, vir*

HĒR'O-INE, *n.* a female hero—*Bahādurnī, bahādūr 'aurat*—*Viryyavati, sūrā arthāt śūr strī.* [wānī, rustamī—*Viratā, śūrātā, sāhas.*

HĒR'O-ISM, *n.* qualities or character of a hero—*Dilerī, bahāduri, shujā'at, jurat, pahlā-*

HĒ'RO-SHIP, *n.* the character of a hero—*Bahāduri, dilerī*—*Śūratā, viratā.*

HĒ-RŌ-I-CŌM'IC, **HĒ-RŌ-I-CŌM'ICAL**, *a.* consisting of the heroic and the ludicrous—*Ba-*

hādūrāna aur khandā-angez chizōn kī banā huā—*Śūrasambandhī aur hāsyajanak*

HĒR'ON, *n.* (Fr.) a large bird—*Baglā^b*—*Vak.* [batōn kā banā huā.]

HĒR'ON-RY, *n.* a place where herons breed—*Wah jagah jahān bagle anḍe dete haiⁿ*

HĒR'ON-SHAW, **HĒRN'SHAW**, *n.* a heron—*Baglā^b*—*Vak.*

HĒR'PEŠ, *n.* (Gr.) a cutaneous disease—*Pāṭ^b, khāj^b, khasrā^b.*

HĒR'RING, *n.* (S. *herring*) a fish—*Ek chhōṭī machhli^b.*

HĒRSE. See **HEARSE**.

HĒS'I-TATE, *v.* (L. *hesum*) to be doubtful, to delay, to pause—*Shakk rakhnā, der k., pas-o-pesh k. hais-bais meṇ h. yā ruk-jānā*—*Sandeh wā saṅkā k., vilamb k., āgāpichhā*

k. wā thāhar jānā. [pichhā wā dubdhī.]

HĒS'I-TAN-CY, *n.* uncertainty, suspens-o—*Shakk, pas-o-pesh yā hais-bais*—*Sandeh, āgā-*

HĒS'I-TANT, *a.* pausing, wanting fluency—*Rukne w^h, luknatī*—*Āgā-pichhā k. w., haklāhā.*

HĒS'I-TATION, *n.* doubt, a stammering—*Shakk yā pas-o-pesh, luknat*—*Āgā-pichhā wā san-*

deh, haklāhat wā larbārāhat. [amal—*Videśī kā rāj.*

HĒTER-ĀR-CHY, *n.* (Gr. *heteros, archē*) the government of an alien—*Ajnabī kā*

HĒTER-O-CLITE, *n.* (Gr. *heteros, klitos*) an irregular word; *a.* irregular—*Be-gā'ida*

lafz, jo lafz 'amṇ qā'ide ke mutābiq nahīn hotā, a. be-gā'ida, khilāf-i-dastūr—*Sādhā-*

rajavaidhiviparitasabd; a. sūlḥānāvaidhiviparīt.

HĒTER-O-CLIT'ICAL, **HĒTER-ŌC'LI-TOUS**, *a.* irregular, anomalous—*Be-gā'ida, khilāf-*

i-dastūr—*Sādhārajavaidhiviparīt, vidhinipātīt.*

HĒTER-O-DŌX, *a.* (Gr. *heteros, doxū*) differing from the established opinion, not

orthodox, heretical, erroneous—*Ilhādī, jhūthā^b, kūfrī bid'ati mushrik yā rafzī, gum-*

rāh yā galat—*Sāmataviparīt, dharmaviruddh, satpāthaviparīt, āsuddh.*

HĒTER-O-DŌX-Y, *n.* erroneous doctrine, heresy—*Ilhād, rafz bid'at shirk yā dīnī gum-*

rāhī—*Asatmat, vidharimā paradharimāvalamban wā matāntarapraves.*

HĒTER-O-GĒNE, **HĒTER-O-GĒ'NE-AL**, **HĒTER-O-GĒ'NE-OUS**, *a.* (Gr. *heteros, genos*) of

a different kind or nature, dissimilar—*Gair-jins, mukhtalif yā nā-muwāfiq*—*Vijātiya*

wā bhīnuajātiya, vīvidh prithagvidh wā asadriā.

HĒTER-O-GĒ'NE-TY, **HĒTER-O-GĒ'NE-OUS-NESS**, *n.* opposition or difference of nature—

Qism yā jins kā ikhtilāf, gair-jinsiyat—*Vijātiyatā, jātibhed, gunabhinnaṭā.*

HĒT-ĒT-ŌS'CIAN, *a.* (Gr. *heteros, skia*) having the shadow falling only one way—

Jiskā sāya sirf ek hī taraf partā hai—*Jiskī parchhāin kewal ek hī or partī hai.*

HEW, *v.* (S. *heaven*) to cut as with an axe, to hack, to chop, to make smooth, to form;

p. p. HEWN or HEWED—*Kulhārī se kātnā^b, tukre-tukre k^b, chūr-chūr k. yā khuthar*

dūlnā^b, chiknānā yā chiknā k.,^b garhnā yā banānā^b. [kāṭne w., barhāi.]

HEWER, *n.* one who hews—*Sang-tarāsh yā hezam-kash*—*Patthar garhno w. wā patthar*

HĒX'A-GŌN, *n.* (Gr. *hex, gonía*) a figure with six sides and angles—*Shash pahlū,*

- shash-gosha*, *shakli-musaddas*—Sharbhuj, shatkon, shat konā murti. [sharbhuj.
HEX-ĀG'O-NAL, a. having six sides and angles—*Shash-pahlū, musaddas-numā*—Shatkon,
HEX-ĀG'O-NY, n. a figure with six angles—*Shakli-musaddas, shash-pahlū*—Sharbhuj.
HEX-ĀM'E-TER, n. (Gr. *hex, metron*) a verse of six metrical feet; a. having six feet—
Musaddas; a. *musaddas-numā*—Shatpadi-lok, shatpadavisishtāślok; a. shatpadavi-
sisht, shatpadi. [huā, *musaddas-numā*—Shatpadi, shatpadavisisht.
HEX-A-MĒTRIC, HEX-A-MĒTRI-CAL, a. consisting of hexameters—*Musaddas kā banā*
HEX-ĀN'GULO-LAR, a. (Gr. *hex, L. angulus*) having six angles or corners—*Shash-gosha*,
—Shatkon. [kā jān-war—Shatpadi jantu, chha pānw kā jantu.
HEX'A-PŌD, n. (Gr. *hex, pous*) an animal with six feet—*Shash-pāya jān-war, chha pair*
HEX'A-STICH, n. (Gr. *hex, stichos*) a poem of six lines—*Chha misrā' kā gasida*
yā gazal—Chha pad kā ślok, shatpadiślok. [ohho^b.
HĒY, int. (*high*?) an expression of joy or mutual exhortation—*Jay-jay^b, ahā^b*.
HĒY'DĀY, int. an expression of frolic exultation or wonder; n. a frolic, wildness—
Wāh-wāh, shābāsh, kyā khāb, n. khel^b, chanchulāhaṭ^b—Khel āhlād wā visnay bodhak
avyay, bāhī, hā, āhā, aho, ahaha.
HĪ-ĀTUS, n. (L) a gap, a chasm—*Shigāf yā shikāf, darz*—Darār, chhed wā chhidra.
HĪ-BĒR'NATE, v. (L. *hiberno*) to winter—*Jārā-kātnā^b*.
HĪ-BĒR'NAL, a. belonging to the winter—*Sarmāi, zamustānī, jāron kā^b*—Haimant,
śitakāśasambandhi.
HĪ-BĒR-NĀ'TION, n. act of passing the winter—*Jārē kā kātnā^b, jārá kātnā^b*.
HĪ-BĒR'NI-AN, n. (L. *Hibernia*) a native of Ireland; a. relating to Ireland—*Āyarland*
kā mutawattin; a. *Āyarland kē mutawalliq*—Āyarland kā deśi-jan; a. Āyarland deśā-
sambandhi, Āyarlanddesavishayak.
HIC'COUGH, hik'kof, HICK'UP, n. (D. *hicken*) a spasmodic affection of the stomach;
v. to utter a hiccough—*Hirkhi^b, hikkā^b*; v. *hichki-lenā^b hichkiyānā^b*.
HĪ-DĀL'GO, n. (Sp.) a Spanish nobleman—*Spen kē mulk kā sharif*—Spen deś kā kulīn.
HIDE, v. (S. *hydan*) to conceal, to cover, to protect. p. t. HĪD, p. p. HĪD or HĪD'DEN—
Luknā luknā chhipnā yā chhipānā^b, dhāpnā dhāpnā yā mādnā^b, bachānā^b.
HĪD'ER, n. one who hides—*Luknē w^b, chhipnē w^b, luknē w^b, chhipnē w^b, dhāpnē*
HĪD'ING, n. concealment—*Poshidagi, rē-poshi*—Chhipiw. gopan [w^b, *bachānē w^b*.
HĪD'AND-SEEK, n. a game—*Ākhmudaurā^b, ankhmudaurā^b, chor-mudaurā^b*.
HĪD'ING-PLĀCE, n. a place of concealment—*Chhipnē ki jagah^b, luknē ki jagah^b*.
HĪDE, n. (S. *hyde*) the skin of an animal, a certain quantity of land—*Bail ghore*
wagaira kī khāl, zamīn kā ek pūrchā—Chaurā chām chamā wā pasūcharuma,
bhūmī kā ek viśesh parimān.
HĪDE'BOUND, a. having the skin close—*Tiskā chamrā us se satā ho^b*.
HĪD'E-OUS, a. (Fr. *hideux*) horrible, frightful, dreadful, shocking—*Mulīb, haibat-nāk,*
khauf-nāk, nafrat-angar zisht yā makrūh—Bhayānak, daraunī, karāl wā ghor, ghriṇ-
ārha wā bibhatsakar.
HĪD'E-OUS-LY, ad. horribly, dreadfully—*Haibat-nākī se, khauf-nākī se*—Bhayānak rūp se,
karāl rūp se. [dātā wā ghoiatwa.
HĪD'E-OUS NESS, n. horribleness, dreadfulness—*Haibat nālī, khauf-nākī*—Karālātā, rau-
HĪE, v. (S. *higan*) to hasten—*Jald jānā, shītātī k*—Śighra jānā, utawī se jānā.
HĪ'E-RĀR'CH, n. (Gr. *hieros, archē*) the chief of a sacred order—*Pir, mutabarrak logon*
kā sar-dār—Purohitagapapati, achūyyavagādhipati.
HĪ-E-RĀR'CH'AL, HĪ-E-RĀR'CH'I-CAL, a. belonging to sacred or ecclesiastical government
—*Mutabarrak hukūmat kē mutawalliq, dīnī intizām se munāsib*—Purohitādhipatyasam-
bandhi, purohitādhrkārasambandhi.
HĪ'E-RĀR'CH-Y, n. order or rank of celestial beings, ecclesiastical government—*Firishte*
yā firishton kā darjā, dīnī intizām yā mutabarrak hukūmat—Swargadūtasamūh
wā swargadūtapad, purohitādhipatiya wā pāramāthik rājya
HĪ'ER-O-GLYPH, HĪ'ER-O-GLYPH'IC, n. (Gr. *hieros, glypho*) a symbolical character,
the art of writing in picture—*Naqshī yā 'alāmātī huruf, harfōn yā lufzōn kī jagah*
meñ tasvīr likhne kā fanā—Śabdasūchakagūhachihn wā gūbhākshar, śabdasūchaka-
chitra likhne kī vidyā.
HĪ'ER-O-GLYPH'IC, HĪ'ER-O-GLYPH'I-CAL, a. emblematical, expressing by pictures—*Naqshī*
yā 'alāmātī, tasvīron se zāhīr k w.—Gūbhākshariya wā śabdasūchakagūhachihna-
sambandhi, chitron kē dwārā prakāśak. [Gūbhachihu kē dwārā, gūbhākshar se
HĪ'ER-O-GLYPH'I-CAL-IY, ad. emblematically—*'Ālāmātī yā naqshī taur se, 'alāmātī*
HĪ'ER-O-GRĀM, n. (Gr. *hieros, gramma*) a kind of sacred writing—*Ek qism kā muqad-*
das navishta—Ek prakār kā pavitralekha.
HĪ'ER-O-GRAM-MĀT'IC, a. denoting a kind of sacred writing—*Ek qism kā muqaddas*
navishta zāhīr k w.—Ek prakār kā pavitra lekha prakāś k w. [tralekhak.
HĪ'ER-O-GRĀM'MA-TIST, n. a sacred writer—*Muqaddas navisanda*—Punyalekhak, pavi-
HĪ'ER-O-GRĀPH'IC, HĪ'ER-O-GRĀPH'I-CAL, a. (Gr. *hieros, grapho*) pertaining to sacred

writing—*Muqaddas nawishta ke muta'alliq, pāk nawishte se mansūb*—Pavitralekhasambaudhi, pavitrarachanāvishayak.

HIERO-PHANT, n. (Gr. *hieros, phaino*) a priest, one who teaches religion—*Murshid yā imām, pīr*—Purohit wā mahapurohit, āchāryya wā mahāguru.

HIGGLE, v. (*haggle*) to chaffer, to peddle—*Len-den mein jhugarnā yā jhanjhat k^h, pheri kar-ke bechnā^h*.

HIGGLER, n. one who higgles—*Len-den mein jhanjhat k. w.^h, pheri w^h*.

HIGH, hi, a. (*S. heah*) elevated, exalted, difficult, proud, lofty, noble, violent, full, exorbitant; *ad.* aloft, aloft, greatly powerfully; *n.* an elevated place—*Buland yā baland, murtafā^h, mushkil, mutakabbir, 'ālī, amir yā zi'izzat, tund yā sukht, pūrā^h, girān, ad. buland yā bālī, buland āwāz se, ziyāda, zor se : n. buland jagah—Ūnchā, unnat, kathin, ghamandī wā abhimānī, urddhwa, kulin, praachand wā prabal, purṇ, mahāgī; ad. upar wā ūnchā, chillākār wā ūnche-bol-se, bahut, pābalya se; n. ūnchī jagah* [karke.

HIGHLY, ad. aloft, in a great degree—*Bālā, nihāyat yā ziyāda—Ūpar, nipaṭ wā bahut*.

HIGHNESS, n. elevation, loftiness, dignity, excellence, a title of princes—*Bulandī, irtifā^h, manzalat yā martaba, khūbī, bīdshāhon kī khutab jaise qibla-i-ālam hazrat yā janab-i-ālī-nagāira—Uchhatā, ūnchāī wā ūndhatwa, utkīstapad, utkrishṭatā, rājāon kī padavi jaise bhagawān maharāj maharāj ityādī*.

HIGHLAND, n. a mountainous region—*Kohistan, pahārī mulk—Pahārī deś*.

HIGHLANDER, n. an inhabitant of mountains—*Pahārī^h, pahariyā^h, parbatiyā^h*.

HIGHLANDISH, a. denoting mountainous land—*Pahārī mulk kī—Pahārī deś kī*.

HIGHWAY, n. a public road—*Shāh-rāh, shārī-āmm—Bajī sarak, rājāmārg, dhārī*.

HIGHWAY-MAN, n. a robber on the highway—*Rāh-zan, qazzāk, gazzāq—Batpār, batmār, thag* [ka. mahāsay, mahābhīpray.

HIGHLY, n. having lofty designs—*Buland hausila yā buland hausila—Ūnche man*.

HIGHLY, a. having lofty arches—*Ūnchī mīhrāb kī—Ūnche toan kī, uchchatoran*.

HIGHLY, a. supremely happy—*Nihāyat khush yā āsūdā-kāl—Parānasukhī*.

HIGHLY, a. much inflated—*Bahut phūlā^h*. [Mahākūlaj, satkulajāt, kulin.

HIGHLY, a. of noble extraction—*Amir-zāda, 'ālī-nasab, 'ālī-khāndān, buzurg-zāda—Ūnchī-būlt, a.* of lofty structure—*Ūnchā banā-huā^h*.

HIGHLY, a. difficult to ascend—*Charhne men mushkil—Charhne mein kathin*.

HIGHLY, a. having a deep colour—*Shokh—Gahī, atnānīt*.

HIGHLY, a. fine, bestifying a holiday—*Khūb, terhār ke lāiq—Ūtam, utsavadinayogya wā parwa ke yogya*.

HIGHLY, a. having great schemes—*Bare mansūbe bāndhne w., buland hausila, buland-hausila—Bare upāy rachne w., mahā ay, mahābhīpray*.

HIGHLY, a. having lofty arches—*Ūnchī mīhrāb kī—Ūnche toan kī, uchchatoran*.

HIGHLY, a. turned aloft—*Ūpar banī huā^h, huā^h mein banā huā^h—Sūnya wā āk īs mein banā huā^h*.

HIGHLY, a. fed luxuriously, pampered—*Khūb khīyā yā vilāyā huā, nāz-parwarda—Bhālī bhāntī se khūl-pīl kār pālā huā, supāst wā hushṭa nushṭ*.

HIGHLY, a. throwing flame high—*Bari ūnchī tak dhadhaktā huā^h*.

HIGHLY, n. one extravagant in opinion—*Bekūda gumān shakhs, buland-khayāl—Asambhāvitakalpanākārī*. [gair-wajhī—Unnat, abhimānī, aparimit.

HIGHLY, a. elevated, proud, extravagant—*Murtafā^h yā murtafī, maqrār, fuzūl yā*.

HIGHLY, a. elevated, elated—*Ūnchā^h, phōlā huā^h*.

HIGHLY, a. extravagant in opinion—*Buland-khayāl, bekūda gumān, buland-parwāz—Aparimit, atikāntamaryād, asambhāvitakalpanākārī*.

HIGHLY, a. looking upwards—*Ūpar kī or tak lagāye huā^h, āpar kī or dekhṭā huā^h*.

HIGHLY, a. moving rapidly—*Tez ran, jald jātā huā^h—Sighragunī, sīghra chaltā huā^h*.

HIGHLY, a. having the crop grown—*Jiskī fasl barhī ho—Jiskā dhānya wā kshetrāphal bāhā ho*. [dher haje hue^h—Atsānēt, mahārāsībūt.

HIGHLY, a. covered with high piles—*Ūnche dheron se bhārī huā^h, bare bare*.

HIGHLY, a. full of courage—*Dīlēr, jawān-mard, jān-dār, jān-bāz—Sūr, dhīṭhā, shāsi*.

HIGHLY, a. having high heels—*Buland-pāshna, ūnchī erī-w^h, jiskī erī ūnchī koṅ^h*.

HIGHLY, a. hung aloft, elevated—*Ūnchā lūkāyā huā^h, upar ūthāyā-gayā^h—Ūrd-dhwabaddh*. [mahāsattwa, vyagra

HIGHLY, a. having high spirit—*'Ālī-dimāg, sar-garm, tez, jān-dār, jān-bāz—Satej*.

HIGHLY, a. proud, magnanimous—*Mutakabbir, buland-himmat 'ālī-himmat 'ālī-dimāg yā 'ālī-mīzāj—Ghamandī wā garvīt, mahāmanask mahāt mī wā udācharit*.

HIGHLY, a. elevated in situation or rank—*'Ālī-jāh, 'ālī-maqām yā 'ālī-qadr—Uchchapadasth, ūnche pad kā*.

HIGHLY, a. raised aloft, elevated—*Ūnchā ūthāyā gayā^h, upar ūthāyā gayā^h*.

HIGHLY, a. reaching upwards, aspiring—*Ūpar pahunchtā huā^h, buland-nazar*.

HÍP-PO-GRÍFF, *n.* (Gr. *hippos, grups*) a winged horse—*Par-dár ghorá*—Kavikalpita-pakshawánaśwa, pakshawana ghorá. [ká ghorá, vidu, gráh.]

HÍP-PO-PÓTA-MÚŠ, *n.* (Gr. *hippos, potamos*) the river-horse—*Daryái ghorá*—Nadí

HÍRE, *v.* (S. *hyran*) to engage for pay, to let, to bribe; *n.* reward, wages—*Kiráye par lená yá rakhná yá naukar-rakhná, kiráye par dená, rishwat dená*; *n.* *kiráya yá ugrat, mazdúri yá mihnát-ána*—*Thike wá bháye par lená wá rakhná, bháre wá thike par dená, ghús dená*; *n.* *páritoshik wá bhárá, vetan wá bhriti.* [bináparitoshuk.]

HÍRELESS, *a.* without hire, unrewarded—*Be kiráya, be-ajr yá be-ujrat*—Biná-vetan,

HÍRELING, *n.* one who serves for wages, a mercenary; *a.* serving for hire, mercenary—*Ajúra-dár yá mazdúr, ajr yá rozinu-dár*, *a.* *ujúra-dár yá mazdúr, ajr yá rozinu-dár*—*Thikahá, bhritak wá vaitanik*; *a.* *thikahá, bhritak wá vaitanik.*

HÍTER, *n.* one who hires—*Bharyái*^h, *thike pur rukhne-wálá*^h, *bhāye par lena-wálá*^h, *kiraya-dár.* [árá^h.]

HIR SŪTE', *a.* (L. *hirsutus*) rough, shaggy—*Kharkhará yá rákhá*^h, *jhabrá yá rón-*

HIR-SŪRE'NESS, *n.* harriness, roughness—*Jhabrá-puá*^h, *kharkharáhat yá rukhāwat.*

HIS, the possessive case of *he*—*Uská*^h, *iská*^h, *apná*^h (*Yah muzukkar hai*)—(*Yah puñ-*

ling hai).

HISPID, *a.* (L. *hispidus*) rough—*Kharkhará*^h, *rákhá*^h.

HISS, *v.* (S. *hysian*) to make a sound by driving the breath between the tongue and the teeth, to express contempt or disapprobation by hissing; *n.* the sound made

by driving the breath between the tongue and the teeth, an expression of contempt—*Sánp sá phuphkárná*^h, *phuphkár se haqárat hiqárat yá nafrat záhir k.*; *n.* *sánp kí sí phuphkár*^h, *haqárat yá hiqárat kí áwáz*—*Sarpánád sarpasábd wá sitkár k.*, *karkasábd wá sí-sábd ke dwáá ghuiná wá apriti sūchaná k.*; *n.* *sarpánád wá sarpasábd, karkasábd wá sí-sábd.*

HISsing, *n.* the sound of a hiss—*Sánp kí sí phuphkár*^h, *sansaráhat*^h.

HIST, *int.* an exclamation commanding silence—*Chup*^h, *chup-raho*^h.

HISTOR-RY, *n.* (Gr. *historia*) a narrative of past events, knowledge of facts and events, relation, description—*Tawárikh yá tárikh, hikáyat, dástán, bayán*—*Itihás, purávit-*

ta wí upakhyái, vrittánt, vānan wá vīvanan

HIS-TÓRI-AN, *n.* a writer of history—*Muwarrikh, sáhib-i-tárikh, tavárikh-dān, tárikh-*

navis, ráwí—*Aitihásik, itihásarachak, purávititarachak, charitralekha.*

HIS-TÓRI-C, HIS-TÓRI-CAL, *a.* relating to history—*Tárikhi, tárikh yá tavárikh se man-*

sáb—*Itihásasambandhi, aitihásik, vrittachanasambandhi.*

HIS-TÓRI-CAL-LY, *ad.* in the manner of history—*Tárikhan, tárikh ke rá se*—*Itihásak-*

kram se, itihás kí ríti se. [wá vānan k., itihás meñ likhná.]

HIS-TÓRI-FY, *v.* to relate, to record in history—*Bayán k., tárikh meñ likhná*—*Vīvanan*

HIS-TO RI-ÓGRA-PHER, *n.* a writer of history—*Muwarrikh, tárikh-navis*—*Itihásarachak,*

aitihásik, purávititarachak

HIS-TRI-ÓN'IC, HIS-TRI-ÓN'ICAL, *a.* (L. *histrio*) relating to the theatre—*Naql-kháne*

ke mutáalliq, bhānron aur sawāngon se nisbat-dár—*Nātyasālāsambandhi, nātakīya,*

nātyasambandhi, rangasambandhi

HIS-TRI-ÓN'ICAL-LY, *ad.* theatrically—*Bhānron aur sawāngon ke taur se, naql-bāzī ke*

taur se—*Nātakīy ríti se, nātyasālāsambandhi ríti se.*

HIS-TRI-O-NISM, *n.* theatrical representation—*Naqqūli, naql-bāzī*—*Sawāng, bhānron ká*

kautuk.

HIT, *v.* (L. *ictum* ?) to strike, to clash, to reach, to suit; *p. t.* and *p. p.* *HIT*—*Márná*

laganá yá lagná^h, *ṭakráná yá khatkhutáná*^h, *pahunchná yá chhúná*^h, *milná yá thik-honá*^h. [śubhagati wá śubhaghataná.]

HIT, *n.* a stroke, a lucky chance—*Zarb, khub itisfāq*—*Āghāt mīr wá choṭ, sudāiv*

HIT'CH, *v.* (S. *higan*) to move by jerks, to be caught; *n.* an impediment, a catch—*Hichke yá hachke mánte chalná*^h, *atakná yá phans-jáná*^h; *n.* *rukāv rok yá rukawai*^h, *phandá palar ankí yá ankí*^h.

HITH'ER, *ad.* (S. *hider*) to this place; *a.* nearer, towards this side—*Idhar*^h, *yahān-*

tak^h; *a.* *aur nazdik yá nazdik-tar, is taraf*—*a.* *Anr nikāt, is or.* [bahut nikāt.]

HITH'ER-MÖST, *a.* nearest on this side—*Is taraf ke nazdik-tarin, bahut-idhar*^h—*Is or*

HITH'ER-TÓ, *ad.* to this time, yet, till now—*Ab-tak*^h, *abhi*^h, *ablag abtorí āj-tak yá āj-leg*^h.

HITH'ER-WARD, HITH'ER-WARDS, *ad.* this way—*Idhar*^h, *is taraf*—*Is or.*

HIVE, *n.* (S. *hyfe*) a place for bees, the bees in a hive; *v.* to collect into a hive—*Zambūr-khāne, zambūr-khāne ke zambūr*; *v.* *zambūr-khāne meñ jam' k. yá jam' h.*

—*Chhattá madhumakshikādhār wá madhukarūlay, chhatte kí madhumakshiká*; *v.* *chhatte meñ batorná wá baturná, madhumakshikādhār meñ ekatra k wá ekatra h.*

HIV'ER, *n.* one who puts bees into a hive—*Zambūr-khāne meñ zambūron ko jam' k. w.*

—*Chhatte meñ madhumakshiyon ko batorne w., madhumakshikādhār meñ madhu-*

makshikāon ko ekatra rakhne w.

HÓ, HŌA, *int.* commanding attention—*Ājī*^h, *ho*^h, *are*^h, *ho!*^h.

HÖAR, *a.* (S. *har*) white, white with frost, gray with age, mouldy; *n.* antiquity—*Safed sufed yá sufaid, pále se safed, sufed-bál yá safed-bál-dár, phaphundiyáhá^b; n. qadamat*—Dhaval dhaulá wá swet, pále se dhaulá, dhavalakeá wá pakwakesi, bhukriyáhá; *n.* purátanatwa wá práchinatwa.

HÖARED, *a.* mouldy, musty—*Phaphundiyáhá^b, úbsá yá sará^b.*

HÖAR'Y, *a.* white, gray with age—*Safed sufed yá sufaid, safed-bál yá sufed-bál-dár*—Dhaval dhaulá wá swet, dhavalakeá wá pakwakesi.

HÖAR'INESS, *n.* the state of being hoary—*Sufedi, pukhta-mút, shaib, sufed-bál-dári, kab-rái^b*—Dhavalatá wá gauratá, kesápakwatá wá kesáuklata

HÖAR'FRÖST, *n.* dew frozen—*Pálá^b.*

HÖAR'HÖUND, *n.* a plant—*Ek qism kí nabát*—*Ek paudhá, aushadhivíshesh.*

HÖARD, *n.* (S. *hord*) a store laid up, a treasure; *v.* to lay up a store—*Ganj máya zál'há-ra yá jam', khizána yá khazána; v. jum' k.*—Púnjí punj sañchay wá sañgrah, nidhi nidhán wá kosh; *v.* batóná wá sañchay k. [kári.]

HÖARD'ER, *n.* one who hoards—*Jam' k. w., batorne w. yá batórá^b*—Sañchayí, sañchaya.

HÖARSE, *a.* (S. *has*) having the voice rough, having a rough sound—*Ghargharátí áwáz ká yá baithí áwáz ká, gúlú-girifta yá sakht áwáz ká*—Rukshaswar, baithé-gale-ká wá swarabhagna.

HÖARSE'LY, *ad.* with a rough voice—*Ghargharátí áwáz se, baithí áwáz se, giriftagi-áwáz se*—Rukshaswar se, bhagnaswar se, baithé gale se, swararukshatá se.

HÖARSE'NESS, *n.* roughness of voice—*Giriftagi-áwáz, giriftagi-gulá, áwáz kí sakhtí*—Swararukshatá, swarabhagnatá.

HÖAX, *n.* (S. *hucse*) an imposition, a deception; *v.* to impose upon, to deceive—*Dhokhá^b, chhal^b; v. dhokhá dená^b, thagná yá chhalná^b.* [pisáchi.]

HÖB, *n.* a clown, a fairy—*Dihqání yá ahmaq, pari*—Gáwdí wá gáñwár, vidyádhari wá

HÖB'NAIL, *n.* a nail with a thick head, a clown—*Gulmekh, dihqání yá ahmaq*—Kil jiská matthá bhári aur motá hotá hai, gáwdí wá gáñwár.

HÖB'NAILED, *a.* set with hobnails—*Gulmekh se jará huá*—Kil se jará huá.

HÖB'BISM, *n.* the opinions of Hobbes—*Hábs ke 'aqáid*—Hábs ká mat.

HÖB'BIST, *n.* a follower of Hobbes—*Hábs ká pairau*—Hábpanthi, Hábsmatávalambí, Hábs ke mat ká anuyáyi.

HÖB'BLE, *v.* (S. *hoppán*) to walk lamely, to limp; *n.* uneven awkward gait, a difficulty, perplexity—*Luñgráná^b, mataktá chalná yá lañgrátá chalná^b; n. mataktá, jhan-jhat^b, thakthak yá janjál^b.*

HÖB'BY, *n.* (G. *hoppé*) a strong active horse, a child's horse, a favourite pursuit—*Ek mazbút tez-ran ghorá, lakri ká ghorá jispar tarke charhte haiñ^b, koi chíz jiskí pair-ravi log bare shauq se karte haiñ*—Prabal aur síhraganúí ghorá, káth ká ghorá jispar bálak chahíte haiñ, priyavastu.

HÖB'BLER, *n.* a kind of horse-soldier—*Ek qism ká sawár*—*Ek prakár ká aswárohí yoddhá.*

HÖB'BY-HORSE, *n.* a wooden horse on which children ride, a favourite object or pursuit—*Lakri ká ghorá jispar tarke charhte haiñ^b, pyári shai yá koi chíz jiskí pair-ravi log bare shauq se karte haiñ*—Bálakon ká kath-ghoiá, priyavastu.

HÖB'BY, *n.* (Fr. *hobereau*) a kind of hawk—*Ek qism ká báz*—Syenabhed, utkrośabhed.

HÖB'GÖB-LIN, *n.* (Robin goodfellow?) a fairy, a frightful apparition—*Pari yá bhútní, haul-nák súrát*—Vidyádhari wá pisáchi, pret vetál pisách wá bhayáñkar-ákár.

HÖB'NÖB, *ad.* (S. *habban, nabban*?) a familiar call in drinking—*Apas meñ sharáb pine ke wáste buláñg*—*liye yah lafz mustámal hotá hai*—Madrá pán karne ke nimitta

HÖB'ÖY. See HÖB'BOY. [buláne ke liye yah shabd kám áta hai.]

HÖCK. See HÖUGH.

HÖCUS-PO'CUS, *n.* (Ochus Bochnus) a juggler, a cheat; *v.* to cheat—*Nat thag yá náatak-chátak-k. wñ, toná-láni^b jhár-phúñk^b dhokhá yá náatak-chátak^b; v. thagná dhokhá-dená yá náatak-chátak k.*

HÖD, *n.* (Ger. *hütte*) a kind of trough for carrying mortar—*Kathrá^b.*

HÖDGE/PÖDGE. See HÖTCH-PÖTCH.

HÖ-DI-ER'NAL, *a.* (L. *hodie*) of to-day.—*Áj ká^b, im-roz ká*—Adyatan, varttamánadiva. [síy.]

HÖE, *n.* (Ger. *haue*) an instrument for cutting weeds and loosening the earth; *v.* to cut with a hoe—*Kudári^b, kudáli^b, phaurá^b; v. gorná^b, kudári se kútná yá khodná^b.*

HÖG, *n.* (W. *hweh*) a swine—*Súar^b, khinzír, khúk*—Súkar. [ravat, apavitra.]

HÖG'GISH, *a.* having the qualities of a hog—*Súar-sá^b, galiz, najis*—Súkarasagun, súka-HÖG'GISH-LY, *ad.* in the manner of a hog—*Súar ke taur par*—Súar kí bhántí se.

HÖG'CÖTE, *n.* a house for hogs—*Súar ká ghar^b, khinzír-khána, khúk-khána, súar-khána*—Súkarálay.

HÖG'HÖRD, *n.* a keeper of hogs—*Súaron ká rakhsál^b*—Súkarapálak wá súkarapál.

HÖG'SHÖAR-ING, *n.* much ado about nothing—*Biná sir ká jhanjhal^b.*

HÖG'STY, *n.* an inclosure for hogs—*Súar ká ghar^b, khinzír-khána, khúk-khána, bad-salá, súar-khána, bakhor^b*—Súkarálay, súkarasthán.

HOG *wāsh*, *n.* draff given to swine—*Sitki khotā yā chhānt jo sūaron kō diyā jāta hai*^h.
HOGS'HEAD, *n.* (D. *ockshood*) a measure of 64 gallons, a large cask—*Raqiq shai kā ek māp jo takhmīnan pānch man ke qarib hogā, ek barā pipā*—*Dravadravya kā ek parimān jo atkal se pānch man ke lagbhag hogā, kāth kā ek barā bāsan jo dhol ke ākār hotā hai*.

HOIDEN, *hōi'dn*, *n.* (W. *hoiden*) a rude awkward girl; *a.* rustic, inelegant, rude; *v.* to romp indecently—*Phūkar anāpin larkī*^h; *a.* *gañvār*^h, *phūkar*^h, *anār*^h; *v.* *gañvārā aur phūkar khel chēlnā*^h. [*charhānā yā ūchā-k*^h, *ūpar khīchnā*^h.]

HÖISE, *Höist*, *v.* (Ger. *hissen*) to raise up on high, to lift, to draw up—*Upar ūhānā*^h.

HÖIST, *n.* the act of raising up, a lift—*Ūhāsi*^h, *ūhān yā charhāw*^h.

HÖIT, *v.* (Ic. *hauta*) to leap, to caper—*Kūdnā*^h, *uchhālā*^h.

HÖITTY, *tōi'ty*, *int.* expressing surprise—*Is lafz se tā'ajjub zāhūr kiya jāta hai*—*Yah sabd vismayaprakāśak hai*.

HÖLD, *v.* (S. *healdan*) to grasp, to keep, to retain, to maintain, to consider, to receive, to contain, to possess, to stop, to refrain, to endure; *p. t.* and *p. p.* **HELD**—*Thāndhnā yā pakarnā*^h, *rakhnā*^h, *atkā-rakhnā*^h, *karnā bachānā lagā-rakhnā yā saibhālā*^h, *jānnā yā sochnā*^h, *pānā*^h, *pi-jānā*^h, *lenā yā hāth-karnā*^h, *roknā*^h, *ārnā yā rah-jānā*^h, *nibāhanā fiknā thaharnā nibhnā yā chalnā*^h.

HÖLD, *n.* grasp, support, catch, power, custody, a prison, a fort—*Girift, āsrā yā chēk*^h, *pakar yā ānkri*^h, *muqdir yā ikhtiyār, qaid yā hawālāt, qaid-khāna, qal'a*—*Dhriti wā dharan, ālamb wā ādhār, ākksi grahan wā dhūran, vās wā adhikār, rakshan wā bandhan, kārāgar, gañh*. [*Dhārak, grāhak, grāhī, ākksi*.]

HÖLD'ER, *n.* one that holds—*Qābiz, pakarne w*^h, *āhkrī*^h, *jis se koi chiz pakri jāy*.

HÖLD'ING, *n.* tenure, farm, influence—*Īlāqa, ijāra, ikhtiyār*—*Paṭṭā, thike ki bhūmi*.

HÖLD'BACK, *n.* hindrance, restraint—*Rukāwat yā rukāw*^h, *rok*^h. [*vās wā adhikār*.]

HÖLD'ER-FÖRTH, *n.* a haranguer, a preacher—*Sukhan-pardāz, wā'iz*—*Vāgī wā bahujanāsamāj meñ alānkāramayavikyavaktā, dharimnakathak*.

HÖLD'FAST, *n.* that which holds, a catch, a hook—*Āikrī*^h, *ānkāsi*^h, *kāntā yā kilā*^h.

HÖLE, *n.* (S. *ho*) a cavity, a perforation, a cell; *v.* to form a hole, to go into a hole—*Garhā yā kandarā*^h, *chhed*^h, *kunj bil yā mānd*^h; *v.* *garhā chhed yā bil banānā*^h, *garhe chhed yā bil meñ jānā*^h.

HÖL'LOW, *a.* excavated, not solid, deep, low, not faithful; *n.* a cavity, a den, a pit, a channel; *v.* to make hollow—*Mujawuaf, khālī, dhārī*^h, *dhīm*^h, *be-wafā yā riyā-kār*, *n. gār, mānd*^h, *chāl, jūf*; *v. khāl k.*, *kakornā*^h—*Khokhrā khuhriā phophrā phokar wā pulkhā, chluēchhā wā polā, gambhīr, mānd, jhūthā wā chhāl*; *v. gahwar kandarā wā gubā, vīvar wā bil, garhā gartta wā darā, piānālī*; *v. chluēchhā k.*, *koñrānā, khokhrā phophrā wā polī k.* [*kūtāt wā kapāt se*.]

HÖL'LOW-LY, *ad.* unfaithfully, insincerely—*Be-wafāi se, riyā yā dūrangī se*—*Chhāl se*.

HÖL'LOW-NESS, *n.* state of being hollow, deceit—*Gambhīrtā khulū yā jāuf, riyā dorangī yā dūrangī*—*Mandātī sūnyatā wā khol, chhāl wā kapāt*.

HÖL'LOW-EYED, *a.* having the eyes sunk—*Baithi ānkhon kā*^h, *dhāsi ānkhon w*^h.

HÖL'LOW-HEART-ED, *a.* insincere, dishonest—*Be wafā, riyā-kār yā be-mān*—*Kutīl wā*.

HÖL'LDAY. See under **HOLY**.

HÖL'LA', **HÖL'LO'**, **HÖL'LOA'**, **HÖL'LO'**, *int.* (S. *Howan*) a word used in calling; *n.* a shout; *v.* to call out loudly—*Arē*^h, *ajī*^h, *ho*^h, *kyā ho*^h; *n.* *juyjyākār yā pukār*^h; *v.* *pukārnā*^h, *chillā-kar bulānā*^h.

HÖL'LOW, *v.* to shout, to hoot—*Pukārnā*^h, *hū-hū k. yā lalkārnā*^h.

HÖL'LAND, *n.* fine linen originally made in Holland—*San ká achchhā kaprā jo pahile pahil Hūland meñ banā thā*^h.

HÖL'LY, *n.* (S. *hologn*) a tree—*Ek qism ká darakhṭ jo hamesha sabz rahtā hai, sadā-harā-pej*^h—*Ek prakār kā pej jo sadā barā rahtā hai*. [*mahāvrikshabhed*.]

HOLM, *hōm*, *n.* the evergreen oak—*Shāh-bulūt jo hamesha sabz rahtā hai*—*Chirasthāyi*.

HÖL'LY-HÖCK, *n.* (S. *holhoc*) a plant—*Ek qism kī nabāt, paudhā*^h—*Oshadhibhed*.

HOLM, *hōm*, *n.* (S.) a river island, low flat land on the banks of a river—*Nadī ká jāpā*^h, *nadī ke kināre par kī nichī musattal zamin*—*Char wā nadī-kā-char, nadī ke tīr par kī nichī aur sam bhūmi*.

HÖL'O-CAUST, *n.* (Gr. *holos, kaustos*) a whole burnt sacrifice—*Bal jise jalā dewē*^h, *qurbāni jise jalā dete hai*—*Hom, hut, lūtahom, āhut*.

HÖL'O-GRAPH, *n.* (Gr. *holos, grapho*) a deed written by the grantor's own hand—*Ek dastāwez jise bakhshanda yā hiba-k. w. khud apne hāth se likhtā hai*—*Ek pramānapatra jisko dānakartā apne hāth se likhtā hai*.

HÖL'STER, *n.* (S. *heolster*) a case for a horseman's pistol—*Qubūr-i-bandūqcha*—*Gulikā-prakshēpapi hastanāpī rakhne ke liye jo charmnādhār ghore ke sāj meñ lagā rahtā hai*. [*yā chhotā pahār*^h.]

HÖLT, *n.* (S. *holt*) a wood, a grove, a hill—*Jangal yā ban*^h, *kunj yā kunj-ban*^h, *pahārī*.

HÖLY, *a.* (S. *halig*) good, religious, pure, hallowed, consecrated, sacred—*Nek, dīn-dār*.

- tāhīr musallā yā pārsā, pāk yā mutahharak, mutahhar, niyāz kiya gayā yā kis nek kār ke liye mukhās kiya gayā, muqaddas*—Vimala punya wā sādhu, dhārmik wā dharmasālī, śuchi, saṅkalpit, dharmārthasamarpit, pavitra. [maṣlātā se, pavitrātā se.
- HOL'LY**, *ad.* piously, with sanctity—*Pārsāī se, taqaddus se*—Punyaśīlā wā dharm-
- HOL'INESS**, *n.* sanctity, piety, sacredness, a title of the pope—*Pāki yā taharat, pārsāī, taqaddus yā taqāwat, janāb-i-muqaddas yā harat*—Śuchitā, dharmasālītā wā punyatā, pavitrātā, Pop nāmak mahādharmaśādhyaṅksh ki upādhi.
- HOL'Y-DAM**, *n.* an ancient oath—*Qadīm qasam*—Prāchīn śapath.
- HOL'Y-DAY**, **HOL'Y-DAY**, *n.* a festival day, a day of rest or joy; a. befitting a holiday, gay, cheerful—*Tewhār^a, āram yā khushi kā roz; a. khushi ke roz yā tewhār ke laiq, khush, khurram yā masūr*—Punyaḍin wā parvāh, viśrāmadivas wā utsavaḍin; a. punyaḍin viśrāmadivas wā utsavaḍin ke yogya, ānandi, praphullachitta.
- HOL'Y-GHOST**, *n.* the Third Person of the Trinity—*Ruhu-l-quds, ruhu-l-lāh*—Isāī trayaikatwa kā tritīy puruṣh.
- HOL'Y-ONE**, *n.* an appellation of the Supreme Being, an appellation of Jesus Christ, one consecrated to the service of God—*Khudā, Haṣrat Isā, jo Khudā ki khidmat ke liye mukhās kar diya jāta hai*—Paramātmā, Isā, jo jan Paramēśwar ki sevā ke nimittā niyukt kar diya jāta hai. [ke pahile kā saptaḥ.
- HOL'Y-WEEK**, *n.* the week before Easter—*Istar tewhār ke pahile kā hafta*—Istar tewhār
- HOM'AGE**, *n.* (L. homo) service, fealty, duty, respect; v. to profess fealty—*Farmān-bar-dār yā khidmat, tābi-dārī yā itā'at, forz yā wājib-kām, taslim; v. itā'at yā taslim k.*—Sewā, prabhuhakti, swadharmma kartavya wā upasana, pūjā satkāra wā sammān; v. pūjanā, sammān satkāra wā upasana k.
- HOM'AGE-A-BLE**, *a.* subject to homage—*Tābi-dār*—Sewak. [Sewak, pūjak, sammānakārī.
- HOM'AGE**, *n.* one who pays homage—*Farmān-bar-dār, tābi-dār, itā'at yā taslim k. w.*—
- HÖME**, *n.* (S. hani) one's own house habitation or country; a. domestic, native, close; *ad.* to one's own habitation, closely, to the point—*Makān, maskan, watan yā apnā mulk; a. khāngī, watani, sahit; ad. apne makān ko, sakhtī se yā nazdik, nok-dārī yā nokile-pan se*—Swagah swagrih wā ghar, swadeś; a. gharailā wā gharāū, swadeśī, kaṭhīn wā tikshīnā; *ad.* apne ghar ko wā swagrih ko, nikat, tikshapatā se.
- HÖME'LESS**, *a.* without a home—*Be-makān*—Nirālay, bin-ghar.
- HÖME'LY**, *a.* plain, not elegant, coarse—*Sāda, nā-zeb yā nā-zebā, nā-tarāshidā*—Sād-bāraparūp, asundar, bhaddā anchhilā motā angūṣṭh wā aparishkṛit.
- HÖME'LI'NESS**, *n.* plainness, coarseness—*Sādagi, nā-tarāshidagi yā baid-sūratī*—Asaundaryya wā madhyamarūpatā, aparishkār.
- HÖME'WARD**, **HÖME'WARDS**, *ad.* towards home—*Makān ki taraf*—Ghar ki or.
- HÖME'BORN**, *a.* native, domestic, not foreign—*Watani, khāngī yā khānagi, gair-mulk kā nahīn*—Swadeśī wā swadeśaj, swagrihaj wā gharāū, videśī nahīn.
- HÖME'BRED**, *a.* native, plain, domestic—*Watani yā zāti, sāda, khāngī yā khānagi*—Swadeśī swābhāvik wā swadeśaj, sādhabāraparūp wā aparishkṛit, swagrihaj wā gharāū.
- HÖME'FELT**, *a.* felt within, inward, private—*Malūm kiya gayā, darūni yā andarūni, پوشیدā*—Antarbhūt, antarasth, antaratam wā chhīpa.
- HÖME'KEEP'ING**, *a.* staying at home—*Ghar meṁ baitḥ rahne wā^b*.
- HÖME'MADE**, *a.* made at home—*Ghar kā banā huā^b, apne des kā banā huā^b*—Grihanirmmit, swadeśanirmmit. [gūṇakārī bāthit.
- HÖME'SPEAK'ING**, *n.* plain and forcible speech—*Sādi aur muasir guft-gū*—Sārāl aur
- HÖME'SPO'N**, *a.* spun or wrought at home—*Ghar kā banā yā banā huā^b*.
- HÖME'STALL**, **HÖME'STEAD**, *n.* the place of a house, native seat—*Makān ki jagah, asli*
- HÖMER**. See OMER. [makān—Vāsasthān, ādyavāsasthān.
- HÖM'I-CIDE**, *n.* (L. homo, cado) the killing of a man, a manslayer—*Qatl-shibḥ khūn yā mardum-kushī, mardum-kush*—Nrihatyā manushyabadh wā manushyagāt, nrihatā wā manushyaghat.
- [dhavishayak, manushyaghatavishayak, manushyagbatī.
- HÖM'I-GI-DAL**, *a.* pertaining to homicide—*Khūnī, qatl-shibḥ ke mutā'adliq*—Manushyabaha-
- HÖM'I-LY**, *n.* (Gr. homilos) a discourse—*Wāz, muwa'ā'at*—Pūjāsālā meṁ dharmavishayakavākya. [Samsargasāl wā saṅgapriy, milāpī wā ālāpī.
- HÖM'I-LĒT'ICAL**, *a.* social, conversable—*Āshnā-mitāj yā majlis-dost, mardum-āmez*—
- HÖM'I-LIST**, *n.* a preacher—*Wā'iz*—Dharmmakathak, dharmmapravakṭā.
- HÖ-MO-GE'NE-AL**, **HÖ-MO-GE'NE-OUS**, *a.* (Gr. homos, genes) having the same nature—*Ham-jins, ek-jins, ham-khilqat*—Samānajatīy, samadharmma, sajāti.
- HÖ-MO-GE'NE-AL'NESS**, **HÖ-MO-GE'NE'ITY**, **HÖ-MO-GE'NE-OUS'NESS**, *n.* sameness of nature—*Ham-jinsiyat*—Samānajatītā, sajātītā, jātisamatā.
- HÖ-MO-GE'NE-Y**, *n.* joint nature—*Mushtarak khāssiyat, ham-jinsiyat*—Sānvibhaktadharmma, samānyadharmma, sajātītā. [andās—Paraspar samaparinān.
- HÖ-MO'LOGOUS**, *a.* (Gr. homos, logos) proportional to each other—*Āpas meṁ bā-*
- HÖ-MO'NY-MY**, *n.* (Gr. homos, onoma) equivocation, ambiguity—*Ibhām yā tazabzūb, do-mā'ne yā muzabbah mā'ne*—Vākchhal wā vākyaavakṛatā, dwyarthatā.

HO-MŌN'-MOUS, *a. equivocal, ambiguous*—*Muzabab, muḥam*—*Aspaḥt wā sandig-dhārth, dwyarth.*

HŌNE, *n. (S. hēnam) a whetstone*—*Sān^b—Sān, sān.*

HON'EST, *onest, a. (L. honestus) upright, just, true, sincere, creditable*—*Rāst-mu'a-mala, rāst-bāz, rāst, diyānat-dār mutadaiyan bā-wafā yā sādīq, mu'tabar*—*Kharā, nyāyāchār wā dhārmik, sachchā, nishkapāt, sammanāya.*

HON'EST-LY, *ad. uprightly, justly*—*Rāst-mu'āmalagi se, rāst-bāzi yā rāstī se*—*Kharāi se, nyāy se wā dharmnaḥ irvak.*

HON'ES-TY, *n. justice, truth, rankness*—*Ristī, sidq imān-dāri yā diyānat-dāri, sāf-dilī*—*Kharāi wā nyāyitā, sachchāi wā satyaśilatā, kapatahinatī wā vimalātmātā.*

HŌN'EY, *n. (S. hunig) a sweet juice collected by bees, sweetness, lusciousness; v. to talk fondly, to sweeten*—*Shahd, shirini, mithās^b; v. pyār se bāt-chāt k., mithā k.^b—Madhu, mithāi, madhuratā.*

HŌN'EY-LESS, *a. being without honey*—*Be-shahd*—*Binmadhu, madhuraḥit.*

HŌN'IED, *a. covered with honey, sweet*—*Shahd-āludā yā pur-shahd, shirīn*—*Madhu-may, mithā wā madhur.*

HŌN'EY-BAG, *n. the stomach of the bee*—*Shahd ki makkhi ke pet ke andar shahd rakh-ne ki thaili*—*Madhumakshikā ke pet ke bhitār madhu rakhne ki thaili.*

HŌN'EY-COMB, *n. cells of wax for honey*—*Shahd ḥāna, chhattā^b, ghariyā^b, shahd rakhne ke liye mom ke bane hue chhote-chhote ghar*—*Madhukosh.*

HŌN'EY-COMBED, *a. having little cells*—*Sūrākh-dār, shahd-khāne-sā sūrākh-dār*—*Madhukoshakār, madhukosh ke sadris sūksmarandhravishishṭ.*

HŌN'EY-DEW, *n. sweet dew*—*Mithā ras^b, ras^b.* [madhu.

HŌN'EY-HAR-VEST, *n. honey collected*—*Majmū'a shahd*—*Sanchitamadhu, batorī huā*

HŌN'EY-MŌON, **HŌN'EY-MŌNTH**, *n. the first month after marriage*—*Khuski kā mahinā, byāh ke ba'd kā pahilā mahinā*—*Anandunās, vivih se pare kā prathamamās.* [bhāshī.

HŌN'EY-MŌUTHERD, *a. using honied words*—*Munh kā mithā^b, shirīn-zabān*—*Madhura,*

HŌN'EY-STALK, *n. clover flower*—*Ti-patiyā ghās kā phul^b.*

HŌN'EY-SUC-KLE, *n. woodbine*—*Ek gism ki nabūt*—*Latāviśesh.* [mithā.

HŌN'EY-SWEET, *a. sweet as honey*—*Shahd sī shirīn yā maza-dār*—*Madhu ke sadris*

HŌN'EY-TONGUED, *a. using soft speech*—*Shirīn-zabān*—*Madhuraḥādī, madhuraḥāshī.*

HON'OUR, *ḥn'ur, n. (L. honor) dignity, rank, reputation, fame, magnanimity, reverence, respect, a title; v. to reverence, to dignity, to glorify*—*Shān shukoh liyā shikoh, darya pāya yā martabā, waqr uyār'izzat yā nek-nāmī, nām-wari yā nām-dārī, 'ālī-himmat yā dil-o-dimāg, tā'zim, adab yā qadr, ek lagab jaise hazrat; v. takrim'gīt tā'zim k., mu'azzaz yā sar-farāz k., hamd k. yā nām-war k.*—*Pradhānat utkarsh wā śreshṭhatwa, pradhānapad utkrishṭapad wā kulīnapad, kirtti wā sukhyaṭī, yās wā vikh-yāti, mahāśayatwa mahātmatā wā matimahattwa, samman wā pūjā, sambhram ḍdar wā marryādāt, ek upādhi jaise mahāśay wā śrīman; v. samman k. wā pūjanā, mām k. wā utkrishṭ pad ko pahunchānā, vikhyāt wā yāsaswī k.*

HŌN'OR-A-RY, *a. conferring honour*—*'Izzat bakhsh, fākhira, 'izzati*—*Sammanakar, kirt-tikar, sammananātrāḍ, kirttinātrakar.*

HŌN'OR-A-BLE, *a. having honour, conferring honour, illustrious, noble, magnanimous*—*'Izzat-dār sahib-i-hurmat yā muraqqar, 'izzat-bakhsh yā hurmat-bakhsh, nām-war yā mu'azzaz, sharif yā musharraf, 'ālī-himmat*—*Pūjya ādaraniy wā marryādāwān, kirt-tikar wā sammanakar, pratāpi wā yāsaswī, kulīn, mahātma mahāśay wā mahāmatī.*

HŌN'OR-A-BLE-NESS, *n. the state or quality of being honourable*—*Mumtāzi, nām-wari, 'izzat-bakhshī, 'azamat*—*Pūjyatā wā ādaraniyatā, sammanākaratwa, mahātmatā.*

HŌN'OR-A-BLY, *ad. with honour, generously*—*Bā-hurmat yā 'izzat se, sharifāna*—*Marryādāpurvak wā sammanāpurvak, udārachittatwa se wā mahātmatā se.*

HŌN'OUR-ER, *n. one who honours*—*Tā'zim-o-takrim k. w., 'izzat dene w., sar-farāz k. w.*—*Samman wā samman k. w., ādar k. w., utkrishṭ pad ko pahunchāne w.* [hin.

HŌN'OR-LESS, *a. without honour*—*Be-hurmat, be-'izzat*—*Maryādāhīn, mānāhīn, yasa-*

HŌOD, *n. (S. hod) a covering for the head; v. to dress in a hood, to cover*—*Orhni^b, picḥhauri^b, top^b, topi^b; v. orhni orhni yā top denā^b, mīndnā dhānpnā yā dhānpnā^b.*

HŌOD'WINK, *v. to blind, to cover, to deceive*—*Ānkh mīndnā^b, chhipānā yā dhānpnā^b, chhālānā thagnā yā ānkhon meñ dhūl dālnā^b.*

HŌOF, *n. (S. hof) the horny part of a beast's foot; v. to walk as cattle*—*Sum; v. mā-wāshī yā dawād ke taur chalnā*—*Khur; v. paṣuḥat chalnā.*

HŌOFED, *a. furnished with hoofs*—*Sum-dār*—*Khurayukt, khuri.*

HŌOK, *n. (S. hoc) any thing bent so as to catch hold; v. to catch, to bend*—*Ānkri^b, ānkri^b, ānki^b, laḡi^b, kaṇṭiyā^b, banet^b, kāntā^b, koṇṛhā^b, koṇṛhi^b; v. kaṇṭiye se pakarnā^b, jhuknā yā terhā honā^b.*

HŌOKED, *a. bent, curved, equiline*—*Jhukā^b, ānkri-sā yā bānkā^b, terhā^b.*

HŌOK'NOSE, *a. having an equiline nose*—*Terhī nāk kā^b, tote ki-sī nāk kā^b.*

HŌOP, *n. (S. hōp) any thing circular, a band of wood or metal; v. to bind or fasten*

with hoops, to encircle—*Chakkār yā jo kuchh mundarī-sā goṭ hoḥ*, *kāth yā dhāt kā meṅgarā yā gherā*^h; v. *kāth yā dhāt ke meṅgarē yā gherē se bāndhnā^h, gherā^h*.

HOO'ER, n. one who hoops, a cooper—*Kāth yā dhāt kā gherā lagāne w^h, pipā-sās—Lohavalayabandhā wā kāshtavalayabandhā, kāshtabhandakār*.

HOO'P, v. (G. *wopyan*) to shout, to drive with shouts; n. a shout—*Lalkārā wā hū-hū k^h, hū-hū kar-ke nikāl denā^h; n. hū-hū^h, talkār^h—Chitkār k., chitkārāsāb karke nikāl denā^h; n. chitkār*.

HOO'ING-COUGH, n. a convulsive cough—*Dābā^h, dabbā^h, haḍḍā dabbā^h*.

HOO'T, v. (W. *hwt*) to shout in contempt, to cry as an owl; n. a shout of contempt—*Dhikkārā yā dut-kārā^h, hū-hū k^h; n. dhikkār yā dut-kār^h*.

HOO'ING, n. a shouting, clamour—*Shor, gul—Chitkār, dhūm wā kolāhal*.

HOP, v. (S. *hoppan*) to dance, to skip, to leap on one leg; n. a dance, a jump, a leap on one leg—*Nāchnā yā nāchnā^h, kūdnā^h, ek tāng se kūdnā yā kudāknā^h; n. nāch yā nāch^h, kudak yā kūd^h, ek tāng se kudak yā kūd^h*.

HOP'ER, n. one who hops, a box or frame into which corn is put to be ground—*Kudakkār yā ek tāng se kūdnē w^h, daurī yā dhāmū jisṁēn anāj piṁne ke liye dharā jātā hai^h* [tor yā jamāwārā^h].

HOP'ING, n. a dance, a meeting for dancing—*Nāch yā nāch^h, nāch ke liye jamāwārā*.

HOP, n. (D.) a plant used in brewing; v. to impregnate with hops—*Ek qism kā per jo sharāb banāne meṅ kām ātā hai; v. Hāp nām per milānā^h—Ek latā jo madirā banāne meṅ upayogi hotī hai*.

HOP'BIND, n. the stem of the hop—*Hāp nām per kī dānth yā dālī^h*.

HOP'HOCK-ER, n. one who gathers hops—*Hāp nām per kī batōrne w^h*.

HOP'YARD, n. ground on which hops are planted—*Zumīn jahān Hāp nām per lagāyā jātā hai—Bhūmī jispar Hāp kī per lagāyā jātā hai*.

HÖPE, n. (S. *hoppa*) desire joined with expectation; v. to live in expectation—*Ummed, tawāqqū^h, āsrā^h, ās^h; v. ummed rakhnā, ummed-wār honā—Āsā, pratyāsā, āsānsā, ākāṅkshā, bharosā; v. āsā rakhnā wā k., bharosā k.*

HÖPE'FUL, a. full of hope, promising—*Ummed-wār yā mutawāqqū^h, ummed-bāhsh—Āsāwān āsābaddh wā pratyāsā, āsājan āsākārī wā honhār* [āsānsāpūrvak].

HÖPE'FUL LY, ad. in a hopeful manner—*Hon-hār taur se, ummed-wār se—Āsāpūrvak*.

HÖPE'FUL-NESS, n. promise of good—*Bhalāi kī ummed, ummed-bāhshī—Āsāvattwa* [āsāhin, āsārahit wā hatāsā].

HÖPE'LESS, a. wanting hope, despairing—*Nā-ummed, be-tawāqqū^h yā māyūs—Nirās wā HÖPE'LESS LY, ad. without hope—Nā-ummed, be-ummed—Binā āsā, bin-ās*.

HÖPE'LESS-NESS, n. state of being hopeless—*Nā-ummedī, māyūsi yā yās—Nairāsyā, nirāsātā, āsāhinātā* [āsā rakhne w.].

HÖP'ER, n. one who hopes—*Ummed wār, ummed k. w., ummed rakhne w.—Āsā k. w.*

HÖP'ING-LY, ad. with hope—*Ummed se—Āsā se* [—Maulūrttik, ghatikāvishayak].

HÖRAL, a. (Gr. *hora*) relating to an hour—*Sā'atī, sā'at-mansūb, ghante ke muta'alliq*

HÖRA-RY, a. relating to an hour, noting the hour, continuing for an hour—*Sā'atī yā ghante ke muta'alliq, sā'at-numā yā ghante zāhir k. w., ek ghante tak rahne w.—Mau-*

hūrttik wā ghatikāvishayak, ghatikādyotak. gharī bhar rahne w.

HÖRDE, n. (S. *heord*) a clan, a multitude—*Firqa, gair-sākin-o-wahshī logon kā guroh—Dal, asthiravāsiyon kā gau jāthā wā samūh*.

HÖRIZON, n. (Gr. *horos*) the line which bounds the view, an imaginary line equally distant from the zenith and the nadir which divides the globe into two hemispheres—*Āsmān kā gherā, ufūq yā ufq—Drishtimāryyādā wā dīngmandal, kshitiy wā ākāśa-*

kakshā [barābar—Digantasam wā kshitiyamasasūtra, sam wā sapāt].

HÖR-I-ZON'TAL, a. parallel to the horizon, level—*Ufq yā ufūq ke barābar, ham-wārī se—Samā-*

narip se, ākāśakakshā kī samatā ke anusār.

HÖRN, n. (S.) a hard pointed substance growing on the heads of some animals, a wind instrument of music, a drinking cup; v. to bestow horns upon—*Sing^h, qarnāe, pyāla yā piyāla; v. sing denā yā lagānā^h—Sring, turhī wā singī, pūnapātra*.

HÖRN'ED, a. furnished with horns, like a horn—*Shakh-dār yā sing-dār, sing ke mānind—Sringī, sringākar*.

HÖRN'ED-NESS, n. appearance of a horn—*Sing kī sūrat—Sringākaratwa*.

HÖRN'ER, n. one who works or deals in horn—*Shākh-gar, sing kā kār-gar—Sing kā kām k. w., sringavyavāsiyī* [sing ke sadris, kuchh kuchh sringākar].

HÖRN'ISH, a. somewhat resembling horn—*Kisī qadr sing ke mānind—Kuchh kuchh*

HÖRN'LESS, a. having no horns—Be-sing, be-shākh, mundā^h, mundlā^h, mūnā^h, mūn-lā^h—Sringahin, asring [gun].

HÖRN'Y, a. made of horn, like horn—*Sing kā banā huā^h, sing-sā^h—Sringamay, sringā-*

HÖRN'BOOK, n. the first book for children—Larkon ke pahle sikhne ke liye kitāb, larkon kī pahli kitāb—Bālakon kī ārambhapustak, larkon kī prathamapāthāgranth.

- HÖRN'FOOT**, *a.* having hoofs, hoofed — *Sum-dār, khur-dār* — Khuri, khurayukt.
- HÖRN'PIPE**, *n.* a dance, a wind instrument — *Ek qism ká nách, ek qism kí qarnáe* — Nri-
yavíśesh wá ek prakár ká nách, turhí wá sīngá.
- HÖRN'SHÄVINGS**, *n. pl.* scrapings of deer horns — *Hiran ke sīng ká chholan*^b.
- HÖRN'SPOON**, *n.* a spoon made of horn — *Sīng ká baná huá chamcha* — Sīng kí baní hui
karchhí. [ká konavíśisht garh.]
- HÖRN'WORK**, *n.* a kind of angular fortification — *Ek qism ká goshe-dār galá* — Ek prakár
- HÖRN'NET**, *n.* (S. *hynet*) a kind of wasp — *Zumbúr, bar^b, birni^b* — Varalabhed.
- HÖR'O-LOGE**, *n.* (Gr. *hora, logos*) an instrument that indicates the hour — *Sá'at-numá,*
gharí^b — Kálaghatiká, ghatí
- HÖR'O-LOGI-O-GRAPHIC**, *a.* (Gr. *hora, logos, grapho*) pertaining to dialling — *Dhúp-*
gharí banáne ke 'ilm se mansúb — Dhúpgarí banáne kí vidyá ká vishayak.
- HÖ-RÖME-TRY**, *n.* (Gr. *hora, metron*) the art of measuring hours — *Sá'at yá waqt ke*
andáza karne ká hunar — Kálamápanavidyá.
- HÖR'O-SCOPE**, *n.* (Gr. *hora, skopeo*) aspect of the planets at the hour of birth — *Táli-*
náma, zāicha, janam-pattar yá janam-patri^b — Janmapatra, janmapatriká, janma-
nakshatrapatra, lagnakundali.
- HÖR'ROR**, *n.* (L. *horreo*) terror mixed with hatred, a shuddering, gloom — *Nafrat se*
múlt hui dahshat, haul haibat yá khauf se kí'ripná, táriki yá khauf-nák-súrat —
Ghrípáyuktabhay, bhayakamp, ghor wá andhakúr. [huá^b, báhar ko dikhátá huá^b.
- HÖR'RENT**, *a.* bristled, pointing outwards — *Roán khará kíye hue yá phuraharí láyá*
- HÖR'RIBLE**, *a.* dreadful, terrible, shocking — *Muhib, haibat-nák, zishti yá makrúh — Bha-*
yának, dārun vikát wá karál, atikutsit bibhatsakar wá trāsajanak.
- HÖR'RIBLE-NESS**, *n.* dreadful, hideousness — *Haibat-náki, wahshat-angezi 'ibrat-an-*
gezi haul-náki yá zabúni — Ghoratá wá dārunatá, karálatá vikatatá wá kutsitatwa.
- HÖR'RIBLY**, *ad.* dreadfully, hideously — *Khauf-náki se, wahshat-angezi 'ibrat-angezi*
haul-náki yá zabúni se — Ghoratá wá dārunatá se, karálatá wá kutsitatwa se.
- HÖR'RID**, *a.* hideous, dreadful, shocking — *'Ibrat angez wahshat-angez zabún yá haul-nák,*
khauf-nák, makrúh yá zishti — Atikutsit wá ghor, dārun wá bhayának, bibhatsakar
trāsajanak.
- HÖR'RID-LY**, *ad.* dreadfully, shockingly — *Haul-náki yá khauf-náki se, 'ibrat-angezi wah-*
shat-angezi zishti yá karáhiyat se — Ghoratá wá dārunatá se, karálatá wá atikutsita-
twa se. [shidlat — Dārunatá wá ghoratá, bhayánakatwa wá kutsitatwa.
- HÖR'RID-NESS**, *n.* hideousness, enormity — *Haul-náki yá zishti, zabúni wahshat-angezi yá*
- HÖR'RIFIC**, *a.* causing horror — *Muhib, haibat-nák, wahshat angez, 'ibrat-angez, zishti —*
Bhayának, bhayanákar, karál, kutsit.
- HÖRSE**, *n.* (S. *hors*) a quadruped, cavalry; *v.* to mount on a horse — *Ghorá^b, sawár ;*
v. ghore par chaphúná^b — Áswa hay turag wáji wá saindhav wá turañg, áswik áswa
wá ghurcharhe ; v. áswarúh k. [pith^b — Áswaprisht^b, ghore par charhá.
- HÖRSE'BACK**, *n.* the state of being on a horse — *Ghore par sawár, ghore-sawár, ghore kí*
- HÖRSE'BEAN**, *n.* a small bean given to horses — *Lobiya borá yá sen jo ghoron ko dete*
hai^b. [sáas — Ek larká jo ghoron kí rakhwálí kartá hai, áswapálak.
- HÖRSE'BOY**, *n.* a boy who dresses horses — *Ek larká jo ghoron kí khabar-girí kartá hai,*
- HÖRSE'BREAK-ER**, *one who tames horses — Chábuk-sawár, sawár-kár — Áswasikshak, á-*
wasikshájiwí, ghoron kí sádlne w.
- HÖRSE'CHEST-NUT**, *n.* a tree and its nut — *Ek per aur uská phal^b.*
- HÖRSE'COUR-SEN**, *n.* one who runs horses — *Ghore dāruné w^b.*
- HÖRSE'DRENCH**, *n.* physic for a horse — *(Ghore ke wáste dawá — Ghore ke liye aushadh.*
- HÖRSE'FLESH**, *n.* the flesh of horses — *Ghoron ká mās^b, ghore ká gosht — Áswamāns.*
- HÖRSE'GUARDS**, *n. pl.* cavalry of the king's guard — *Bádsáh ká kháas sawár, bádsáh kí*
hifázat ke liye sawár — Itájá kí rakshá ke liye gburcharhe, rájásarírarakshak áswarú-
- HÖRSE'HAIR**, *n.* the hair of horses — *Ghoron ke bál^b, ghore ke bál^b. [phasānya.]*
- HÖRSE'KEEP-ER**, *n.* one who takes care of horses — *Sáas, ghoron ká khabar-gir — Áswarak-*
shak, áswapálak, ghoron ká rakhwál. [thathákar hāsi.]
- HÖRSE'LAUGH**, *n.* a loud rude laugh — *Qahqahá — Attahás, khilkhilí wá khilkhilshat,*
- HÖRSE'LEECH**, *n.* a large leech, a farrier — *Ek qism kí bari jonk, ghoron kí haktm yá*
tabó — Bhāinsahiya jonk, sālótari áswaváidya wá áswachikitsak.
- HÖRSE'LIT-TER**, *n.* a carriage hung upon poles borne between two horses — *Ek gázi jo*
do ghoron ke bich meñ dāndon par latki hui jātí hai^b. [sake^b.
- HÖRSE'LOAD**, *n.* as much as a horse can carry — *Ek ghore ká boj^b, jēná ek ghore le-já-*
- HÖRSE'MAN**, *n.* a rider, one skilled in riding — *Sawár, shah-sawár sawár-kár yá khud-*
aspá — Gburcharhá áswarúh wá áswáron, hayavidyávisārad. [navidyá.]
- HÖRSE'MANSHIP**, *n.* the art of riding — *Shah-sawári, sawár-kári — Churcharhí, áswaróha-*
- HÖRSE'MEAT**, *n.* provender for horses — *Ghoron ke liye chára yá chára^b. [chalti hai^b.*
- HÖRSE'MILL**, *n.* a mill turned by a horse — *Ghurcharakki^b, chakki jo ghore ke ghumáne se*
- HÖRSE'MUS-CLE**, *n.* a large muscle — *Ek bázá patihá^b.*

- HÖNSE'PLAY**, *n.* coarse rough play — *Khar-masti, khira-bāstī* — *Ganwāru khel*.
- HÖRSE'POND**, *n.* a pond for horses — *Ghoron ke liye táláb, ghoron ke dhore aur pāntī pī-lāne ke liye táláb* — *Aswatarág, aswavāpi*.
- HÖRSE'RACE**, *n.* a match of horses in running — *Ghur-daur^b*.
- HÖRSE'RAD-ISH**, *n.* a root of a pungent taste — *Sahajaná sahjaná yá sahajná^b*.
- HÖRSE'SHOE**, *n.* a shoe for horses — *Nu'l-asp, ghore ká nu'l* — *Aswakhuratrāp, aswakhu-ratra, aswakhurabandhan*. [harttá.]
- HÖRSE'STEAL-ER**, *n.* a thief who steals horses — *Asp-duzd, g'ur-chor^b* — *Aswahárak, víji*.
- HÖRSE'WAY**, *n.* a road for horses — *Ghoron ke liye sarak^b* — *Aswamárg, aswapath*.
- HÖRSE'WHIP**, *n.* a whip to strike a horse with; *v.* to strike or lash with a horsewhip — *Ghore ke mārne ke liye korá^b; v. kore se mārná^b, korigáná^b*. [kya.]
- HOR-TA'TION**, *n.* (L. *hortor*) advice — *Saláh, nasihat* — *Upades, mantran, upadesavá*.
- HOR-TA-TIVE**, *n.* exhortation; *a.* encouraging — *Tam-bih, nasihat*; *a. taqwiyat-dih, tar-gib-dih, nasihat-dih* — *Upades, prabodh*; *a. prabodhak, tejaskar*.
- HOR-TA-TO-RY**, *a.* encouraging, animating — *Himmat-dih, targib-dih* — *Prabodhak wá dhárhas dene w., tejaskar uttejak wá uksáne w.*
- HOR-TENS'IAL**, *a.* (L. *hortus*) fit for a garden — *Bág ke láig* — *Udyán ke yogya*.
- HÖR-TU-LAN**, *a.* belonging to a garden — *Bág ke mutá'alliq, gulistáni* — *Udyánasam-bandhi*. [gul-kári — *Udyánavidyá, udyánakaranavidyá*.]
- HÖR-TI-CULT-URE**, *n.* art of cultivating gardens — *Bág-báni, chaman-bandí, máli-gari*.
- HÖR-TI-CULT'U-RAL**, *a.* relating to horticulture — *Bág-báni ke mutá'alliq, chaman-bandí se mansúb* — *Udyánavidyásambandhi, udyánakaranavidyávisahayak*.
- HÖR-TI-CULT'U-RIST**, *n.* one skilled in the culture of gardens — *Chaman-bandí ká hunar-jánne w., jo shakhs mált-garí yá big-báni mein máhr ho* — *Udyánavidyájñ, udyánakara-navidyájñ*. [Sushkaushadhisaingrah, sukhlaye hue chhoté peron ká saingrah.]
- HÖR-TUS-STC'OUS**, *n.* (L.) a collection of dried plants — *Sukhlái hui nabátát ká majma'* — *HÖR-TYARD*, *n.* a garden of fruit-trees, an orchard — *Samaristán, mezon ká bág* — *Phala-vrikshodyán, phalavrikshon ká bári*. [— *Dhanya Iswar, Iswar ká dhanyavád*.]
- HO-SAN'NA**, *n.* (Gr.) an exclamation of praise to God — *Al-hamdu-lilláhi, subhán-ulláh*.
- HÖSE**, *n.* (S. *hos*) stockings, covering for the legs: *pl.* *HÖSEN* or *HÖSE* — *Moze jurráb yá pác-tábe, pác-jáma* — *Úrnámayapádatrín wá aurnapádatrín, jaugháparidhan wá jaughíydá*. [pádatránavikrayí, úrnámayapádatránavikrayí.]
- HÖSTER**, *n.* one who sells stockings — *Moze-farosh, jurráb-báf, jurráb-farosh* — *Aurna-HÖSPI-TA-BLE*, *a.* (L. *hospes*) receiving and entertaining strangers, kind to guests — *Garib-nawáz saiyáh-dost musáfir-parwar yá musáfir-dost, mihmán-nawáz mihmán-dár yá mihmán-parwar* — *Atithisewak atithipújak wá átitheya, priyáitihí satkárasíl wá páhunon par dayálú*. [dosti — *Atithisewá, atithisatkár*.]
- HÖS'PI-TA-BLE-NES**, *n.* kindness to strangers — *Garib nawázi, musáfir-parwari, saiyáh-HÖS'PI-TA-BLY*, *ad.* with kindness to strangers — *Garib-nawázi se, musáfir-parwari se, saiyáh-dosti se* — *Atithisewá se, atithisatkár se, atithipúja se*.
- HÖS-PI-TÁ-LI-TY**, *n.* the act or practice of entertaining strangers or guests — *Musáfir-parwari, garib-nawázi, saiyáh-dosti, mihmán-parwari, mihmán-nawázi, mihmán-dári* — *Atithisewá, atithisatkár, atithipújan, satkár, satkariyá, páhunon par kripá*.
- HÖS'PI-TAL**, *ös'pi-tal*, *n.* a building for the reception of the sick or the poor — *Shafá-khána, shifá-khána dāru-sh-shifá, dāru-sh-shafá, binār-khána* — *Rogisálá, chikitsásálá, rogopachárasálá, dharmaśálá*. [maśil janon ke varg ká kulin.]
- HÖS'PI-TAL-ER**, *n.* a knight of a religious order — *Din-dār firge ká ek bahádur* — *Dharm-HÖST*, *n.* one who entertains, a landlord — *Mez-bán yá mihmán-dár, sahíbi-khána* — *Sat-kári átitihyakrit wá atithisewak, uttaranagrihaswámi wá bhatthiyára*.
- HÖST'EL**, *HÖST'EL-RY*, *HÖST'RY*, *n.* an inn — *Bhatthiyár-khána, saráe, musáfir-khána* — *Uttaranagrih, uttaranasthán, chattí*.
- HÖST'ESS**, *n.* a female host, a landlady — *Mez-bán 'aurat yá mihmán-dár 'aurat, bhatthiyá-rin yá bhatthiyári^b* — *Atithiyakáriní wá sakkáripí, uttaranagrihaswáminí*.
- HÖST'ESS-SHIP**, *n.* the character of a hostess — *Bhatthiyári ká kām^b*.
- HÖST'LER**, *ös'ler*, *n.* one who has the care of horses at an inn — *Bhatthiyár-kháne ká sáte, musáfir-kháne mein jo log utarte hain unke ghoron ki khabar-giri k. w.* — *Uttara-pagrih mein jo jan utarte hain unke ghoron ká rakshak, uttaranasthán mein aswa-pálak*.
- HÖST**, *n.* (L. *hostia*) the sacrifice of the mass in the Romish Church — *'Isáiyon ke ek kháns firge mein ek fídá yá qurbán jisameh log rotí aur sharáb charháte hain aur yah samajhte hain ki rotí dar-haqiqat hazrat 'Isá ká jism ho-jíti hai aur sharáb unká khún* — *Vísekh Isáiyon mein ek bali wá charbáwá jisameh log rotí aur madirá charhá-te hain aur yah járe hain ki rotí Isá ká sarír ho jati hai aur madirá unká rudhir*.
- HÖST'LE**, *n.* a consecrated wafer — *Charháti hui rotí^b, muqaddas rotí* — *Isáiyon mein samarpit rotí*. [chamú wá anif, samúh wá gap.]
- HÖST**, *n.* (L. *hostis*) an army, a multitude — *Lashkar yá fauj, dal yá jhund^b* — *Sená*

- HÖST'AGE**, *n.* (Fr. *étage*) one given as a pledge for the performance of conditions — *Yargamāl, kafīl* — Ol, sarīrabandhak.
- HÖST'ILE**, *a.* (Fr. *hostile*) belonging to an enemy, adverse, opposite — *Dushman ke mutā'alliq, mu'ānād, mukhālīf yā bad-andesh* — Śatrusambandhi, vairī wā vipakṣh, virōdhī viruddh pratikūl wā viparīt.
- HOS TIL'-TY**, *n.* state of war, act of an enemy — *Larāi^h, dushmanī mukhālāfat yā 'ādāwat* — Yuddh wā yuddhāwasthā, vair dwesh wā śatrutā.
- HÖST'IL-IZE**, *v.* to make an enemy — *Dushman k.* — Vairī wā śatru k.
- HÖT**, *a.* (S. *hat*) having heat, fiery, furious, ardent, eager, acrid — *Garm, hārr yā ātashī, saḥt yā gazab-nāk, garm-mizāj yā ātash-mizāj, tez sar-garm yā mushtāj, talkh* — Tapt, uṣṇa wā ugra, ghor bhāri wā barā, śighrakopi, utsuk wā uchchand, kaṭu karwā wā charparā.
- HÖT'LY**, *ad.* with heat, ardently, violently — *Harārāt se, sar-garmī se, shauq-se tez-se yā ba shiddat* — Uttāp wā uṣhpatā se, tikṣhpatā wā tivrātā se, ugratā wā uchchandatā se.
- HÖT'NESS**, *n.* heat, violence, fury — *Harārāt yā garmī, tundi yā tez, gazab yā jōsh-kharōḥ* — Uṣhpatī, vyagrātī tikṣhpatī wā tivrātā, uchchandatā.
- HÖT'BED**, *n.* a garden bed fermented by dung — *Gobar yā līd dāl-kar garm kī hui bāg kī kiyārī* — Gobar wā lid se uṣhna kī hui kiyārī. [ghrakopi, uchchand.]
- HÖT'BU'INED**, *a.* violent, furious — *Garm-mizāj, ātash-mizāj tez tund yā gazab-nāk* — Śi.
- HÖT'HEAD-ED**, *a.* vehement, passionate — *Tez-mizāj tund-mizāj garm-mizāj yā tund, tund-tab' yā gussa-war* — Uchchand, śighrakopi.
- HÖT'HÖUSE**, *n.* a place kept hot for rearing plants and ripening fruits — *Ek makān jis laye hue dukakhōi kī hifāzat ke wāste aur phalōn ke pukhtā hone ke wāste hamesha garm rakhte hain* — Ek sthān wā ghar jisko lage hue perōṇ kī rakṣhā ke nimitta aur phalōn ke pakne ke nimitta sadā uṣhna rakhte hain,
- HÖT'MÖ'THED**, *a.* headstrong, ungovernable — *Munh-zor yā sar-zor, sar-kash be-lagām yā be-tabl* — Ajāl aīl wā hatḥī, adanāya.
- HÖT'SÜR**, *n.* a violent precipitate man; *a.* violent, impetuous — *Tez aur be-lihāz ādmī; a. tund, sina-zor tund-tab' yā jald-bāz* — Uchchand aur utāwlā jan, tikṣhṇaswabhāv jan; *a.* ugra wā uchchand, tikṣhṇaswabhāv wā utāwlā.
- HÖT'SÜRRED**, *a.* vehement, rash, heady — *Tund yā tez, be-lihāz yā be-andesha, sar-zor sina-zor yā tund tab'* — Uchchand wā ugra, pīamatta wā avichārī, hatḥilā tikṣhṇaswabhāv wā śighrakopi. [ī yā ghāl-mēl^h, garbar dher^h.]
- HÖTCH'PÖTCH**, *n.* (Fr. *hochepot*) a mixture of ingredients, a confused mass — *Khich-*
- HÖT'CÖCK'LES** *n. pl.* (Fr. *hauts, coquilles*) a childish play — *Larkōn kā ek khel^h.*
- HO-TĒL'**, *n.* (Fr.) an inn, a lodging-house — *Sarāc, musāfir-khāna yā bhāikhijār-khāna* — Uttaranagrih wā uttaranasthān, chhattī uttaranāsālā wā pravāsīyagrih.
- HOUGH**, *hōk*, *n.* (S. *hoh*) the joint of the hinder leg of a beast; *v.* to hamstring — *Jān-war kī pichhī tūng kā jor jo rān se milā rahtā hui; v. rān kī naz yā pāi kāt-kar laṅgrā k.* — Pāsū kī pichhālī tūng kā jor jo jāngh se milā rahtā hai, jānghāsandhibandhan; *v.* jānghāsirā ko kāt-kar laṅgā k.
- HÖUND**, *n.* (S. *hund*) a dog used in the chase; *v.* to set on the chase, to hunt — *Shikārī kutṭā; v. hulkārānā^h, shikār k. yā pichhā k.* — Mrigayā kukkur, mrigavyakukur, ākheṭī kutṭā; *v.* ākeṭ ke hīye huskārnā wā lalkārā, ragednā khaderṇa aher k. wā ākheṭ k.
- HOUR**, *ōūr*, *n.* (Gr. *hora*) the twenty-fourth part of the natural day, sixty minutes, a particular time — *Din rāt ke chauṭīs barābar hisson kā ek hissa yā nī ghari ghantā yā sā'at. sāth minūt^h, koī khōṣ waqt yā zamāna* — Din rāt ke chauṭīs samabhag kā ek aṅś arthāt ghatikā ghantā wā ghari, shashṭī minūt, koī viśesh samay wā kāl.
- HÖÜR'LY**, *a.* happening or done every hour, frequent; *ad.* every hour, frequently — *Ghari ghari kā^h, akauriya; ad. sā'at-ba-sā'at yā har ghari, aksar aksar-augāt yā daf'ātān* — Pratīdand kā, vāraṇvār kā wā bahuvār kā; *ad.* pratīdand, bahudhā bārbar vāraṇvār wā bahuvār.
- HÖÜR'GLASS**, *n.* a glass containing sand for measuring time — *Bālū kī ghari^h.*
- HÖÜR'HAND**, *n.* the hand or pointed pin which shows the hour on a clock or watch — *Ghante kā kārṭā^h, ghante kī sūz^h, ghari ke upar wah sūz jis se ghari kī aikāl jāntī jāti hai^h.* [chhoṭī lakīrēn khīnchī rahtī hain^h.]
- HÖÜR'PLATE**, *n.* the dial of a clock or watch — *Ghari ke upar kī patrī jis par chhoṭī*
- HÖÜ'RI**, *n.* a Muhammadan nymph of paradise — *Hūr yā hūrī* — Swarvesyā, divyāṅganā, swargnakanyā.
- HÖÜSE**, *n.* (S. *hus*) a place of abode, a family, a race, a legislative body — *Makān khāna yā havelī, khān-dān, nāl, qānūn-sāzōn kā guroh yā mujawwizān-i-qānūn* — Ghar grih geh bhawan ālay āgar wā niket, pariwar wā kuṭumb, kul wā vanś, vyavas-thāvidhāyī samāj wā vidhiasthāpakamandālī.
- HÖÜSE**, *v.* to harbour, to shelter, to reside — *Panāh denā, makān meṅ rakhnā yā sāya denā, rahnā^h* — Āsray denā viśasthān denā wā ghar meṅ rakhnā, tīknā wā basnā.

- HÖUSK'LESS, *a.* without a house or abode—*Be-ghar, be-dar, be-khān-o-mān*—Binghar, nirvās, grihahin. [mūh, vās wā vasasthān.]
- HÖUS'ING, *n.* houses collectively, habitation—*Makānāt, sukānat yā haweli*—Grihasa-
- HÖUSE'BREAK-ER, *n.* one who breaks into a house to steal, a burglar—*Naqab-zan yā naqab-zan, seindhigā^h*—Seindhmar, seindhchor wā sandhichaur.
- HÖUSE'BREAK-ING, *n.* the crime of breaking into a house to steal, burglary—*Naqab-zan yā naqab-zan, seindh-mārī^h*—Seindhigā, chhat tornā wā bhīt phornā. [kutā^h.]
- HÖUSE'DOG, *n.* a dog kept to guard a house—*Ghar ká ku tā^h, ghar kī rakhvālī ká*
- HÖUSE'HOLD, *n.* a family living together—*Khāndān, gharānā^h*—Grihajan, parijan, pariwār. [i-khāna—Gharbārī, grihasth, grihaswāmī, gharwālā, grihī.]
- HÖUSE'HOLD-ER, *n.* an occupier of a house—*Khāna-dār, ahl-i-khāna, makān-dār, sahib-*
- HÖUSE'HOLD-STUFF, *n.* furniture of a house—*Ghar ká asbāb*—Ghar kī sāmāgrī, grihasāmāgrī.
- HÖUSE'KEEP-ER, *n.* one who keeps a house, a servant who has the charge of a house—*Khāna-dār yā ahl-i-khāna, ek lawīrī jo ghar kī khabar-girī kartī hai*—Grihasth grihī gharbārī gharwālā wā grihaswāmī, grihīnī gehīnī wā kutumbīnī arthāt ek strī jispār ghar ká sab bhār rahtā hai. [karnā^h—Grihavyāpār, grihasthyā, grihasthātī.
- HÖUSE'KEEP-ING, *n.* management of a house—*Khāna-dārī, girīstī^h, ghar-bārī^h, ghar*
- HÖUSE'LEEK, *n.* a plant—*Ek nabāt*—Ek aushadhī wā latā.
- HÖUSE'MAID, *n.* a female servant employed to keep a house clean—*Dāsi jo ghar ko jharā buharā kartī hai^h*—Grihadāsi, grihaparishkāriṇī. [chā wā sudhā kapot.]
- HÖUSE'PIGEON, *n.* a tame pigeon—*Paluā kabūtār, sudhā yā rachā kabūtār*—Paluā ra-
- HÖUSE'RAIS-ER, *n.* one who builds a house—*Ghar banāne w^h*.
- HÖUSE'ROOM, *n.* a room or place in a house—*Ghar mein jagah yā thaur^h*.
- HÖUSE'WIFE, *n.* mistress of a family, a female economist—*Ghar kī khā-windīnī, jo 'aurat kifāyat-shī'ār ho*—Grihīnī gehīnī wā purkshīn, grihavyāpārakūśalā wā grihakarmanmanipunā.
- HÖUSE'WIFE-LY, *a.* pertaining to domestic economy, economical—*Khāna-dārī se man-sūb, kifāyat-shī'ār*—Grihasthyavishayak wā grihakarmananirvāhavishayak, parimita-vyayī. [grihakarmanmanipunātā.]
- HÖUSE'WIFE-RY, *n.* domestic economy—*Khāna-dārī, girīstī^h*—Grihavyāpārakūśalatā,
- HÖUS'ING, *n.* (Fr. *housse*) a saddle-cloth—*Zin-posh*—Aśwasajjāvastra.
- HÖVE, *p. t. of leave*—*Leave ke māzi-mutāq*—Heave ká sāmānyabhiūt.
- HÖVEL, *n.* (S. *hof*) a shed, a cottage, a mean habitation; *v.* to shelter in a hovel—*Chhappar^h, jhoprā yā jhoṇṇrā^h, kutī kurīgā yā māṇṇā^h*; *v.* *chhappar ke tale rukhnā^h, jhopre mein karnā rukhnā yā tikānā^h*.
- HÖVER, *v.* (W. *hovia*) to hang fluttering in the air, to wander about a place—*Māṇṇrānā māṇṇrānā thirthirānā yā thiruknā^h, kist jagah mein ghūmnā phirnā yā erā-pherī-laganā^h*. [men ghūmne *v.* phirne *v.* yā erā-pherī *k. w^h*.]
- HÖVER-ER, *n.* one who hovers—*Māṇṇrāne w^h, thirthirāne w^h, thirukne w^h, kist jagah*
- HÖW, *ad.* (S. *hu*) in what manner, to what degree, in what state—*Kis tarah yā kyūnkar, kujā-hadd yā kahān tak, kis hālāt mein*—Kaise wā kis prakār se, kahān-talak kahān-lag wā kahān tūṇ, kis awasthā mein.
- HÖW-ÉV'ER, *ad.* in whatsoever manner, at all events, nevertheless—*Kisāhī^h, ba-har-sūrat yā ba-har-hāl, lekin magar tākam yā amā*—Kitnāhīkitnāhi wā kittāhī, sab rīti se wā jo-chāhai-so-ho, tisparbhī taubhī tathāpī wā kintu.
- HÖW-so-ÉV'ER, *ad.* in whatsoever manner—*Kisāhī^h, kitnāhī^h, kittāhī^h, kittah^h*.
- HÖW'ITZ, HÖW'ITZER, *n.* (Ger. *haubitze*) a kind of mortar or cannon—*Ek qism kī top*—Golā chālāne kī ek prakār kī barī lohanārī, ek prakār ká golāsan.
- HÖWL, *v.* (Ger. *heulen*) to cry as a wolf or dog, to wail, to roar; *n.* the cry of a wolf or dog, a cry of distress or horror—*Bheriye yā kutte wā chīllnā yā kūknā^h, phikar-nā bilbilānā yā ronā^h, garajnā^h*; *n.* *bheīye yā kutte kī kūk^h, bilbilāhat yā phikarnā^h*.
- HÖWL'ING, *n.* the cry of a wolf or dog, a cry of distress, a loud or horrid noise—*Bheriye yā kutte kī kūk^h, bilbilāhat yā phikarnā^h, barā yā bhārī hawrā^h*. [naṭkā.]
- HÖW'KER, HÖOK'ER, *n.* a Dutch vessel—*Pachch logon ká jahāz*—Pachch logon kī
- HÖW'LET, *n.* (Fr. *hulotte*) an owl—*Ullī^h*.
- HÖY, *n.* (Fr. *heu*) a small vessel—*Ek chhotī nāw^h, ek chhotā jahāz*.
- HÖY, *int. ho!* stop!—*Ho^h, chup^h*. [hullar^h.]
- HÜB'BÜB, *n.* noise, tumult, riot—*Hānk-pukār^h, halchal yā kharbarī^h, bakherā yā*
- HÜCK'LE, *n.* (Ger. *höcker*?) the hip—*Putthā^h, kulā^h, chūtār^h*.
- HÜCKLE-BÖNE, *n.* the hip-bone—*Putthe kule yā chūtār kī hadlī^h*.
- HÜCK'STER, *n.* (Ger. *hucke*) a retailer, a pedlar; *v.* to deal in petty bargains—*Khurdā-farosh, dast-farosh yā paikār*; *v.* *khurdā-faroshī dast-faroshī yā paikārī k.*—Kshudrabānījyakārī, pherī-wālā wā bisātī; *v.* kshudrabānījya k., pherī-wālā wā
- HÜCK'STER-AGE, *n.* dealing, business—*Len-den yā byohār^h, kām-kej^h*. [bisātī kī kām k.]
- HÜD'DLE, *v.* (Ger. *huden*) to do in a hurry, to throw together in confusion; *n.* crowd,

- tumult, confusion—*Sarāsari k. yā sarāsari banāna, makhūt k. yā darham-barham k.; n. bhir^h, bakherā halchal yā kharbari^h, harbari yā uljherā^h*—Jhatāpāti wā utāwli meñ karāṣa, astavyast k. w. okatthā agarbagar dāl d.
- HÜP'DLER, *n.* one who huddles, a bungler—*Sarāsari banāne w. yā makhūt k. w., khām-dast yā nā-āzmūda-kār*—Jhatāpāti wā utāwli meñ banāne w. wā astavyast k. w., anāpi wā bhuchch.
- HÜE, *n.* (S. *hau*) colour, tint, dye—*Raṅgh, laun, gūn yā gūna*—Varṇ, rāg, raṅg.
- HÜED, *a.* coloured—*Raṅgā huā^h.*
- HÜE, *n.* (Fr. *huer*) a shouting, an alarm—*Chillāhat^h, hānt-pukār^h.*
- HÜFF, *n.* (Sp. *chufa*) a swell of sudden anger or arrogance, a boaster; *v.* to swell, to bluster, to bully—*Taish khafagi yā khafgi, khud-farosh khud-sanā lāf-zan yā khud-sitā^h; v. phulānā yā phūlnā^h, bamaknā bhabhaknā akṛā-takṛi k. yā phūnpān k^h, jharjharānā dhirānā yā dhāmkanā^h*—Krodhāvē chirchirāhat wā tāw, siṭṭu dambhi uddhat wā darpādhamāt.
- HÜFFER, *n.* a blusterer, a bully—*Khud-farosh yā khud-sitā, akayfūn lāf-zan yā kalla-zan*—Dāmbhiik wā bhabhakne w., pharphariyā wā jharjharāne w.
- HÜFFI-NESS, *n.* petulance, arrogance—*Chirckirāhat yā taw^h, ghamand^h.*
- HÜG, *v.* (S. *hegiam*) to embrace closely, to hold fast; *n.* a close embrace—*Gale laṅānā yā chhāti se laṅānā^h, mazhūti se pakarnā; n. god yā godi^h, ānkārā^h, kaniyā^h*—God k. wā kauriyānā, porhe pakarnā.
- HÜGE, *a.* (D. *hoog*) very large, vast—*Kalān, 'azim*—Bahut barā, ativisāl wā atimahān.
- HÜGE'LY, *ad.* immensely, enormously—*Be-hadd yā hadd se ziyāda, hadd se bāhar*—Atyant, aparimitarūp se. [vrihattwa, ativisālātā wā vrihattwa.
- HÜG'NESS, *n.* enormous bulk, greatness—*Jasāmat, kalānī*—Vrihatkāyatwa wā kāya.
- HÜG'GER MÜG-GER, *n.* secrecy, a bye-place—*Parda-poshī, gosha yā takhliya*—Rahās, guptasthān wā ekānt. [naukā, naukī kā sthūlabhāg peṭ kāya khol wā kothī.
- HÜLK, *n.* (Gr. *holkas*) a ship, the body of a ship—*Jahāz, juhāz ki kothī yā peṭ*—Bari.
- HÜLL, *n.* (S. *hul*) a husk, the body of a ship; *n.* to take off the hull, to float—*Chhil-kā^h, jahāz ki kothī yā khol, v. chhilkā chhorānā yā ukeinā^h, bahnā yā tairnā^h*—Baklā twak wā puṭ, naukā kā sthūlabhāg kāya kothī wā khol.
- HÜM, *v.* (Ger. *hummen*) to utter the sound of bees, to sing low; *n.* the noise of bees, a low dull noise—*Bhinbhinānā bhinaknā gūnjnā yā manmanānā^h, ghunghunānā gungunānā yā manḥ meñ gānā^h; n. gūnj bhinak bhinbhināhat yā manmanāhat^h, gungunāhat yā ghunghunāhat^h*. [gungunāhat yā ghunghunāhat^h.
- HÜM'ING, *n.* the sound of bees, a low noise—*Bhinak bhinbhināhat yā manmanāhat^h,*
- HÜM'BLE-BEE, *n.* a buzzing wild bee—*Bhaurū^h.* [jar wā mūh.
- HÜM'DRUM, *a.* dull, dronish, stupid—*Kund, sust, akmaq*—Matimand, mand wā dhimā,
- HÜM'ING-BIRD, *n.* a very small bird—*Ek bahut chhotī chiriyā^h.*
- HÜ'MAN, *a.* (L. *homo*) having the qualities of a man, belonging to man—*Insāni, bāsharī*—Mānavī, manushik wā manushyajāti.
- HÜ-MĀNE', *a.* kind, benevolent, tender—*Mīhr-bān, nek-kho yā nek-andesh, ḥalīm salīm narm-dil rahm-dil mulāim yā dard-mand*—Dayālu, paropakāri parahitakām wā parahitāishī, anukāmpī karuṇārdra karuṇātā wā komal.
- HÜ-MĀNE'LY, *ad.* kindly, tenderly—*Mīhr-bān se, mulāimat mulāyamat rahm-dilī yā dard-mandī se*—Dayā wā kripā se, karuṇā wā komalaswabdhāv se.
- HÜ'MAN-IST, *n.* a philologist, a grammarian—*Ilm-gauhar-sanj yā zabān-dān, sarfī yā nahvi*—Śabdasastravyutpanna wā śūbdik, vāyākaraṇ.
- HÜ-MĀN'ITY, *n.* the nature of man, mankind, benevolence, tenderness, philology—*Insānīyat yā ādmīyat, bani-ādam yā jins-i-ādam, nek-andeshi nek-khwahī yā nikoi, dard-mandī mom-dilī mulāyamat yā mulāimat, ilm-i-sarf-o-naho yā zabān-dānī*—Manushyatwa mānavatwa wā manushyatā, manushyajāti, parahitechchhā wā paropakāraśailatā, bhalmansāt anukāmpā karuṇā wā karuṇārdratā, śabdaśāstra wā śābdot-pattavidyā.
- HÜ'MAN-IZE, *v.* to render humane, to soften—*Insān yā ādmī banānā yā ahl-i-murawwat k., mulāim narm-dil yā dard-mand k.*—Vinit suāl wā śisht k., sabhya wā komal k.
- HÜ'MAN-LY, *ad.* after the manner of men—*Insānoñ ke taur par, ādmī ke mānind*—Manushyavat, manushya ki riti se.
- HÜ-MAN-KIND, *n.* the race of man—*Adam-zād, bani-ādam, jins-i-ādam*—Manushyajāti.
- HÜM'BLE, ūm'ble, *a.* (L. *humilis*) lowly, modest, not proud, submissive; *v.* to make humble, to crush, to subdue—*Khāk-sār muskīn past yā 'ajiz, ḥalīm farotan yā mulāim, be-takabbur, hukmī yā mutī^h; v. past ḥalīm yā khāk-sār k., tor-dālnā^h, zer yā mutī^h k.*—Nirabhimān wā agarv, vinit wā vinayī, nirahaṅkār. namraṣil vāṣya wā vāṣavartti; *v.* namra apakrisht wā adham k., dābā denā, daman k. wā vāṣ k.
- HÜM'BLE-NESS, *n.* absence of pride—*Qurbat, khāk-sārī, ḥilm, be-takabburi, inkisāri*—Namraśailatā, darpahinatā, vinay. [garbī yā 'ajizi se—Savinay, dīnatā se.
- HÜM'BLY, *ad.* without pride, modestly—*Bā-qurbat qaribānu yā farotanī-se, khāk-sārī*

HUM'BLE-MOÜTHED, *a.* mild, meek—*Mulám, khák-sár farotan yá halím*—Komalaswabháw wá súlî, síshṭ vinit wá namráil.

HUM'BÜG, *n.* imposition; *v.* to impose upon—*Chhal yá dhokhá^b*; *v. dhokhá dená yá chhalná^b*. {wá odá k., bhigónî.

HU-MËCT', HU-MËCT'ATE, *v.* (L. *humeo*) to wet, to moisten—*Tar k., nam k.*—Árdra HU-MËC-TÁ'TION, *n.* the act of moistening—*Tar yá nam k.*—Bhigónâ.

HU-MËCT'IVE, *a.* having power to moisten—*Tar yá nam karne ki qudrat yá táqat rakhe w.*—Bhigone ki śakti rakhe w., bhigane ko samarth.

HU'ME-RAL, *a.* (L. *humerus*) belonging to the shoulder—*Dosh ke musta'alliq, kandhe se mansûb*—Skandhasambandhi, kandhe wá morhe ká sambandhi.

HU-MI-CU-BÁ'TION, *n.* (L. *humus, cubo*) the act of lying on the ground—*Zamî par letná*—Bhûmi par letná.

HU'MID, *a.* (L. *humeo*) moist, damp—*Martûb, tar yá nam*—Árdra, odá wá gili.

HU-MID'ITY, *n.* moisture, dampness—*Nami nam-nâki yá rutûbat, tarâwat yá tarî*—Árdratâ, odâpan wá gilâpan.

HU-MIL'I-ATE, *v.* (L. *humilis*) to lower in condition, to depress, to humble—*Zalil k., khafif k., past yá 'ajiz k.*—Apakrishṭ k., tor çalmâ wá dabâ denâ, adham k. wá darpamardan k.

HU-MIL-I-Á'TION, *n.* the act of humbling, descent from greatness, abasement—*Zalil k., zillat, khiffat*—Abhibhav wá abhibhûti, mânahâni wá padachyuti, apakarsh daman wá bethi. {Darpahinatâ wá vinay, dinatâ dainya wá namráilâtâ.

HU-MIL'I-ITY, *n.* lowliness, modesty—*Halîmî farotanî yá qurbat, inkisârî yá 'ajiz*—HUM'MOCK, *a.* a hillock, a mound—*Chhotî pahârî^b, tîd yá dhîhâ^b*.

HU'MOUR, *n'mur, n.* (L. *humeo*) moisture, any fluid of the animal body, temper, disposition, caprice, peevishness, facetiousness; *v.* to gratify, to indulge—*Namî yá tarî, jismânî khilt yá madda, kho, mizâj, man-manj, zûd-ranjî yá tunuk-mizâj, khush-tab'î yá zarîfat*; *v. khush k. yá dil-darî k., marzi rukhnâ yá khûtir rukhnâ yá nâz-bârdârî k.*—Árdratâ wá gilâpan, śáirîk ras wá dhâtû, swabhâv, prakriti, tarânjî lahar wá manolaulya, chirchirâhâṭ, rasikatâ wá rasitâ; *v. santusht k. wá anurodh k., man rakhnâ.*

HU'MOR-AL, *a.* proceeding from the humours—*Jismânî akhiât yá mawâd se paidû yá niklâ huâ*—Śáirîk ras wá dhâtû se utpanna wá niklâ huâ.

HU'MOR-IST, *n.* a whimsical person, a wag—*Talawwun-mizâj shakhs, mashkhara yá harrâf*—Chalachitta jan, thâthol rasik wá bhâûr.

HU'MOR-OUS, *a.* whimsical, jocular, playful—*Talawwun-mizâj, khush-tab' yá zarîf, alolâ^b*—Chalachitta wá tarânjî, thâthol hañsor wá rasik, lol wá kautuki.

HU'MOR-OUS-LY, *ad.* whimsically, jocosely—*Talawwun-mizâjî se, khush-tab'î yá mashkhara-gî se*—Tarânjî wá lahar se, rasikaprakâr se wá thâthte ki riti se.

HU'MOR-OUS-NESS, *n.* jocularity, peevishness—*Khush-mizâjî yá zarâfat, zûd-ranjî yá tunuk-mizâjî*—Thâtholî rasikatwa wá parihâsasîlatâ, chirchirâhâṭ.

HU'MOR-SOME, *a.* peevish, petulant, odd—*Tunuk-mizâj yá zûd-ranjî, shokh ziddî yá be-intiyâz, 'ajib yá zarîf*—Chirchirâṭ wá vakrasîl, dhîth magari wá chalachitta, adbhut wá rasik. {se—Chirchirâhâṭ se, magari wá vakrasîlatâ se.

HU'MOR-SOME-LY, *ad.* peevishly, petulantly—*Tunuk-mizâjî se, zûd-ranjî yá be-intiyâz*

HUMP, *n.* (L. *umbo*?) a protuberance—*Kûz, kub^b, kohân*—Kûbar, garu, sthagu, kakud.

HUMP'BACK, *n.* a crooked back—*Kûz pusht*—Kubrí pith. {kubbâ, vakraprishth.

HUMP'BACKED, *a.* having a crooked back—*Kûz-pusht, pusht-kham*—Kubrá, kubjâ, HUNCH, *v.* (Ger. *huschen*) to strike, to push; *n.* a blow, a push—*Kuhniyânâ yá marnâ^b, dhakelnâ yá kuhni se dhakkâ denâ^b*; *n. ghûsâ yá ghûnsâ^b, dhakkâ^b.*

HUNCH, *n.* (Ger. *hocken*) a protuberance—*Kûz, kohân*—Kûbar, garu, sthagu, kakud.

HUNCH'BACKED, *a.* having a crooked back—*Kûz-pusht, pusht-kham*—Kubrá, kubjâ, kub-bâ.

HUN'DRED, *a.* (S.) ten multiplied by ten; *n.* the number of ten multiplied by ten. a division of a county—*Sau^b*; *n. saikrâ^b, zil' yá pargana*—Śat; *n. sat wá śatak, desakhând.*

HUN'DRED-ER, *n.* a jurymen in a hundred, the bailiff of a hundred—*Zil' kâ panch, zil' kâ sazwâl shakhs yá nâzir*—Desakhând kâ pauch, desakhând kâ chaprasî wá danda.

HUN'DREDTH, *n.* the ordinal of a hundred—*Saiwân yá sawân^b*. [nâyak]

HUNG, *p. t. and p. p.* of hang—*Hang kâ mazi-mutlaq aur mazi-ma'tûf-alai-hi yá fî li-ma'tûf*—Hang kâ samânyabhût aur pûrnakriyâ wá pûrvakâlikakriyâ.

HUN'GER, *n.* (S.) desire of food, pain felt from fasting; *v.* to feel hunger—*Bhûkh^b, gursinagî yá gursinagî, v. bhukhnâ^b, dhâkhâ honâ^b, bhûkh taghnâ^b*—Kshudhâ, kharâi wá bhûkh ke mâre ântôn kâ jalnâ.

HUN'GRED, HUN'GRED, *a.* famished, starved—*Mar-bhukhâ^b, upâsâ^b.*

HUN'GER-LY, *a.* wanting food or nourishment; *ad.* with keen appetite—*Bhûkhâ gursina yá gursana*; *ad. barî bhûkh se^b, mar-bhukhâ sâ^b, gursina-wâr.*

- HUN'GRY, *a.* feeling pain from want of food—*Bhúkhá^h, mar-bhukhá^h, gursina yá gursana*—Kshudhártta, kshudhit, kshudhápírit, kshudhátur.
- HUN'GRY-LY, *ad.* with keen appetite—*Bari bhúkh se^h, mar-bhúkhá sá^h, gursina-wár.*
- HUN'GER-STÁRVED, *a.* starved with hunger—*Mar-bhúkhá^h, bhúkhon ke máre martá huá^h*—Kshudhárdit, kshudháyasanna, kshudhápírit.
- HUNKS, *n.* (Ic. *hunskur*) a miser—*Khabis, bakhil shakhs*—Kañjús, kripán.
- HUNT, *v.* (S. *hunting*) to chase, to pursue, to search for; *n.* chase, pursuit—*Shikár k., tá'áqb k. yá darpai honá, just-o-jú yá talásh k.; n. shikár, just-o-jú tá'áqb yá pai-ravi*—Mrigayá aher wá ákhet k., khaderná ragedná wá pichhá k., herná khojná wá dhúnrhá; *n.* aher ákhet wá mrigayá, pachherá dhúnrh khoj wá anudhawan.
- HUNTER, *n.* one that hunts—*Saiyád, shikár-báz, shikári*—Ákhetak wá ákhetí, aheriyá wá aheri. [mrigayákrirá.
- HUNT'ING, *n.* the diversion of the chase—*Shikár, shikár ká khel*—Mrigayá, ákhet.
- HUNT'RESS, *n.* a female hunter—*Shikárin, shikár karne-wáli*—Ákhetakí, mrigayá-káriní, aherint. [aheri, mrigayákári.
- HUNTS'MAN, *n.* one who practises hunting—*Shikári, shikár-báz, sayyád*—Ákhetak.
- HUNTS'MAN-SHIP, *n.* qualifications of a hunter—*Shikár ká fann, shikári ká fann*—Ákhetavidyá, mrigayávidyá.
- HUNT'ING-HÖRN, *n.* a bugle used in hunting—*Narsingá yá narsingá^h*. [ghorá.
- HUNT'ING-HÖRSE, *n.* a horse used in hunting—*Shikári ghorá*—Aheri ghorá, ákhetak.
- HUNT'ING-SEAT, *n.* a temporary residence for the purpose of hunting—*Shikári derá, shikár ke liye chand-roza derá yá makán*—Ákhet ke nimitta vásasthán, aheri derá.
- HURDLE, *n.* (S. *hyrdel*) a texture of twigs, a crate; *v.* to inclose with hurdles—*Tattar thuthar tattí yá dhaudhú^h, tokra yá tokri^h; v. tattar thuthar yá tattí se*
- HURDS, *n.* (S. *heordas*) refuse of flax—*San yá patue ká chhántan^h*. [gheriná^h.
- HURDY-GURDY, *n.* a stringed instrument—*Ek bájá jisneh tánt bál yá dori lagi* rahit hai^h, chikará^h, kingri^h, sárangí^h.
- HURL, *v.* (G. *hurra*) to throw with violence, to move rapidly; *n.* act of throwing—*Zor se phekná, jald chalná; n. pheknáw, pheuk^h, patkán^h*—Veg se phekná dál-dená wá girá-dená, síghra chalná. [chalne w.—Veg se phekné w., kshepak, síghragami.
- HURL'ER, *n.* one who hurls—*Zor se phekné w., dól-dene w.^h, girá-dene w.^h, jald*
- HURL'Y, *n.* tumult, confusion, bustle—*Tántá yá bakhérá^h, halchal garbar yá harbari^h, dhám-dhám hullar bhár-bhár yá khulbálí^h.*
- HURL-BUR-LY, *n.* commotion, tumult; *a.* tumultuous—*Khalbálí halchal yá harbari^h, tántá bakhérá yá hullar^h; a. dungait^h, halchali^h, bakhériyá^h.*
- HUR-RÁH', *int.* a shout of joy or triumph—*Jay-jay^h*. [ándhí^h, ándhí yá andhar^h.
- HURRI-CANE, *n.* (Sp. *huracan*) a violent storm, a tempest—*Jhakkar yá barí bhári*
- HURRY, *v.* (Gr. *hurra*) to hasten, to drive forward. *n.* a driving forward, bustle—*Jaldí k., shítáb-tar chalná; n. daurá-daurí yá áge ko jhapat yá daup^h, bharbhará-hat kalbáláhat harbarí halbálí hullar yá khalbálí^h*—Harbari utáwli wá twarí k., utáwli se le-jáná wá síghra le-jáná. [kelne w., síghra le-jáne w.
- HURRI-ER, *n.* one who hurries—*Jaldí k. w., shítáb-tar chalné w.*—Utáwli k. w., dha-
- HURT, *v.* (S. *hyrt*) to harm, to wound, to injure, to damage; *p. t.* and *p. p.* HURT—*Nuqsán pahuncháná, zakhni k., zarar k. yá zarar-pahuncháná, ziyán k.*—Háni k., lagná chotiýání gháw k gháil k. gháyal k. wá ghauhá k., apakár k., kshati wá hínsá k. [khisárci—Háni, gháw, ághát wá kuchluí, kshati apakár wá hínsá.
- HURT, *n.* harm, wound, bruise, injury—*Nuqsán, zakhni, chot^h, zarar ziyán khasára yá*
- HURTER, *n.* one who hurts—*Ziyán-kár, zarar-rasán, nuqsán pahuncháne w., zakhni k. w.*—Kshatakári, chot wá gháw k. w., apakári, hínsak.
- HURT'FUL, *a.* injurious, mischievous—*Muzirr yá mukhil, ziyán-kár*—Kshatakári wá abít, hánijanak apakári anishtajanak wá ghátuk.
- HURT'FUL-LY, *ad.* injuriously, perniciously—*Ziyán-kári se, mazarrat yá zarar se*—Háni-púrvak wá hánikári riti se, kshatipúrvak wá kshatijanak bháv se.
- HURT'LESS, *a.* harmless, innoxious—*Gair-muzirr yá be-mazarrat, gair-mukhil*—Ahiñsak wá akshatikar, anapakári wá aghátuk.
- HURT'LESS-LY, *ad.* without harm—*Be-zarar, be-muqsán, be-ziyán*—Biní háni, biná kshati.
- HURTLE, *v.* to clash, to push with violence—*Takráná^h, dhakelná yá dhakká-d^h.*
- HUS'BAND, *n.* (S. *hus, buan*) a man joined to a woman by marriage, an economist, a farmer; *v.* to supply with a husband, to manage frugally, to till—*Shauhar khasam kháwind yá zanj, kifáyat-shí'ar kifáyati yá juz-ras, kisht-kár yá mazári*; *v. shauhar yá khasam kar-d., ihtiyát yá kifáyat-shí'arí se chalná, kisht-kári yá gulba-ráni k.*—Pati var bhartá bhará wá kánt, parimitavyayí, krishak wá zisán; *v. pati wá var kar-d., parimitavyay k. wá parimitavyayapúrvak chalná, kisáni wá krishi k.*
- HUS'BAND-LESS, *a.* without a husband—*Be-shauhar, be-khasam*—Pathín, nirpáth, bin bhatár kí.
- HUS'BAND-LY, *a.* frugal, thrifty—*Juz-ras, kifáyat-shí'ar*—Parimitavyayí, alpavyayí.

- HŪS'BAND-MAN, *n.* one who tills the ground—*Ma-ārī, kisht-kār, khetihar^h, khetiyār^h, kisan^h, jota^h*—Krishak, krishik, krishijivi.
- HŪS'BAND-RY, *n.* tillage, frugality—*Kisht-kārī yā zir'at, juz-rasi yā kifāyat-shī-ārī*—Kisāni krishi kisanai wā krishikarmma, parimitavay.
- HŪSH, *int.* silence! be still! *a.* silent, still; *v.* to be or make silent, to suppress—*Chup^h, chup-raho^h; a. chup^h, chupkā yā chup-chāp^h; v. chup h. yā chup-chāp k^h, dabānā yā thanā^h k^h.* [karne ke liye ghūs^h.]
- HŪSH'MŌN-EY, *n.* a bribe to secure silence—*Muñh-marū^h, muñh-bharī^h, chup-chāp*
- HŪSK, *n.* (D. *huldsch*) the covering of certain fruits; *v.* to strip off the husk—*Chhilkā^h, baklā^h, bhūst^h, chhāl^h, pholar^h, post; v. nikholnā^h, nikhornā^h, chhilkā yā baklā utārnā^h, nikolnā^h.*
- HŪSK'Y, *a.* abounding with husks, rough—*Chhilke-dār post-dār yā bhūsi-dār, āwā-girifta gulā-girifta yā rūkhā*—Satash tushamay twaūmay wā chhilkāmay, rukh^h karkas wā rukshaswar. [rukhai^h—Tushamayātā, rukshatā wā rukshaswaratā.
- HŪSK'Y-NESS, *n.* the state of being husky—*Chhilka-dārī, post-dārī, āwā-giriftagi*
- HŪS SĀR', *n.* (Ger. *husar*) a kind of horse soldier—*Ek qism kā sawār, ghōr-sawār sipāhī*—*Āswārūhasainya, ghūcharhā yodhī.*
- HŪST'INGŠ, *n. pl.* (S. *hus, thing*) a council, a place of meeting for electing a member of parliament—*Majlis, qaumi maj'is kā rukn mugarrar karne ke liye majlis-gāh*—*Sabhi, prajāpratindhisabhi kā jan niyukt karne ke nimitta sabhāsthān.*
- HŪS'WIFE. See HOUSEWIFE.
- HŪS'SY, *n.* a worthless woman—*Chhichchorī^h, phūhar 'awrat, chhināl^h*—Dusht strī.
- HŪT, *n.* (Ger. *hutte*) a cottage, a shed—*Jhoprā yā jhoīprā^h, chhappar kuriyā māīprai yā kutī^h.*
- HŪTCH, *n.* (S. *hucca*) a chest, a box, a coffer; *v.* to hoard—*Sandūq, sandūqcha, kothī^h; v. jam' k.*—Kothilā, peti, dabbā wā sampūt; *v. batōrnā, sānchay k.*
- HUŽ ZĀ', *huz-zā, int.* an exclamation of joy or triumph; *v.* to shout of joy; *v.* to utter a shout of joy, to receive or attend with shouts of joy—*Wāh-wāh, shābāsh āfrīn-o-sad-āfrīn; n. shābāshi, khushi-āmez āwāz; v. shor-shagūb utānā yā khushi-āmez āwāz utānā, shābāshi khushi-āmez āwāz yā shor shagūb se lenā*—Jayjay; *n.* jayjaykār, jayakolihāl, jayanād, jayāsāb; *v.* jayjaykār wā jayāsāb k., jayjykar wā jayanād se lenā.
- HŪ'A-ĀINTH, *n.* (Gr. *huakinthos*) a flower, a gem—*Sambul sumbul yā ābrūd, ek qism kā jauhar*—Sugandhapushpa-oshadhībhed wā sugandhikusumā, ek prakār kā manī wā ratn.
- HŪ'A-ĀINTHINE, *a.* made of hyacinth, resembling hyacinth—*Sambul sumbul yā ābrūd kā bandā huā, sambul yā ābrūd ke mānind*—Sugandhikusumamay, sugandhikusumāsādrī. [rāsi, varshājanakatarārāsi.
- HŪ'A-DEŠ, HŪ'ADS, *n. pl.* (Gr. *huades*) a constellation—*Ad-dabarān, ek burj*—*Ek tāra*
- HŪ'A-LINE, *a.* (Gr. *hualos*) glassy—*Zūjji, shishe kā, shisha sā, shisha-mūmā*—Kāchamay wā kānchamay, kāchanirmit wā kānchanirmit, kāchasādrī. kānch sā.
- HŪ'BRID, *n.* (Gr. *hubris*) an animal or plant produced from a mixture of species; *a.* produced from different species—*Mujanmas jānuar yā nabāt; a. mubannas, har-jinsā*—*Saṅkarajāt jantu wā aushadhi; a. saṅkarajāt, dwijātī.*
- HŪ'BI-DOUS, *a.* of a mixed breed, mongrel—*Mujanmas, har-jinsā yā do nastā*—*Saṅkarajāt, dwijātī wā khachchar.* [hue jhalke yā phaphole^h.]
- HŪ-DĀT'ID-EŠ, *n. pl.* (Gr. *hudor*) little transparent bladders of water—*Pānī se bhare*
- HŪ'DRA, *n.* (Gr. *hudor*) a water-serpent, a monster with many heads—*Pānīhā yā pānī-kā sānp^h, bahut sir kī sānp^h*—*Jalavyāl wā jalabbujāng, kavikalpitabāhumastakavishātajalavyāl wā śeshanag.*
- HŪ-DRĀU'LICUS, *n.* (Gr. *hudor, aulos*) the science which treats of the motion and force of fluids—*'Ilm-ā-āb-i-ravānī, āb ke zor kī 'ilm*—*Udakagatitidyā, jalagatī-āstra*
- HŪ-DRĀU'LIC, HY DRĀU'LI-CAL, *a.* relating to hydraulics or to the conveyance of water through pipes—*'Ilm-i-āb-i-ravānī se mansūb, āb ke zor kī 'ilm se nisbat-dār yā naliyon kī rāh se pānī chālāne kī 'ilm se nisbat-dār*—*Jalagatitidyā sambandhi, jalagatī-āstrasambandhi, naladwārājalachalanavishayak.*
- HŪ'DRO-ĀELE, *n.* (Gr. *hudor, kēlē*) a watery tumor—*Āb-nuzūl, nuzūlu-l-mā, and-soth^h, āb-i-nuzūl*—*Koshavridhī, jaladosh, pāūī kī utarnā.*
- HŪ'DRO-ĀEPH'A-LUS, *n.* (Gr. *hudor, kephalē*) dropsy in the head—*Sir par pānī kī chaphnā^h, ek rog jo sir par pānī ke charhne se hotā hai^h*—*Jalamastak.*
- HŪ'DRO-GEN, *n.* (Gr. *hudor, gennao*) a gas which is one of the elements of water—*Yake az-anāsir-i-ib, ek gas kā nām hai*—*Jalakār, jalakaravāyu, jalajanakavāyu.*
- HŪ'DRŌG'RA-PHY, *n.* (Gr. *hudor, grapho*) the art of measuring and describing seas, lakes, rivers and other waters—*Bahr jhil daryā wagaira ke māpne aur bayān karne kī fann*—*Samudra jhil nādī ādī ke māpne aur vivarān karne kī vidyā, samudranadivivarān, samudranadīyāpatralikhān.*

- HY-DRÖG'RA-PHER, *n.* one versed in hydrography, one who draws maps of the sea — *Bahr jhāl daryā waqaira ke māpne aur bayān karne kā fann jānne w., bahr aur uske jūstrōn aur kināre ke shahrōn kā naqsha khīnchne w.* — Samudrapatralekhak wā samudralekhak, samudra aur uske tāpuōn aur tat par ke nagarōn kā chitra banāne w.
- HY-DRO-GRAP'H-ICAL, *a.* relating to hydrography or the description of water — *Bahr jhāl daryā waqaira ke māpne aur bayān karne ke fann ke muta'alliq, bayān-i-āb ke muta'alliq* — Samudralikhanasambandhi, samudravivarapavishayak.
- HY'DRO-MAN-CY, *n.* (Gr. *hudos*, *manteia*) divination by water — *Pāni se peeh-goi k.* — Jalādilakshan se subhīsubhādarsan wā bhavivishayapradarsan.
- HY'DRO-MEL, *n.* (Gr. *hudos*, *meli*) a liquor made of honey and water — *Shahd-āba, shahd aur pāni kā sharbat* — Jalasānsrishtamadhu, jalamadhu, madhu aur jal kā ras.
- HY'DRO-PHOB-IA, *n.* (Gr. *hudos*, *phobos*) dread of water, canine madness — *Khauf-i-āb yā pāni kā khauf, bimāri jo pāgul kutte ke kāṭne se hotī hai* — Jalabbay, rog jo pāgul kutte ke kāṭne se hotā hai. [udari, udakodar.
- HY'DROP-SY, *n.* (Gr. *hudos*, *ops*) dropsy — *Istisqā, jalandhar yā jalandar^h* — Jalodar, HY-DRÖP'IC, HY-DRÖP'ICAL, *a.* dropsical — *Istisqāi, mustasqī, jalandarī^h* — Jalodari.
- HY'DRO-STAT'ICS, *n.* (Gr. *hudos*, *statikē*) the science which treats of the weight of fluids or their properties when at rest — *Sākin pāni waqaira raqīq chizōn ke wazn aur ausāf kī 'ilm* — Udakasthitividyā, sthāvarajalavishayakavidyā, udakasthitisāstra.
- HY'DRO-STAT'IC, HY'DRO-STAT'ICAL, *a.* relating to hydrostatics or the weighing of fluids — *Sākin pāni waqaira raqīq chizōn ke wazn aur ausāf ke 'ilm se nisbat-dār, sākin raqīq chizōn ke wazn se nisbat-dār* — Udakasthitisāstravishayak, udakasthitividyāvishayak.
- HY'DRO-STAT'IC-CAL-LY, *ad* according to hydrostatics or hydrostatic principles — *Sākin raqīq chizōn ke wazn aur ausāf ke 'ilm ke mutābiq* — Udakasthitividyā ke anusār, udakasthitisāstra ke anusār.
- HY-DRÖT'IC, *n.* (Gr. *hudos*) a medicine which purges off water or phlegm — *Dawā jo pānt aur balgan ko nikāl detī hai* — Aushadh jo jal aur kaph ko nikāl detī hai, kaphaghna aushadh.
- HY-DRUS, *n.* (Gr. *hudos*) a water-serpent — *Panīhā sānp^h, pāni kā sānp^h*.
- HY-EMAL, *a.* (L. *hiems*) belonging to winter — *Sarmāi, sarmā ke muta'alliq* — Sita-kūlin, haimant wā haimantik, jāne kā. [shuk.
- HY-ENA, *n.* (Gr. *haina*) a fierce animal — *K'astār, lakarbughā^h* — Taraksha, tarak-
- HY-GE'IAN, *a.* (Gr. *hugieia*) relating to health — *Tan-durustī se nisbat-dār, muta'alliq-i-sikhat-badāni* — Ārogyavishayak, arogitāvishayak.
- HY-GROM'E-TER, *n.* (Gr. *hugros*, *metron*) an instrument for measuring the moisture of the atmosphere — *Nāmī-i-bād-paimā, bād-nāmī-paimā, tari-i-bād-paimā* — Kledapari-māpakayantra, temaparināmapakayantra.
- HY-GRO-SCOPE, *n.* (Gr. *hugros*, *skopeo*) an instrument for showing the moisture of the atmosphere — *Nāmī-i-bād-paimā, bād-nāmī-paimā, tari-i-bād-numā* — Temadarśa-kayantra, kledadarśakayantra, t-maparināmapak.
- HY-GRO-SCÖP'IC, *a.* imbibing moisture — *Nāmī-jāzib, tarāwat khīnchne w.* — Temaśo-shak, kledaśoshak, ādratī pi-jāne w., gilāi sok jāne w.
- HY-LAR'CHICAL, *a.* (Gr. *hulē*, *archē*) presiding over matter — *Sarshai, shai par bālā, khrudāvand-i-jism* — Vastupati, vastunāyak, vastwadhishtātā.
- HY-LO-ZÖ'IC, *n.* (Gr. *hulē*, *zōē*) one who believes matter to be animated — *Wah shakhs jo yah mēntā hai ki sab shai meī jān hai* — Wah purush jo yah mēntā hai ki vastu mātra meī prān wā jīv hai.
- HY'MEN, *n.* (Gr. *humen*) the god of marriage — *Byāh kā devotā^h* — Vivāhādhishtātā.
- HY-ME-NĒ'AL, HY-ME-NĒ'AN, *a.* pertaining to marriage; *n.* a marriage song — *Byāh kā^h, shādī-mansūb; n. byāh kā git^h* — Vaivāhik, vivāhiy; *n. vaivāhikagit.*
- HYMN, hīm, *n.* (Gr. *humnos*) a song of praise, a divine song; *v.* to worship with hymns, to sing in praise — *Hamd-āmez git, Ilāhī hamd-āmez git; v. hamd-āmez git se parastish k., hamd-āmez git gānā* — Stutigit wā stutigān, īśwarastutigit bhaktigit wā bhajan; *v. stutigit wā īśwarastutigān se puījā k., stutigān bhaktigān īśwarastutigit wā bhajan gānā.* [— Bhajanavishayak, īśwarastutigānavishayak.
- HYM'NIC, *a.* relating to hymns — *Ilāhī git se mansūb, Ilāhī hamd-āmez git se nisbat-dār*
- HYM-NŌ'Ō-GY, *n.* a collection of hymns — *Hamd-āmez git kā majmā, Ilāhī hamd-āmez git kā majmū'a* — Bhajanasaṅgrah, stutigitasaṅgrah, īśwarastutigānasaṅgrah.
- HY'P, *v.* (*hypochondriac*) to make melancholy, to depress the spirits — *Malūl k., afsurda-dīl yā pashmūrda-khātīr k.* — Uddās k., man-mān k. jī-tornā wā man-chhotā k.
- HY-PER-ĀSP'IST, *n.* (Gr. *huper*, *aspis*) a defender — *Muhājiz, hāfiz, hāmi* — Rakshak, bachāne w.
- HY-PER'BA-TON, *n.* (Gr. *huper*, *baino*) a figure which inverts the natural order of words and sentences — *Ek muhāvāra jis se lafzōn aur firqōn kī muqarrar yā zātī tartīb ulat jātī hai* — Alakār kī ek riti jis se śabdōn aur vākyōn wā padōn kā swābhāvīk wā yathāyogya kram ulat jātā hai.

- HY-PÉR/BO-LA, n. (Gr. *hyper, ballo*) a section of a cone—*Ba'idu-l-baizawī shakl*—*Ūnakalachhinna*. [bandhi.]
- HY-PÉR-BŪ'LIC, a. belonging to the hyperbola—*Ba'idu-l-baizawī*—*Ūnakalachhinna* sam-
- HY-PÉR/BO-LE, n. (Gr. *hyper, ballo*) a rhetorical figure which represents things as much greater or less than they really are—*Mubāлага, igrāq*—*Atiyukti, atisayukti, adhikokti, vākyabāhulya*.
- HY-PÉR-BŪ'LICAL, a. relating to hyperbole, exaggerating or extenuating—*Mubāлага-ma'isib yā mubāлага-amez, igrāq-amez*—*Atisayoktimay wā adhikoktivisthayak, vākyabāhulyavishiṣht*. [Atisayoktipūrvak, vākyabāhulya se, adhikoktipūrvak.]
- HY-PÉR-BŪ'LICAL-LY, ad. with exaggeration or extenuation—*Mubāлага se, igrāq se*—
- HY-PÉR/BO-LIST, n. one who uses hyperbole—*Mubāлага-go*—*Vākyabāhulyavaktā, atisayoktīvaktā*. [k., vākyabāhulya k., adhikokti k.]
- HY-PÉR/BO-LIZE, v. to use hyperbole—*Mubāлага ist'māl k., mubāлага-goī k.*—*Atisayukti*
- HY-PÉR-BO-RE'AN, a. (Gr. *hyper, boreas*) northern, frigid—*Shimālī, sard*—*Uttariy* uttarā wā uttar-kī, thaidhī wā ūtal.
- HY-PÉR-CRIT'IC, n. (Gr. *hyper, kritēs*) one who is critical beyond measure or reason—*Harf-gir, 'aib-gir, bārīk-bīn, nukta-chīn, mū-shigāf*—*Vitaṇḍak, atisay karke guṇa-doshaparīkshak, doshagrāhī*.
- HY-PÉR-CRIT'ICAL, a. critical beyond reason—*Harf-gir, mū-shigāf, 'aib-gir, nukta-chīn*—*Vitaṇḍak, doshagrāhī, atisay karke guṇadoshaparīkshak*.
- HY-PÉR-DŪ'LI-A, n. (Gr. *hyper, douleia*) a superior kind of service to the Virgin Mary in the Romish Church—*Mariam ki 'umda 'ibādat yā pūjā*—*Merī nāmak Isā ki mātī ki uttam upāsana wā pūjā*.
- HY-PÉR-DŪ'LI-CAL, a. relating to hyperdulia—*Mariam ki 'umda 'ibādat se nisbat-dār*—*Merī ki uttamapūjāvisthayak, Merī ki uttamapūjāsambandhī*.
- HY-PÉR/CON, n. (Gr.) a plant—*Nabāt, ek chhotā pep yā praudhā*^h—*Aushadhivīṣesh*.
- HY-P-PRIME-TER, n. (Gr. *hyper, metron*) any thing greater than the standard—*Koi chiz jo namūne nirkh yā andāze se bari ho*—*Koi vastu jo bānagī bhāw wā parmāṇ se bari ho*. [sāmyat—*Alaukik mānushasādhyā*.]
- HY-PÉR-PHY'SICAL, a. (Gr. *hyper, phusis*) supernatural—*Fauqu-l-'adat, fauqu-l-in-*
- HY-PÉR-SAR-CŌ'SIS, n. (Gr. *hyper, sarx*) the growth of fungous flesh—*Masā yā masā*^h.
- HY'PHEN, n. (Gr. *hupo, hen*) a note of conjunction thus [-]—*Nishān-i-fūsila, ek nishān jaise ki yah [-] jo lafzūn ke joṛne ke liye unke bich men kar diyā jātā hai*—*Sam-bandhachihn wā sanyogachihn jaise yah [-], sambandhasichakachihn jaise yah [-]*.
- HY-P-NŌT'IC, n. (Gr. *hupnos*) a medicine that induces sleep, a soporific—*Khwab-dāwar dawā, solāu'ulāj*—*Nidrākarak aushadhī, nidrājānak aushadhī*.
- HY'P-O-CĀUST, n. (Gr. *hypo, kaio*) a place for a stove under a bath or hot-house—*Hammām yā garm-makān ke niche bhat'hī ki jagah*—*Suināsālā wā ushpāsālā ke niche bhat'hī ki jagah*.
- HY'P-O-CHŌN'DRI-A, n. (Gr. *hupo, chondros*) melancholy, depression of spirits—*Khafagān mākhū'iyā yā mālāl, afsurdagi yā āzurdagi*—*Kupitāvāyu vishād wā vishanātā, udāsi vishādvrittighṇā wā mlānī*.
- HY'P-O-CHŌN'DRE, HY'P-O-CHŌN'DRY, n. one of the two spaces which contain the liver and the spleen—*Jin donon maqāmōn meṇ jigar aur pilai haiṇ un meṇ se koi ek kokhā, kokhā*^h, *kokhā*^h—*Jin donon sthānōn meṇ yakrit aur pilai haiṇ un meṇ se koi ek kokh*.
- HY'P-O-CHŌN'DRIAC, a. pertaining to hypochondria, melancholy, producing melancholy; n. one who is melancholy—*Khafagān yā mālāl ke muta'alliq, pazhmurda-dil zi-mākhū'iyā afsurda-khātir yā malūl, afsurdagi-angez yā mālāl angez*; n. *malūl zi-mākhū'iyā yā afsurda-dil shakhs*—*Vishādavishayak, vishādī khinna wā udās, khedajanak wā šokajanak, n. vishādī khinna wā udās jan*.
- HY'P-O-CHŌN'DRI'ACAL, a. pertaining to hypochondria, melancholy, depressed in spirits—*Khafagān yā mālāl ke muta'alliq, malūl yā zi-mākhū'iyā, afsurda-dil*—*Vishādavishayak, vishādī khinna wā sadākhedi, udās dinachetan wā klāntaman*.
- HY'P-O-CHŌN'DRI'ACISM, HY'P-O-CHŌN'DRI'ASIS, n. melancholy—*Malūl, afsurda-dil, mākhū'iyā*—*Vishād, khed, šok, udāsi, khinnatā*.
- HY'P-O-CR'I-SY, n. (Gr. *hupo, krino*) dissimulation, deceitful appearance—*Riyā yā makr, du-rangī do-rūī yā fareb*—*Dambh wā dīmbh, kapaṭaves chhadmaves wā kapaṭadharmma*.
- HY'P-O-CRITE, n. a dissembler in religion—*Mazhab meṇ makkār, dīn meṇ riyā-kār, do-rūya, do-rang, munāfiq, murāī*—*Kapaṭadharmmi, dambhī, dīmbhī, kapaṭaveśī*.
- HY'P-O-CRIT'IC, HY'P-O-CRIT'ICAL, a. counterfeiting religion, dissembling, insincere—*Zāhīr-parast yā dīn meṇ makkār, riyā-kār do-rūī yā do-rūya, farebī yā do-rang*—*Kapaṭadharmmi, dāmbbhik dambhī wā dīmbhī, kapaṭī chhadmavesī wā chhālī*.
- HY'P-O-CRIT'ICAL-LY, ad. with dissimulation—*Zāhīr-parastī se, riyā-kārī se, fareb yā do-rangī se, makr se*—*Kapaṭadharmma se, dambh wā dīmbh se, kapaṭ se*.

HYP-O-GÁS'TRIC, *a.* (Gr. *hypo, gaster*) situated in the lower part of the belly — *Perú meñ wáqi'* — Perú meñsthit. [vyaktitá wá vyaktitwa.

HY-PÔSTA-SIS, *n.* (Gr. *hupo, stasis*) substance, personality — *Shai, shakhsiyat* — *Vastu*,

HY-PO-STÁT'-CAL, *a.* personal — *Shakhsí, zâti, makhsús* — *Visheshavyaktisambandhi*.

HY-PO-STÁT'-CAL-LY, *ad.* personally — *Shakhsiyat se, bi-z-zât, asúlatan, khud* — *Sákshát, swayam, vyaktitwa se*.

HY-PÔTE-NÔSE, *n.* (Gr. *hupo, teino*) the line which subtends a right angle — *Watr-i-musallas-i-ziviq-i-qáim's, wutr-i-musallas-qáimu-z-záviya* — *Karñ, vishamakarñ*.

HY-PÔTHE-CATE, *v.* (Gr. *hupo, thekô*) to pawn, to pledge — *Girau rakhná, rihñ rakhná* — *Bandhak rakhná, gahne máná*.

HY-PÔTH-E-CÁ'TION, *n.* the act of pledging — *Girau rakhná, rihñ* — *Bandhak*.

HY-PÔTH'E-SIS, *n.* (Gr. *hupo, thesis*) a supposition, a system or theory formed upon some principle not proved — *Qiyás yá khayál, qiyási qá'idá* — *Anumán kalpaná anubhav upanyás wá atkal, apramānapūrvva upanyás wá nishpramāñ karke upanyás*.

HY-PO-THÊ'T'-CAL, *a.* including a hypothesis or supposition, conditional — *Qiyás-ime: yá qiyási, mashrúť yá shartí* — *Anumānik wá kálpānik, nibaddh wá pāpanāshcit*, [nyāsakram se, nishpramāñ se.

HY-PO-THÊ'T'-CAL-LY, *ad.* upon supposition — *Farzan, hi-l-farz, bu-farz* — *Anumán se, upa-*

HÝSSOP, *hi'sop, n.* (Gr. *hussopos*) a plant — *Zúfá, zúfi* — *Katurasavisishť oshadhi*.

HYS-TÉR'IC, *n. pl.* (Gr. *hysteria*) fits or nervous affections peculiar to women — *Ek qism ká murchhú yá murchhú rog jo 'auratōñ ko hotá hai* — *Ek prakár ká murchchhú rog jo strivōñ ko hotá hai*.

HYS-TÉR'IC, **HYS-TÉR'IC-AL**, *a.* troubled with fits — *Qash-zada, murchhú-zada, qash yá murchhe se hairán* — *Mūchchhāgrast, mūchchhānopahat, murchchhú se pirť*.

HÝST-ERON-PRÔTE'RON, *n.* (Gr.) a figure of speech by which that is said last which was done first — *Ek muhūrvara jis se wah sab ke pichhe kahá jatá hai jo sab ke pahle huá ho* — *Alankár kí ek riti jis se wah sab ke pichhe kahá jatá hai jo sab ke pahle ho chuká ho*.

I.

I, *pr.* (S. *ic*) one's self — *Matí^h*.

I-ĀM'BUS, *n.* (L.) a poetic foot consisting of a short and a long or an accented and an unaccented syllable — *Nazm meñ ek qism ká rukn jismeñ pahile hisse yá hije ká talaffuz chhotá aur दूसरे ká lambá hotá hai, nazm meñ ek wazñ jismeñ pahilá hissa yá hije chhotá aur दूसrá lambá hotá hai* — *Pañchachāmar, laghu-guru laghu-guru is kram se jo pād ho*.

I-ĀM'BIC, *a.* composed of iambic feet; *n.* a verse composed of iambic feet — *Nazm meñ us wa-n ke mutá'alliq jismeñ pahilá hissa yá hije chhotá aur दूसrá lambá hotá hai; n. aisé wazñ jismeñ pahilá hissa yá hije chhotá ho aur दूसrá lambá ho* — *Pañchachāmarasambandhi, pañchachāmarābaddha; n. pañchachāmarābaddhapād, pañchachāmarābaddhachand*.

I'BIS, *n.* (Gr.) an Egyptian bird — *Misr ke mulk kí ek chiriyá* — *Misr deś kí ek chiriyá*.

I'CE, *n.* (S. *is*) water or other liquid made solid by cold; *v.* to cover with ice — *Yakh, yakh ke sáth jamá huá dúdh waguirn; v yakh se dhānpnā dhānkñá yá págná* — *Saghanatushár, ghanajal, ghanadiavadravya; v. saghanatushár se dhānpnā dhānkñá wá págná*.

I'CI-CLE, *n.* a pendent shoot of ice — *Barf ká qulam, barf ká lambá tukrá jo latak partá hai* — *Saghanatushár ká kalām, saghanatusháarakāñ, saghanatushár ká lambá tukrá jo latak partá hai*.

I'QING, *n.* a covering of concretion of sugar — *Chini se págná^h, chini ká lep^h*.

I'CY, *a.* full of ice, made of ice, cold, frosty — *Pur-yakh, yakh ká baná huá, sard, pále ká-sá^h* — *Saghanatushāramay, saghanatushāranirmmit, thanđhí wá sítal, pále ke kadriś*. [— *Saghanatushāraparvvat, ghanajalarisí*.

I'Q'BERG, *n.* a mountain or great mass of ice — *Yakh ká pahár yá majma, yakh-pahár*.

I'CE-BUILT, *a.* formed of heaps of ice — *Yakh-ke dharon ku baná huá, yakh ká baná huá* — *Saghanatushāranirmmit, ghanajalatāsinirmmit*.

I'CE-HÔUSE, *n.* a place for keeping ice — *Yakh-khāna, yakh rakhne kí jagah* — *Saghana-tushārasáil, saghanatushārálay, saghanatushar rakhne ká sthān*.

I'CY-PÉARLED, *a.* studded with spangles of ice — *Yakh kí tikliyon yá tikkiyon se jará huá* — *Saghanatushár kí tikliyon wá tikkiyon se jará huá*. [newal wá neurá.

ICH-NEŮ'MON, *n.* (Gr.) a small animal — *Ek qism ká newal yá neurá* — *Ek jati kí*

ICH-NEŮ-MON-FLY, *n.* an insect — *Ek kirā^h, ek qism ká kirm* — *Kí' wá krimi*.

ICH-NŌG(RA-PHY, (Gr. *ichnos, grapho*) a ground-plot, a platform — *Kursí, chabútará^h* — *Grihabhūmi, māñch*.

ICH-NO-GRÁPH'I-CAL, *a.* representing a ground-plot or platform — *Kursí-numá, chabúta-ra numá, kursí yá chabútarā zāhir l. w.* — *Grihabhūmiprakāśak, māñchaprakāśak*.

- I'CHOR**, *n.* (Gr.) a thin watery humour—*Zard-áb, zahráb, gháw ká páni^h, kachlohú^h*—*Piyarakṭ, panchhá*
- I'CHOROUS**, *a.* like ichor, watery, serous—*Zard-áb yá zahráb ká sá, ábi, pur-áb*—*Pá-yarakṭ kachlohú wá gháw ke páni ke sadriś, panihá, patlá wá pansá.*
- ICH-THY-ŌLO-GY**, *n.* (Gr. *ichthys, logos*) the science of fishes—*Machhliyon ká 'ilm, wah 'ilm jāmen machhliyon ki qism-o-khāssiyat waqaira ká bayān rāhtū hai*—*Matsya-vidyá, matsya-jātipuṇḍivishayakavidyá.*
- I'CON**, *n.* (Gr. *eikon*) an image—*Murat^h, taswir, shabih, but*—*Murti, pratimá*
- I'CON-O-CLAST**, *n.* a breaker of images—*But-shikan, mura-top^h*—*Devatápratimābhañ-jak, devatāmurtibhañgakar, murti torṇe w.*
- I'CON-O-CLASTIC**, *a.* breaking images—*But-shikan, murat-tor^h*—*Devatāmurtibhañjak.*
- I-CO-NŌG'RA-PHY**, *n.* a description of images—*But-nāma, butōn ká bayān, muraṭōn ká bayān*—*Murtivivaran, pratimāvākhyá*
- IC-TÉR'IC**, **IC-TÉR'ICAL**, *a.* (L. *icterus*) affected with jaundice—*Yargāni, kañwal-dār*—*Pāndurogi, pāñlu ogagiast, kañwal se pīrit*
- I-DE'A**, *n.* (Gr.) a mental image, notion, conception, thought, opinion—*Tasawwur, khayāl, idrāk, gaur yá qiyās, rāe*—*Manahkalpaná, bodh wá bhayān, mānogat wá dhyān, chinta wá anumān, mati wá mat* [*kalpanik wá manahkalpit.*]
- I-DE'AL**, *a.* mental, not perceived by the senses—*Khayālī, qiyāsī yá farzī*—*Mānasik*
- I-DE'AL-Y**, *ad.* mentally, intellectually—*Be-dil dil-se ya khayāl se, tasawwur yá idrāk se*—*Man meñ wá man se, buddhi samajh wá chintā se*
- I-DE'AL-IZE**, *v.* to form images in the mind—*Dil meñ taswir banānā, tasawwur k, khayāl k.*—*Man meñ kalpanā k, manahkalpanā k.*
- I-DE'AL-ISM**, *n.* the doctrine of ideal existence—*Wah mat jiske mutábīq jāhān meñ sirf khayāl hi khayāl hai aur iske siva aur koi shai nahīn hai, māyā^h*—*Viśhayābhāvabud-dhī, amūrtivād.* [*nyatā, abhinatā, samatā.*]
- I-DENT'ITY**, *n.* (L. *idem*) sameness—*Yak-sāni, mutābaq, ham-hustī*—*Ekāī, ana-*
- I-DEN'TIC**, **I-DEN'TI-CAL**, *a.* the same—*Yak-sān, wahī^h*—*Ananya, abhinna, abhed*
- I-DEN'TI-CAL-LY**, *ad.* with sameness—*Yak-sāni yá ek-sāni se*—*Ananyatā wá abhinatā se.*
- I-DEN'TIFY**, *v.* to make or prove the same—*Wahī k^h, ekhī k^h, yak-sān yá ek-sān k, wahī yá ek-sān sabūt k, nahī yá ek-hī honā^h, ek-sān yá mutābaq h*—*Ananya wá abhinna k, sam k, ananya wá abhinna dhadhātī, ananya wá abhinna honā, sam honā, sarup honā.* [*Ekikān, ananyatā ká pramān, abhinmatāsthāpan.*]
- I-DEN-TIF-I-CATION**, *n.* proof of identity—*Ek-sāni ka sabūt, mutābaq ká sabūt yá sabūt*
- IDES**, *n. pl.* (L. *idas*) a term of the Roman calendar denoting the 13th day of each month except March May July and October in which it was the 15th—*Rāmīyon ki taqwīm meñ Mārch Mī Julāi aur Āktobar mahīnōn ki pandrahvīn tārīkh aur bāqī mahīnōn ki terāhvīn tārīkh*—*Romīyapāñjikā meñ Mārch Mē Julāi aur Āktobar mahīnōn ká pandrahvīn dīn aur śesh mahīnōn ká terāhvīn dīn*
- ID'LOM**, *n.* (Gr. *idios*) a mode of expression peculiar to a language—*Muhāwara, istilāh, tarz-i-kalām*—*Vāgrīti, vāgdhātā, bhāshāsāmpadāy.*
- ID-IŌ-TIC**, **ID-IŌ-TI-CAL**, *a.* peculiar to a language, philaseological—*Bā-muhāwara, istilāhī yá majāzī*—*Viśeshavāgrītyanusāri, bhāshāntyanusāri.*
- ID-IŌ-TISM**, *n.* peculiarity of expression—*Muhāwara*—*Vāgrīti, vāgdhātā.*
- ID-IŌP'A-THY**, *n.* (Gr. *idios, pathos*) a primary disease, peculiar affection—*Aslī bī-mārī, khāss khayāl yá samajh*—*Ādi rog, viśesh jñān wá bodh.*
- ID-IŌ-SYN'CRA-SY**, *n.* (Gr. *idios, sun, krasis*) peculiar temperament—*Khāss mizāj, khāss tab'i'yat*—*Prakritaswabhāw, jātiswabhāw.*
- ID-IŌ-SYN CRAT'IC**, *a.* peculiar in temperament—*Khāss tab'i'yat kī, mizāj meñ khāss*—*Viśesh prakritiswabhāw ka, jātiswabhāw meñ viśesh wá asādhāran.*
- ID'I-OT**, *n.* (Gr. *idios*) one without reason, a fool—*Be-wuqūf shakhs yd'nī jo shakhs paidāish se ahmaq ho, ablah yá nā-dān*—*Jar mūrḥ wá mūrkh, gāwḍī bilālā ajnā wá bhakwā.* [*māgat*—*Jaratā wá mūrkhātā, mūrhatā wá ajnatā.*]
- ID'IŌ-QY**, *n.* want of reason, imbecility—*Ahmaqī ablahī yá be-wuqūfī, himāqat yá ha-*
- ID-IŌ'TIC**, **ID-IŌ'TI-CAL**, *a.* foolish, stupid—*Be-wuqūf, la-aql yá kum-dāhīn*—*Jar wá mūrḥ, ajnā wá nirdodh.* [*Jaratā wá mūrkhātā, mūrkhātā wá ajnatā.*]
- ID'IŌ-TISM**, *n.* folly, imbecility—*Be-wuqūfī yá ablahī, himāqat hamāqat yá ahmaqī*—*ID-IŌ-TIZE*, *v.* to become stupid—*Be-wuqūf yá la-aql h.*—*Jar wá mūrḥ h.*
- ID'LE**, *a.* (S. *idel*) lazy, not employed, useless, trifling; *v.* to spend in idleness—*Majhāl kāhīl yá sust, be-kār yá. mu'attal, be-sāida, be-nu'ni pūrḥ yá be-hūda; v susti yá kāhīl meñ kānā*—*Ālāsī karmnāvīmukh wá karmnādeshī, baithī nirdyog wá avyāpārī, nīrarthak vyarth wá mshprayojan, tuchchī; v. ālasya wá anudyog meñ kātna.* [*anudyog, kāryyasīnyatā, baithāw, baithakī.*]
- ID'LESS**, *n.* the state of being idle—*Sustī, kāhīl, majhūl, be-kārī, be-hūdagī*—*Ālasya,*
- ID'LER**, *n.* a lazy person, a sluggard—*Majhāl yá sust ādmī, kāhīl yá āram-talab shakhs*—*Ālāsī jān, ālasyāil wá nīthallū.*

- IDLY**, *ad.* lazily, carelessly, vainly — *Kāhili yā susti se, be-parwāi yā gāst se, rāgān* *abas yā be-fāida* — *Ālasya se, amanoyog wā asāvadhāni se, vrithi wā niranthak.*
- IDLE-HEAD-ED**, *a.* foolish, unreasonable — *Be-wuqūf, be-kūda yā nā-mā'qūl* — *Jar wā mūrkh, anyāya.* [nirbodh wā nirboddhi.]
- IDLE-PAT-ED**, *a.* foolish, stupid — *Be-wuqūf, ahmaq yā kund-zih* — *Jar mūrkh wā mūrkh,*
- IDOL**, *n.* (Gr. *eidos*) an image worshipped as a god, one loved to adoration — *But yā sanam, 'azīs shakhs yā mahbūb* — *Devatāpratimā devapratimā wā devamūrti, atipriya-vyakti.* [Devapratimāpūjak, pratimāpūjak, pratimāsevi.]
- IDOL-ATER**, *n.* a worshipper of idols — *But parast, shaman, mushrik, mūrāt-pūjā^h* —
- IDOL-ATRESS**, *n.* female idolater — *But-parast 'aurat, but-parastin, mūrāt-pūjerin^h* — *Pratimāsevitri, pratimāsevinī, pratimāpūjayitri.*
- IDOL-ĀTRI-CAL**, *a.* tending to idolatry — *But parastī kī taraf māl* — *Pratimāpūjāsīl.*
- IDOL-ATRIZE**, *v.* to practise idolatry — *But-parastī k, but pūjā* — *Pratimāpūjā k., pratimāpūjā k.* [māpūjak, pratimāpūjayīshit, pratimāpūjāsambandhi.]
- IDOL-A-TROUS**, *a.* pertaining to idolatry — *But-parast, but parastī ke mutā'alliq* — *Prati-*
- IDOL-A-TROUS-LY**, *ad.* in an idolatrous manner — *But-parastī ke taur se* — *Pratimāpūjā kī rīti se.* [Pratimāpūjā, pratimāseva, devapratimāpūjā, mūrttisevi.]
- IDOL-ATRY**, *n.* the worship of idols — *But-parastī, but parastīsh, mūrāt-pūjā^h, shirk* —
- IDOL-ISH**, *a.* pertaining to idolatry — *But parastī ke mutā'alliq* — *Pratimāpūjāsambandhi, devapratimāsevasambandhi.*
- IDOL-ISM**, *n.* idolatrous worship — *But-parastī* — *Pratimāpūjā.* [māpūjak.]
- IDOLIST**, *n.* a worshipper of images — *But parast, shaman* — *Mūrttipūjak, devatāprati-*
- IDOLIZE**, *v.* to love or reverence to adoration — *'Ātsh yā mahbūb jānnā, devatā jānnā yā devatā minnā^h* — *Ātsh anurakt honi, atiprem k., bahut chilānā, devavat pūjanā.*
- IDOLIZER**, *n.* one who idolizes — *'Ātsh yā mahbūb minnā w., devatā jānnā w., devatā minnā w.* — *Atiprem k. w., atyant anurakt h. w., devavat pūjane w.*
- IDONE-OUS**, *a.* (L. *idoneus*) fit, proper — *Thik^h, munāsib* — *Yukt, yogya.*
- IDYL**, *n.* (Gr. *eidyllon*) a short poem — *Mukhtasar masnavi* — *Chhotā kūyya.*
- IF**, *con.* (S. *gyf*) supposing that, allowing that, whether or not — *Agar yā farz kar-ke ki, kash yā mām kar-ke ki, yā nahin* — *Yadi wā māuke ki, jo wā swikar kar-ke ki, wā nahin wā ki nahin.*
- IGNE-OUS**, *a.* (L. *ignis*) consisting of fire, containing fire, resembling fire — *Ātashi yā ātash kī bānā-huā, ātash-dar yā ātash-khāssiyat, ātash-sā* — *Āgneya agnimay wā āg kī banā-huā, agnimān, agnitulya wā agnisambhāv wā āg sarikhā.*
- IGNIF-FF**, *v.* to form into fire — *Ātash-sā k., āg-sā k.^h, ātash kī sūrat k.* — *Agnirūp k., agnitvat k., āg sarikhā k.* [yā sulagñā^h.]
- IGNITE**, *v.* to set on fire, to take fire — *Jalānā phūnkū bārnā yā āg-lugānā^h, jalnā*
- IGNITION**, *n.* the act or state of igniting — *Ātash-giri, sozidagi, sokhāyā^h* — *Jwālān, dahan.* [dhishthātā.]
- IGNIFERO-ENT**, *a.* presiding over fire — *Khudī-wand-inār, ātash par balā* — *Āgnya-*
- IGNIFEROUS**, *a.* vomiting fire — *Ātash qū k. w., āg upshir w., ātash-rez, ātash-khez* — *Āgnivamanakūn, agnyutkhepak.* [Pishchadipikā, mithyādipti, mithyāgni.]
- IGNIS-FAX-IOUS**, *n.* (L.) a fiery meteor — *Qūd bayābānī, āg shu'itānī, lūk yā lūkā^h* —
- IGNOBLE**, *a.* (L. *ignobilis*) not noble, mean or birth, worthless — *Kamāna yā pūjā, faro-māya dīm kun-zarf, suft rī jāla bud-ast yā baht-nush, wā-kū^h nā-bakār yā nā-chī* — *Nikrishṭ wā lun, akulīn humāyit wā nich, kutsit tuchchha wā nurgun.*
- IGNOBLENESS**, *n.* want of dignity, meanness — *Be-naqri, kamānagi, yā razilat* — *Nichatī wā anāryyatī, adhamatī tuchchhatī wā pamaratī.*
- IGNOBLY**, *ad.* meanly, dishonourably — *Kāmānagi yā pūjī-pan se, nā-mardī mā'yūbī yā be-āb-rū se* — *Adhamatā se, nich wā apamānya piakār se.*
- IGNOMIN-Y**, *n.* (L. *in, nomen*) disgrace, shame, reproach, dishonour, infamy — *Be-hurmāt, fazihat, ruswāi, illat yā be-'iz-ātī, bud-nāmī* — *Āpamān, avajmā wā tejohānī, mārīyādihānī, apratī-bhī wā anāryyadā, akhyātī akirtī wā apakirtī.*
- IGNOMINIOUS**, *a.* shameful, dishonourable — *Mā'yub yā quib, pūjījāna zabān yā ruswā-sāz* — *Lajjākār wā akūttikār, kutsit nich garbit wā anāryya.*
- IGNOMINIOUSLY**, *ad.* meanly, disgracefully — *Kāmānagi yā kheffat se, zillat yā be-hurmātī se* — *Adhamatā wā pamaratī se, apamān wā apatishthā se.*
- IGNORANT**, *a.* (L. *ignorans*) wanting knowledge; *n.* a person wanting knowledge — *Jāhil, nā-khwānda, nā-dānista, be-khabar, nā-dān; n. jāhil nā-dān yā nā-dānista shakhs* — *Ajñān, avijñā, vidyāhīn, vidyāsūnya; n. mūrkh, vidyāsūnya jun.* [nirbodh.]
- IGNORANT**, *n.* an ignorant person — *Ajhal, ahmaq, bhukūā yā bhakwā^h* — *Mūrkh, ajñānī,*
- IGNORANCE**, *n.* want of knowledge — *Jihl yā jahil, jāhili, jikhālūt yā jahālat, nā-wāqifiyat, nā-shināsāi, be-khabari* — *Ajñānatā, ajnatī, jñānābhāv, jñānāhinatā, avidyā.*
- IGNORANTLY**, *ad.* without knowledge — *Nā-dānista, nā-dānī se, be-khabari se, jihl yā jahil se, jahālat yā jikhālūt se, nā-shināsāi se* — *Ajñānatā wā ajnatā se, ajñān se, avidyā*
- IGNORE**, *v.* not to know — *Na-jānnā^h.* [se.]

ILE. See AISLE.

[Āntrik, perū ká sambandhī wā viśhayak.

IL-AC, a. (L. *ilia*) relating to the lower bowels — *Perū kā^h, perū ke mutā'alliq* —

ILK, a. (S. *gic*) the same, each — *Wahī^h, ek-ek^h*.

ILL, a. (S. *yfel?*) bad, not good, sick; n. wickedness, misfortune, misery; ad. not well, not easily, with difficulty — *Kharāb, bad yā zubān, bimār nā-sāz kasal-mand yā 'alil*; n. *zabāni badī yā kharābi, shāmat balā yā āfat, khvāri yā shikasta-hālī*; ad. *kharāb yā kharāb-tarāb se, ishkal se, diqqat se* — Burā wā dushī, mand wā abbadra, rogagrast rogū ita asustha wā aswasth; n. dushītatī mandatā khalatā wā burāi, viputtī āpad durgatī wā durbhāgya, klēs kasht wā durdaśā; ad. burā wā burī rīti se, kathinatā se, kasht se

ILLNESS, n. badness, sickness, wickedness — *Kharābī, bimāri āzār marz yā maraz, zabāni sharārat yā khabāsat* — Burāi, rog wā vyādhi, dushītatī kukarmma wā dushkarmma.

ILL-FACED, a. having an ugly face — *Zisht-rā, karīh man-ar* — Kurūp, kutsitā up.

ILL-FAVOURED, a. ugly, deformed — *Bad-sūrat, -isht-rā* — Kurūp, asundar.

ILL-FAVOURED-LY, ad. with deformity, roughly — *Bad-sūratī se, nā-tarashidagi se* — Kurūpatā se, aparishkāf se. [— Kurūpatā, aparūpatā

ILL-FAVOURED-NESS, n. ugliness, deformity — *Bad-sūratī, karīh-manzarī yā bad-shaklī*

ILL-LIVED, a. leading a wicked life — *Ku-chūlī^h, pipī*.

ILL-NATURE, n. bad temper, malevolence — *Bad mizājī bad-sūratī bad-khoi yā bad-bātini, bad-khvāhī yā bad-andeshī* — Swabhāvakratā wā prakritivakratā, drohachintan ahi-techenhā wā anishitechhī

ILL-NATURED, a. cross, peevish, fractious — *Tunuk mizāj, zūd-ranj, nā-khush-mizāj yā bad-mizāj* — Chirchī, katuswabdhāw wā kuśīl, nakechāgī jhanjhanā dushītaswabdhāw wā kakaśabdhāw. [be-shafiqatī se — Chirchīnat wā jhanjhanāyat se, apūtī wā akripā se.

ILL-NATURED-LY, ad. crossly, unkindly — *Zūd-ranjī yā tunuk-mizājī se, nā-mīl-r-bānī yā*

ILL-NATURED-NESS, n. crossness, unkindness — *Zūd-ranjī yā tunuk-mizājī, nā-mīl-r-bānī* — Chirchīnat wā kakaśaswabhāw, apūtī adajā wā akripā. [bhāgya.

ILL-STARRED, a. fated to be unfortunate — *Bad-bahī, kam-bahī* — Durbhāgya, lata-

ILL-WILL, n. enmity, malevolence — *Dushmanī, bad-khvāhī yā bad-andeshī* — Vair bair wā śatratā, drohachintan wā ahi-techhī. [— Drohachintak, aśubhachintak.

ILL-WILLER, n. one who wishes ill to another — *Bad-kharābī, dūre kī burāi chāhne w^h*.

ILL-LAPSE, n. (L. *in, lapsus*) a sliding in, a falling on, a sudden attack — *Saraknā^h, āpar gīrnā^h, nūqāh-hamla* — Khisaknā^h, upa tūtnī ākasnik ākrmanā wā okāek kī chārthī.

ILL-FA-BLE, a. not hable to fall — *Gīne ke lāq nahān* — Gīne ke yogya nahīn, gīne ke ayogya. [phānsānā^h, bāghānā^h.

ILL-FA-QU-ATE, v. (L. *in, laqueo*) to entangle, to entrap, to ensnare — *Ujhanā^h, U-lā-QUE-ATION, n.* the act of ensnaring — *Phānsānā^h, bāgh m^h, bāghnā^h*. [gamān.

ILL-FA-TION, n. (L. *in, latam*) an inference — *Natīja, hasil* — Anumān, anumitī, ni-

ILL-FA-TIVE, a. that may be inferred, denoting inference; n. that which denotes inference — *Muntī, hisil yā natīja zāhir k. w.*; n. *natīja yā hasil zāhir k. w.* — Uhanīya anumānik wā ānushāngik, nigamanadyotak wā anumānaprakāśak; n. nigamanadyotak, anumānaprakāśak. [ūhī se, nigaman se.

ILL-FA-VE-LY, ad. by illation or inference — *Natīje se, hasil se* — Anumān se, ūhan wā

ILL-LAUD-ABLE, a. (L. *in, laus*) not worthy of praise, deserving censure — *Nā-qābil-i-ta-rif yā qair-mustahsan, qābil-i-ta-ām yā lāq-i-ma'āmat* — Aprasānsaniya, nandaniya.

ILL-LAUD-ABLEY, ad. without deserving praise — *Qair-mustahsan taur se, bagair ta-rif ke lāq* — Aprasānsaniya rūp se, prasānsī ke binā yogya.

ILL-LEGAL, a. (L. *in, lex*) contrary to law — *Nā-mashrū', qair-shar', qair-jāiz, khilāf-i-shar', nā-haqq, harām* — Vidhiviruddha, vyavasthāvīruddha, smritiviruddha, vyavahāravīruddha, śāstravīruddha, vidhibhānjak.

ILL-LEGAL-ITY, n. contrariety to law — *Mukhālafat-i-shar', nā-mashrū'ī, nā-durustī* — Smritivīrodh, śāstravīrodh, vyavahāravīrodh, vyavasthāvīrodh, vyavahāratikram, dharmavīrodh.

ILL-LEGAL-LY, ad. in a manner contrary to law — *Mukhālafat-i-shar' se, nā-mashrū'ī se, nā-haqq* — Smritivīrodh se, śāstravīrodh se, vyavahāravīrodh se, vyavasthāvīrodh se, dharmavīrodh se.

ILL-LEGAL-BLE, a. (L. *in, lego*) that cannot be read, indistinct, defaced — *Nā-khvāndanī yā bad-khatt, nā-saf, mahw yā gūrat kiyā huā* — Durvachya aspashtīkshar wā aspashtavarā, aspasht, bigarā wā mitā huā.

ILL-LEGAL-ITY, ad. in a manner not to be read — *Nā-khvāndanī taur se* — Durvachyatā-pūrvak, aspasht rīti se, nāsī rīti se kī jismēn payha na jāy, aspashtatā se.

ILL-LEGAL-MATF, a. (L. *in, lex*) unlawful, not born in wedlock, not genuine; v. to render or prove illegitimate — *Nā-mashrū' yā khilāf-i-shar', harām-zāda yā waladu-z-zinā, nā-durust*; v. *waladu-z-zinā k., waladu-z-zinū sābit k.* — Vyavahāravīruddha śāstravīruddha wā nishiddha, jāraj upastrijāt vījanmā wā kishnapakshī, kritrim kalpit wā nyāyavīruddha; v. jāraj k., upastrijāt wā kishnapakshī thāhrānā.

- IL-LE-ĠĠ'I-MA-ĠY, *n.* state of bastardy — *Harām-zādaġi*, *harām-sarishti yá harām-sirishti* — *Vijanna*, *anaurasatá*, *vijatati*. [*sirishti se* — *Vijanna se*, *anaurasatá se*.]
- IL-LE-ĠĠ'I-MAT-ĠY, *ad* not in wedlock — *Harām-zādaġi se*, *harām-sarishti yá harām-*
- IL-LE-ĠĠ'I-MĀ'TION, *n.* the state of being born out of wedlock, want of genuineness — *Harām-zādaġi harām-sirishti yá harām-sarishti*, *nā-durustá* — *Vijanna wá anaurasatá*, *kritrimatwa wá nyáyavirodh*.
- IL-LE'VĠ-I-A-BLE, *a.* (*L. in, levís*) that cannot be levied — *Jan' hone ke ná-gābil*, *jo uth nahín saktá* — *Baturne ke ayogya*, *jo baturne na sakai*.
- IL-LĠ'B'ER-AL, *a.* (*L. in, liber*) not liberal, not generous, sparing, mean — *Tang-dil tang-chashm yá dūn-himma*, *be-faiž, bakhil, kamina* — *Kshudramanask arthāt nich man ká*, *anudir wá adānāsil, kripān, kutsat wá adham*.
- IL-LĠ'B'ER-ĀL'I-TY, *n.* meanness, parsimony — *Past-himmati dūn-himmati tang-dil tang-chashm yá kaminagi, bukhil yá bakhil* — *Buddhinichatá wá adhamatá, kripānatá kárpānya wá anudaratá*.
- IL-LĠ'B'ER-AL-TY, *ad* meanly, parsimoniously — *Tang-dil dūn-himmati yá kaminagi se, bukhil yá bakhil se* — *Buddhinichatá wá adhamatá se, kárpānya wá kripānatá se*.
- IL-LĠ'Ġ'T, *a.* (*L. in, licium*) unlawful — *Nā-mashrú'*, *nā-ravá*, *nā-jāiz, mannú* — *Vyavahāraviroddha, dhammaviroddha, nishiddha*.
- IL-LĠ'Ġ'T-LY, *ad* unlawfully — *Mukhālafat-i-shar' se, ná-jāiz, ná-ravá, ná-haqq* — *Vyavahārovirodh se, dhammavirodh se, dharmmavirodh, vyavasthāvrodh, śāstravirodh*.
- IL-LĠ'Ġ'T-NESS, *n.* unlawfulness — *Mukhālafat-i-shar'*, *nā-javáz* — *Vyavahārovirodh*.
- IL-LĠM'I-T-A-BLE, *a.* (*L. in, times*) that cannot be bounded or limited — *Be-hadd, be-pāyān, be-intihā* — *Anantya, anant, asimak*.
- IL-LĠM'I-TĀ'TION, *n.* want of certain bounds — *Be-haddi, be-intihāi* — *Anantatá*.
- IL-LĠM'I-T-ED, *a.* unbounded, interminable — *Be-haddi, be-intihāi* — *Aparimit niravadhi wá asimak, anant wá aparyant*.
- IL-LĠM'I-T-ED-NESS, *n.* exemption from bounds — *Be-intihāi, be-haddi* — *Anantatá*.
- IL-LĠT'ER-ATĠ, *a.* (*L. in literis*) unlettered, untaught, unlearned — *Jāhil, ná-āmokhta yá be-tā'lim, ná-khwājida* — *Nirakshar wá anakshar, asikshit, avidya vidyāhin wá apāndit*. [*Vidyāhinatá, avidyá, vidyābhāv*.]
- IL-LĠT'ER-A-ĠY, *n.* want of learning — *Jihl yá jahl, jihālat yá juhālat, ná-khwāndagi* — *IL-LĠT'ER-AL, a.* not liberal — *Lafzi nahín, harfi nahín, na-lafzi* — *Asābdānusāri, asābdār-thānusāri, anakshari*. [*Avidyá, vidyābhāv, vidyāhinatá, apānditya*.]
- IL-LĠT'ER-ATĠ-NESS, *n.* want of learning — *Jihl yá jahl, jihālat yá juhālat, ná-khwāndagi*
- IL-LĠT'ER-A-TURE, *n.* want of learning — *Jihl yá jahl, jihālat yá juhālat* — *Avidyá, apānditya*.
- IL-LŌĠ'I-CAL, *a.* (*L. in, Gr. logos*) contrary to the rules of logic — *Ġair-mantiq, khilāf-i-aql* — *Nyāyaviroddha, nyāyaviparit, ātārak, anyāyanusāri*.
- IL-LŌĠ'I-CAL-LY, *ad* in an illogical manner — *Ġair-mantiq taur se, mantiq ke khilāf* — *Nyāyavirodh se, anyāyanusār se*. [*Nyāyavirodh*.]
- IL-LŌĠ'I-CAL-NESS, *n.* contrariety to logic — *Mukhālafat-i-mantiq, ikhīlāf-i-mantiq* —
- IL-LŪDE, *v.* (*L. in, ludo*) to deceive, to mock, to impose on, to play upon by artifice — *Thagnā, lalchānā lahrānā yá banānā, chhālānā, dhokhā denā*.
- IL-LŪ'ION, *n.* false show, mockery, error — *Nomūd-be-būd, dhokhā, bhūh* — *Māyā wá indrajāl, kapaṭ kūt wá chhal, bhram wá bhrānti*. [*jālik*.]
- IL-LŪ'SIVE, *a.* deceiving by false show — *Fareb-dih, bāt-il-numā* — *Māyavi, māyik, indra-*
- IL-LŪ'SO-RY, *a.* deceiving, fraudulent — *Fareb-dih, be-asl yá bāt-il* — *Dhokhilā bhrānti-janak wá vañchak, māyī jālik wá chhalī*. [*jwalit k., prakāśit k.*]
- IL-LŪME, *v.* (*L. in, lumen*) to enlighten — *Jalwa denā, munawwar k., raushan k.* — *Uj-*
- IL-LŪ'MI-NATF, *v.* to enlighten, to adorn, to illustrate; *a.* enlightened; *n.* one pretending to superior knowledge — *Raushan yá munawwar k., ārasta k. yá zinat denā, tash-rīk k. yá sāf k., a. raushan munawwar yá tāb-nāk; n. lā-sānī'ilm janne ká da'wā k. w.* — *Ujālā k. ujāgar k. wá ujwalit k., sahwānā wá susobhit k., prakāśit wá spāshit k.; a. ujāgar ujwalit wá pradīpit; n. anokhī wá anūthī vidyā janne ká gha-māūd k. w.*
- IL-LŪ-MI-NĀ'TI, *n. pl.* the name of a sect of heretics, the name of an association of infidels — *Mulhidon ke ek khāss firge ká nám hai, kāfiron kī ek jamā'at ká nám hai* — *Nāstikon ke ek viśesh panth ká nám hai, aniswaravadiyon ká jathā wá sansarg*.
- IL-LŪ-MI-NĀ'TION, *n.* the act of illuminating, display of light as a token of joy, brightness, knowledge, inspiration — *Darakhshāni, roshni yá raushni jo kisī tewhār men karte hai, nūr farog tanwir yá tajallī, 'ilm, ilhām yá ilqā* — *Pradīpan wá ujjwalan, utsavakāl men barshasūchak dipamālikā, dyuti chamak wá dīpti, vidyā, īśwar upre-ranā īśwaraprayuktājñān wá daivajñān*. [*dīpak*.]
- IL-LŪ'MI-NAT-IVE, *a.* giving light — *Jalwa-gar, afrozanda, farog-bakhsh* — *Dyutikar, pra-*
- IL-LŪ'MI-NĀ-TOR, *n.* one who gives light — *Munawwir, farog-bakhsh, jalwa-gar, afrozanda* — *Prakāśak, dīptikartā*.

IL-LŪ'MINE, *v.* to enlighten, to adorn — *Raushan roshan munawwar yā tāb-nāk k.*, *árasta k. yā zināt dená* — *Ujálá wá ujjwalit k.*, *sāhwárná wá súsobbit k.*

IL-LŪ'SION. See under ILLUDE.

IL-LŪSTRATE, *v.* (L. *in, lustro*) to make clear, to brighten, to explain, to elucidate — *Sáf k.*, *raushan roshan yā tāb-nāk k.*, *mubaiyan mashrih yā mamlashaf k.*, *vázih k. zāhir k. yā sáf bayán k.* — *Vimal k.*, *prakásit wá ujágar k.*, *samjhaná wá vyátkhá k.*, *kholná wá suspasht k.* [*ta'bír* — *Vyákhyá, nidarsán wá pradarsán.*]

IL-LUS-TRATION, *n.* explanation, elucidation — *Bayán, tashrih tasrih tanzih taujih yā* IL-LŪS-TRATIVE, *a.* tending to illustrate — *Mubaiyin, musharrih, táb-nāk roshan yā rau-shan k. w.* — *Prakásak, nidarsak, vyákhyákari, prakásamán wá ujágar k. w.*

IL-LŪS-TRATIVE-LY, *ad.* by way of explanation — *Tafsilan, tashrihan, tauzihan, bayán ke taur se* — *Vyákhyá ki riti se, nidarsán ki chál se.*

IL-LŪS-TRATOR, *n.* one who illustrates — *Munawwir, musharrih, mufassir, mu'abbir* — *Prakásak, arthaprakásak, arthavyákhyátá, arthapradarsak.*

IL-LŪS-TRI-ous, *a.* conspicuous, eminent, noble — *Mumtáz mashhūr yā 'izzat-bakhsh, namúd buland yā zi-shán, sharíf yā buzurg-uár* — *Šumán vikhyát yaśaswí wá yaśas-kar, unnat utkrisht víśiṣṭ mahán wá kirtimán. śreshṭh wá uttam.*

IL-LŪS-TRI-ous-LY, *ad.* conspicuously, eminently — *Shukrat nek-námí yā ním-warí se, buzurg-warí jáh-o-jalál yā auj-mauj se* — *Maháyas wá mahákirtí se, utkrisht víśiṣṭ wá prasiddha rūp se.*

IL-LŪS-TRI-ous-NESS, *n.* eminence, grandeur — *Buzurgí jáh-o-jalál yā auj-mauj, shikoh shukoh hashmat yā shán* — *Utkristatá wá vikhyátí, vibhūtí wá aśwaryya.*

IL-LUX-ŪRI-ous, *a.* (L. *in, luxus*) not luxurious — *Galr-nafs-parast, ná'aigyāsh* — *Sukhabhogásakt nahín, avilási*

IM-AGE, *n.* (L. *imago*) a statue, an idol, a likeness, an idea; *v.* to form a likeness in the mind — *Múrat^h, but yā sanam, shul' yā shaliḥ, khayál yā tasawwur; v. tasawwur k., díl meṇ shabih banána* — *Múrtti, devatápratimá, pratirup wá prativimb, manahkalpaná; v. manahkalpaná k., man meṇ kisi vastu kí pratirup wá prativimb banána.*

IM-A-GER-Y, *n.* sensible representations, pictures, statues, show, forms of fancy, figures of speech — *Putle^h, taswirén, múratén^h, numúlári yā numáish, khayál-i-bátíl yā wahm, khush-bayán* — *Pratirup wá álekhyá, chitra, múrtti, díkháwá wá díkhláwá, manahkalpaná wá manavásaná, vyājanáivritti*

I-MĀG'INE, *v.* to form ideas in the mind, to combine mental images, to conceive — *Tasawwur k., khayál k., qiyás k. yā mu'lam k.* — *Manahkalpaná k., chintá wá manovásaná k., sochná víchárná bújhná samajhná wá bodh k.*

I-MĀG'I-NA-BLE, *a.* possible to be conceived — *Mutasawwur, khayál nishín, qiyás yā khayál kíye jāne ke qábil* — *Bhávaniya, manahkalpaniya, bodhiya, chintaniya, chintya.* [— *Kálpauik, manahkalpit, máuasik, manogat.*]

I-MĀG'I-NA-RY, *a.* existing only in imagination — *Tasawwur, manḥan, khayáli, gumáni*

I-MĀG'I-NĀTION, *n.* the power or faculty of forming mental images, an image in the mind, idea, conception, contrivance — *Qurwat-i mutakhalifa, tasawwur, khayál, gumán qiyás yā takhayul, mansaba* — *Kalpanásakti wá bhávanásakti, manovásaná, manahkalpaná, bodh chintá soch wá bújh, upáy wá yukti.*

I-MĀG'I-NA-TIVE, *a.* full of imagination, forming imaginations, fantastic — *Pur-khayál, qiyás k. w., wahmí yā gumáni* — *Manahkalpanamay, bhávanápar wá kalpak, taraṅgi.*

I-MĀG'I-NER, *n.* one who imagines — *Mutasawwir, mutakhaliyul, qiyás k. w.* — *Sochne w., víchárne w., kalpaná k. w., kalpak.* [kalpaná.]

I-MĀG'I-NING, *n.* fancy, imagination — *Khayál, qiyás yā tasawwur* — *Soch wá bhávaná,*

IM-AGE-WOR-SHIP, *n.* the worship of idols — *But parastí, but-parastish* — *Devatápratima-pújá, múrttipújá.*

IM-BANK', *v.* (S. *in, banc*) to inclose with a bank, to defend by banks — *Pushṭe se gherná, pushte se mazbút k.* — *Bándh se gherná, bándh se pusht wá porhá k.*

IM-BANK'MENT, *n.* inclosure by a bank — *Pushṭa, pushta-bandi* — *Bándh.*

IM-BASE'. See EMBASE.

IM-BASTARD-IZE, *v.* (L. *in, W. bastard*) to convict of being a bastard — *Waladu-z-ziná yā harámí-pillá sábit k.* — *Vijanmá wá krishnapakshi (shahráná).*

IM-BĀTHE', *v.* (S. *in, bath*) to bathe all over — *Sab nahláná^h, nahláná^h, dhoná^h.*

IM-BE-CILE, *a.* (L. *imbecillus*) weak, wanting strength of either body or mind — *Kam-zor yā ná-tawán, zá'ifu-l-tan yā zá'ifu-z-zih* — *Alpásakti wá nirbal, kshipabal wá alpabuddhi.* [saktihin asamarth wá síthil k.]

IM-BE-ÇIL'I-TATE, *v.* to weaken, to render feeble — *Kam-zor k., ná-tawán k.* — *Nirbal k.,*

IM-BE-ÇIL'I-TY, *n.* weakness of body or mind — *Ná-tawáni, kam-zori, tan yā zih ki ná-tawáni* — *Nirbalatá, asámarthya, síthilatá, śarír wá buddhi kí síthilatá.*

IM-BED'. See EMBED.

IM-BEZ'ZLE. See EMBEZZLE.

IM-BIBE', *v.* (L. *in, bibo*) to drink in — *Jazb k., munjacab k., qabúl k.* — *Pi lená, sok lená,*

[chús lená, grahan k.]

IM-BIB'ER, *n.* one that drinks in—*Jāzib, munjazab k. w., sok lene w^h.*—Pi lene w., chūs-lene w., koshlak.

IM-BI-BITION, *n.* the act of drinking in—*Jazb, sok^h—Soshan.*

IM-BITTER, *v.* (S. *in, biter*) to make bitter, to make unhappy, to exasperate—*Tallh k., munaggas k., barham yā diqq k.*—Karwā wā kaṭu k., nuṣṇand wā dukkhī k., ugra tivra wā prakopit k.

IM-BIT'TER-ER, *n.* one that makes bitter—*Tallh k. w., munaggas k. w., barham yā diqq k. w.*—Karwā k. w., nirāṇand wā dukkhī k. w., ugra wā prakopit k. w.

IM-BLÄ'ZON. See EMBLAZON.

IM-BÖ'DY. See EMBODY.

IM-BÖLDYEN. See EMBOLDEN.

IM-BOR'DER, *v.* (S. *in, bord*) to bound—*Hadd bāndhnā—Sīmī bāndhnā, gherṇā.*

IM-BÖSK', *v.* (Fr. *en, bociger*) to lie concealed, to hide—*Luknā yā chhipnā^h, dabaknā yā*

IM-BÖ'SOM. See EMBOSOM.

IM-BÖUND', *v.* (S. *in, bundle*) to inclose—*Gherṇā^h.*

IM-BÖW'. See EMBOW.

IM-BÖW'ER. See EMBOWER.

IM-BRÄN'GLE, *v.* (L. *in and brangle*) to entangle—*Phaiśānā^h, phāśnā^h, uljhānā^h.*

IM-BREED', *v.* (S. *in, breed*) to produce—*Paulā k—Utpanna k., upjānā.*

IM'BRI-CATE, IM'BRI-CATE-ER, *a.* (L. *imbrex*) laid one under another as tiles—*Khap-*

ṇā sā tale ṣṇar rakhnā gyaṇā^h
IM-BRI-CATION, *n.* a laying of one under another, concave indentation—*Kisī chiz ko dusrī ke tale rakhnā^h, gausī shakl—Ek vastu ko dusrī ke tale rakhnā, gaganākār wā*

kū munapriśthakar. [varṇ k.]

IM-BROWN', *v.* (S. *in, brown*) to make brown—*Bhāwā rang k^h, gandom k.*—Tāmra-

IM-BROU', *v.* (G. *en, brechu*) to steep, to soak—*Tar k., shorbor k.*—Dubonā dabona

dubonā wā bornā, bhijnā bhigūna wā bhigonā.

IM-BRU'TE', *v.* (L. *in, brutus*) to degrade to the state of a brute—*Hairān-sā zalil k.,*

hānā banānā—Pasvat k. pasu ke sadhā adham k. [pitānā yā sokānā^h.]

IM-BUFF', *v.* (L. *imbue*) to tincture deeply, to cause to imbibe—*Gāphā rang rangnā^h,*

IM-BUTE', *v.* (L. *imitari*) to copy, to endeavour to resemble, to counterfeit—*Naql k.,*

alhz talabbi^h ya par-rarī k., taqlid k. yā libāsī banānā—Uṭarnā wā dekhādekhī k.,

pratirūp wā anukarān k., mithyānūp k. wā kalpat k.

IM-TA-BLE, *a.* that may be imitated—*Mumkinu-l-naql, mumkinu-l-aḥz, tatabbu'-paṣir*

—Anukarāṇiy anugunāṇiy, anuvarttāṇiy

IM-TA-BLE-TY, *n.* quality of being imitable—*Tatabbu'-paṣirī, mumkinu-l-naqlī—Anu-*

karāṇiyatī, anugunāṇiyatī, anuvarttāṇiyatī

IM-TA'RON, *n.* the act of imitating, a copy—*Tatabbu' par-rarī yā iqtidā, naql—Anu-*

karān anukriyā anuvarttan wā anukār, pratirūp anūp wā pratimān.

IM-TA-TIVE, *a.* inclined or tending to imitate—*Mutatabbi^h, naql, taqlidī, muqallid—*

Anukūṭī, anukarāṇī, anugunāṇī.

IM-TA-TION, *n.* one who imitates—*Naqlī, mutatabbi^h, muqallid, āḥiz, pas-rau, paṣ-rau,*

muqtadī—Anukūṭī, anukārak, anukarttā, anuvarttī, anugūṭī

IM-TA-TORSHIP, *n.* the office of an imitator—*Naql yā mutatabbi^h kī 'ahda, muqal-*

lidi—Anukārakaṇī, anukarākavasthā.

IM-MAC'U-LATE, *a.* (L. *in, macula*) spotless, pure, undefiled—*Be-lāz, be-'aib yā be-*

jurm, pāk yā sāf—Nishkalaṇī wā nishkalmash, niraparādhi nirmal wā anagh, suddha

wā nirdosh [nirmalatā, suvidhatā.]

IM-MAC'U-LATE-NESS, *n.* spotless purity—*Pākizagī be-'aibi, pākī yā sāfī—Vimalatā,*

IM-MAILED', *a.* (Fr. *en, maille*) wearing mail or armour—*Baktar yā janshan pahine*

hue—Kavach wā urastrān pahine hue.

IM-MÄL'LE-A-BLE, *a.* (L. *in, nullus*) not to be extended by hammering—*Qair-kofṭ-*

pazir, jo hathayr ke pīne se burh na sulē^h—Jo aḥl itavarddhanīy na ho

IM-MÄN'A-CLE, *v.* (L. *in, manus*) to fetter—*Beri dalwā^h.* [wā kaṭṭar, bahut barā.]

IM-MÄNE', *a.* (L. *immunis*) fierce, huge—*Wahshī yā durushṭ, kulān yā 'azim—Krūr*

IM-MÄNE'LY, *ad.* monstrously, cruelly—*Kalānī yā jasāmūt se, durushṭī yā sang-dili se*

—Vrihatkāyatva wā dāruṇatā se, nishṭhuratā wā kathoratā se.

IM-MÄN'TY, *n.* barbarity, savageness—*Be-rahmī, wahshat yā nā-'ādmīyat—Nishṭhu-*

ratā wā nirdayatā, krurātā wā asabhyatā.

IM-MA-NENT, *a.* (L. *in, maneo*) inherent, intrinsic, internal—*Zātī, aslī yā haqiqī,*

darīnī—Swābhāvik prakritiśṭh wā antarjāt, prakritik antarbhūt wā yathārth, an-

tarik wā antarasth.

IM-MA-NEN-CY, *n.* internal dwelling—*Darīnī būd-o-bāsh—Āntarik nivās.*

IM-MAR-CE'S-SIBLE, *a.* (L. *in, marcesco*) unfading—*Hamesha tāza, be-zawāl—*

Amlānī, akshay, ajar, anar. [uik, arāṇavir.]

IM-MÄRTIAL, *a.* (L. *in, mars*) not warlike—*Nā-jangāna, nā-jangī—Asānarik, asāṅgrī-*

- IM-MĀSK', *v.* (Fr. *en, masque*) to disguise — *Burqa' laginā, bhes badalnā, surat badalnā* — *Kapaṭavēṣ dhiṛah k., kapaṭavēṣ k., dūsrā rup k.*
- IM-MĀT'CH'ABLE, *a.* (L. *in, S. macu*) that cannot be matched, peerless — *Lā-sāni, be-nazir* — *Anokhā wā atulya, anūthā anupam wā adwitiy.*
- IM-MA-TĒ'RI-AL, *a.* (L. *in, materiū*) not material, incorporeal, unimportant — *Be-jasad yā guir-māddi, be-wujūd yā be-jism, be-qaṭr be-wazn yā guir-zurāri* — *Āsarirī adāhik wā atinī, amūrtit amūrtimān wā niravayav, alpaprabhāv halkā laghu anāvaśyāḥ wā nishprayojan.* [*rūhi* — *Ātmāstītwā, ātmāstītwavād, ātmāstītwamat.*]
- IM-MA-TĒ'RI-AL-ISM, *n.* spiritual existence — *Rūhānīhastī, be-jismī, wujūd-i-rūhānī, i'tiqād-i-*
- IM-MA-TĒ'RI-AL-IST, *n.* one who believes in immateriality — *Mūtaqūḍ-i-rūhānī, jism se 'alāhidagī kā mūtaqūḍ* — *Ātinavādī, nirākārvādī. amūrtītvādī.*
- IM-MA-TĒ'RI-AL-ITY, *n.* the quality of being distinct from matter — *Be-jasadi, be-jismī, jism se 'alāhidagī* — *Niravayavatwa, mūrtīhinatā, nirākāratwa.*
- IM-MA-TĒ'RI-AL-LY, *ad.* in a manner not depending on matter — *Guir-māddi taur se, aise taur se jismē jism se 'alāqā na rahē* — *Niravayavatwa se, mūrtīhinatā se, nirākāratwapūrvak.* [*wā bhinna.*]
- IM-MA-TĒ'RI-AL-IZED, *a.* distinct from matter — *Jism se juḍā* — *Sākārayastu se prithak*
- IM-MA-TĒ'RI-ATE, *a.* not consisting of matter — *Be-jism, be-jasad* — *Amūrtimān, asīririk, amūrtimay.*
- IM-MAT'URE, *a.* (L. *in, maturus*) not ripe, not perfect, too early — *Khām yā nā-pukhta, nā-tamām yā nāgīs, pesh-az-waqt yā waqt ke pahle* — *Asiddha kachēhā apakwa wā apāk, apūṇ asampanna wā asampnīn, atisīghra wā apūrnakāl.*
- IM-MAT'URE-LY, *ad.* too early, too soon — *Pesh-az-waqt, bahut jald* — *Asampūrnakāl meḥ wā pūrnakāl se pūrvva, atisīghra.*
- IM-MAT'URE'NESS, IM-MAT'URE-LY, *n.* unripeness, incompleteness — *Nā pukhtagī yā khā-mī, nā-tamāmī* — *Kachāī apakwatī asiddhi wā aparipik, apīmatī.*
- IM-MĒAS'U-RA-BLE, *a.* (L. *in, matur*) that cannot be measured, immense — *Be-pā-yān be-hadd yā be-intihā, be-andāza be-andāz yā guir-mutawāhī* — *Aparimey amey aparimit wā amit, anant wā aparimān* [*aparimit.*]
- IM-MĒAS'U-RA-BLY, *ad.* beyond all measure — *Be-intihā, be-hadd, be-andāza* — *Ātyant,*
- IM-MĒAS'URED, *a.* exceeding common measure — *Be-hadd, be-intihā* — *Amit, aparimān.*
- IM-ME-CHAN'T-CAL, *a.* (L. *in, Gr. mechane*) not mechanical, not according to the laws of mechanics — *Kal ke guir-mutābiq, 'ilm-i-jar-i-sagīl ke qū'ule ke bar-khilāf* — *Āyāntrik asīpik wā yantṛasambandhī nahin, yantṛik istraviparit, yantṛavidyāviruddha.*
- IM-MĒDI-ATE, *a.* (L. *in, medius*) with nothing intervening, proximate, instant — *Be-wāsita yā be-nāsta, manjūḍ qarīb yā bilā-fāsila, hār bi-l-ḥāl yā jī-l-faūr* — *Anantar avyavahit wā avyavadhān, upasthāt sampratīk wā nikāt, lūkālīk wā vart-tamān.* [*śakti, avyavadhānaśakti.*]
- IM-MĒDI-ACY, *n.* immediate power — *Bilā-wāsita tāqat, be-lavār kī tāqat* — *Avyavahita-*
- IM-MĒDI-ATE-LY, *ad.* directly, instantly — *Bilā-wāsita yā bi-z-zat, jī-l-faūr yā fauran* — *Sadya, jhat tatkāl wā tatkāsh.*
- IM-MĒDI-ATE-NESS, *n.* presence with regard to time, exemption from intervening causes — *Pī-l-ḥālī yā jī-l-faūrī, be-nāstagi* — *Sālyaskatā wā tatkālikatwa, anantariyya wā nārantariyya*
- IM-MĒDI-CABLE, *a.* (L. *in, medius*) not to be healed, incurable — *Lā-mumkin-i-sh-shu-fā yā mutman'i-l-shifā, lā 'ilay be-'ilāj yā lā-burā* — *Achikitsya, asādhya wā achikitsaniy.* [*hang, karīh-nanā* — *Kuswar, viswar wā aswar.*]
- IM-ME LÖ'DIOUS, *a.* (L. *in, Gr. melos, odē*) not melodious, unmusical — *Karīh-ā-*
- IM-ME-MÖ'RI-AL, *a.* (L. *in, memor*) past the time of memory — *Be-yūḍ, yād ke bahar, qadīm, mudat kā* — *Smaraṇatīkrānt, smaraṇatīg, a-mṛtita.*
- IM-ME-MÖ'RI-AL-LY, *ad.* beyond memory — *Be-yūḍ, yād ke ūpar yā bahar* — *Smaraṇā-tīkrāntarūp se, asmaritarūp se.*
- IM-MENSE', *a.* (L. *in, mensum*) unlimited, unbounded, very great — *Be-hadd, be-intihā yā guir-mutawāhī, be-andāza yā nihāyat barā* — *Anant, aparimān wā niravādhi, atī-māhān wā bahut barā.* [*bīhar* — *Ātyant, nitānt wā atisay karke.*]
- IM-MENSE'LY, *ad.* infinitely, without measure — *Be-hadd, hadd se ziyādā yā hadd se*
- IM-MENSE'NESS, *n.* unbounded greatness — *Be-intihā kalāmī* — *Anantavihātwa, atyan-tavrihattwa.* [*yā be-pāyānī* — *Apariminatwa wā anantavistār, atyantakī wā anantatī.*]
- IM-MENS'ITY, *n.* unlimited extension, infinity — *Be-hadd phailāv, be-haddī be-nihāyatī*
- IM-MEN'SU-RABLE, *a.* not to be measured — *Be-pāyān, be-andāza, be-hadd, lā-intihā* — *Aparimey amey wā amit.*
- IM-MEN'SU-RATE, *a.* unmeasured — *Be-hadd, be-pāyān, be-hisāb* — *Aparimit, amit.*
- IM-MERGE', *v.* (L. *in, mergo*) to plunge into a fluid, to enter the light of the sun — *Garg k. mustagraq yā mustagraq k., āftāb kī ranishnī yā roshnī meḥ garg honā ya'nī gurūb ho janā* — *Dubunī dubānā wā boṛnā, sūrya ke prakās meḥ dūbnā arthāt ast bonā.*

IM-MERSE', v. to put under water, to plunge, to sink, to engage deeply; *a.* sunk deep — *Garq k., mustagraq yā mustagriq k., dubonā^h, nihāyat masrif k.; a. garq, mustagraq yā mustagriq* — *Dubānā wā dabonā, borṇā, magna k., līn wā nivishṭ k.; a. ḥūba, būrā, magna, līn, nivishṭ.*

IM-MER'SION, n. the act of immersing, the state of being immersed, the act of entering the light of the sun — *Garq k., garq yā gota, āftāb ki roshnī meṇ garq ya'nī gurūb* — *Dob, majjan wā nimajjan, sūryya ke prakāś meṇ praveś.*

IM-METHŌD'I-CAL, a. (L. *in, Gr. meta, hodos*) being without method or system — *Be-saltqa, be-tartīb, be-rabt, be-uslub, be-band-o-bast, be-dastūr* — *Ākramak, avyavasthit, kramahin, kramaviruddha.* [Kram ke binā, niyam ke binā.]

IM-METHŌD'I-CAL-LY, ad. without method — *Be-tartībī se, be-dastūrī se, be-band-o-bastī se* — *IM-METHŌD'I-CAL-NESS, n.* want of method — *Be-tartībī, de-band-o-bastī, be-uslubī be-saltqagī*

IM-MEW'. See EMMEW. [— Kramahinatī, avyavasthitatwa.]

IM-MI-GRATE, v. (L. *in, migro*) to go to dwell in a place, to remove into — *Kisī maqām meṇ rukh ke liye jānā, kisī mulk meṇ jā-kar rahnā* — *Kisī sthān wā deś meṇ rahne ke nimitṭa jānā, deśāntar meṇ jākar vās k.*

IM-MI-GRĀTION, n. the act of immigrating — *Gair-mulk meṇ jā-kar rahnā* — *Pradeśādhi-vāsan, deśāntarādhi-vāsan*

IM-MI-NENT, a. (L. *in, minor*) impending, threatening, near — *Sir par latkā huā^h, mī'ullag, qurīb yā nuzdīk* — *Mūn par latkā hū, upasthit samupasthit wā upasthāyī. nikatavartī samīpav irtī wā āsamavartī.*

IM-MI-NENCE, n. impending danger — *An-qurīb balā, sir par latkā hū āfat* — *Mūn par latkā hū āpādā, upasthit vipattī.* [— Mīsrī k., khichrī kar-dālnā.]

IM-MIN'(G)LE, v. (S. *in, mēgan*) to mix, to unite with numbers — *Milānā^h, āmekhtu k.*

IM-MI-NUTION, n. (L. *in, minor*) decrease, diminution — *Kamī yā kamī, minhāi tukhṭīf yā ṭaylīl* — *Ghatī wā ghatīw, nyūnatī hrās wā apachay.*

IM-MIT', v. (L. *in, mitto*) to send in — *Andar bhejnā, andar paṭhālnā* — *Bhitar bhejnā, bhitar paṭhānī wā ghusānā* [san, praveśan.]

IM-MIS'SION, n. the act of sending in — *Idkhāl, dukhāl* — *Bhitar nīkshepan, bhitar nive-*

IM-MIT'I-GA-BLE, a. (L. *in, mitis*) that cannot be mitigated — *Narm hone ke qābil nahī, nā-tukhṭīf-pazīr, nā-tukhīn pazīr* — *Āsamānī, asāmya, anupaśamya.*

IM-MIX', v. (L. *in, misceo*) to mingle — *Mulānā^h, milā dālnā^h.* [Amīśranīy, ayojanīy.]

IM-MIS'CI-BLE, a. that cannot be mingled — *Mumtānā^h-l-ikhtilāt, nā-āmezīsh-pazīr* — *IM-MIXA-BLE, a.* not capable of being mixed — *Mumtānā^h-l-ikhtilāt, nā-āmezīsh-pazīr*

— *Amīśranīy, mīśrikaranāyogyā, ayojanīy.*

IM-MIXED', IM-MIXT', a. unmixed — *An milā^h, khālīs* — *Amīśrit.*

IM-MO-BIL-I-TY, n. (L. *in, moro*) resistance to motion, unmovableness — *Be-harakatī, 'adam-i-harakat yā sukūn* — *Nīśchalatwā wā achalatwā, sthāvaratwā wā sthīratā.*

IM-MŌD'ER-ATE, a. (L. *in, modus*) exceeding due measure, extravagant — *Be-andāza, be-hadd gair-mī'ullag yā ziyādat* — *Aparimit wā unit, atyant nitūt wā niyamātīrikṭ.*

IM-MŌD'ER-A-CY, n. excess — *Be-ī'tidālī, ziyādātī* — *Ātyantīkatī, adhīkatī wā bāhulya.*

IM-MŌD'ER-ATE-LY, ad. in an excessive degree — *Be-andāz, be-ī'tidālī se, be-andāza se* — *Aparimit rūp se, atyant, nitūt, atīśay karke.*

IM-MŌD'ER-ATE-NESS, n. excess, extravagance — *Be-ī'tidālī yā ziyādātī, be-andāzagi* — *Āt-yantīkatī wā adhīkatī, niyamātīkram wā aparimitatā.*

IM-MŌD'ER-A'TION, n. want of moderation — *Be-ī'tidālī, ziyādātī* — *Aparimitatwā, maryādātīkram, ātyantīkatī.*

IM-MŌD'EST, a. (L. *in, modus*) wanting modesty, unchaste, obscene — *Be-hijāb be-gairat be-sharm yā be-hayā, nā-pāk-dāman yā fāsūla, zabūn pūch yā galiz* — *Nirlajja lajjahīn wā alajja, kāmuq vyabhihārī wā vyabhihārīn, asūdhā wā avāchya.*

IM-MŌD'EST-LY, ad. in an immodest manner — *Be-hayātī se, be-hijābī se, be-gairatī se, nā-pāk-dāmanī se, nā-pākī se* — *Nirlajjatī se, vinayavirodh se, asūchi se.*

IM-MŌD'EST-Y, n. want of modesty, indecency — *Be-hayātī be-gairatī be-hijābī nā-pāk-dāmanī yā be-sharmī, be-imtīyātī yā nā-shāyastagi* — *Vyasan vyabhihār nirlajjatā wā lajjahīnatā, asūddhatā asūchitā wā avāchyatā.* [charhānā, balidān k.]

IM-MO-LATE, v. (L. *in, mola*) to sacrifice — *Qurbān k., zabh k* — *Bal d., bal k., bal*

IM-MO-LĀ'TION, n. act of sacrificing, sacrifice — *Qurbānī, qurbān* — *Balidān, balī wā bal.*

IM-MO-MENT'OUS, a. (L. *in, momentum*) unimportant — *Nā-chīz, be-hāqīqat, adnā* — *Laghū, halkā, tuchchha.*

IM-MŌR'AL, a. (L. *in, mos*) not moral, wicked, vicious, dishonest — *Khilāf-i-shar' yā ma'yūb, bad zabūn yā kaj-waz', bad-kirdār yā bad-fī'l, bad-diyānat bad-ma'ūsh yā be-imān* — *Dharmmaviruddha, dushṭ wā asādhū, pāpī wā vyasānī, adhārmmik wā adhārmmachārī*

IM-MŌR'AL-I-TY, n. want of virtue, wickedness — *Bad-kirdārī, badī zabūnī 'aib bad-ma'āshī yā shar' ke bar-khilāf kām* — *Adhārmmikatwā adhārmmatwā apūnyatā wā asūchitā, dushṭatā vyabhihār wā dusharītratā.*

IM-MO-RIG'ER-OUS, *a.* (L. *in, mos, gero*) rude, uncivil, disobedient—*Gustākḥ nā-tarā-shida nā-shāista yā karakhē, be-murawwat, nā-farmān-bardar*—*Asabhya wā aaišt, duhsil wā kušil, ajnālaugḥi.*

IM-MÖR'TAL, *a.* (L. *in, mors*) exempt from death, everlasting, perpetual—*Be-mary yā lū-zawāl mudām mudāim dāim yā dāim, mustamirr yā istimrārī*—*Amar sadājivi wā maranarahit, avināsi ajar wā nityasthāyī, nitya sauātan wā sarvvakālin.*

IM-MOR-TAL-I-TY, *n.* exemption from death—*Be-mary, baqā, hayāt-i-abādī, hayāt-i-jāw-dāni, lā-yamūt*—*Amaratā, ajaratā, sadāsthāyitwa, nityatā, akshayatā.*

IM-MÖR'TAL-IZE, *v.* to make immortal—*Bāqi rukhnā, lū-zawāl k., be-mary k., dāimī k.*—*Amar k., akshay k., ajar k.* [se—*Amaratwa se, akshayatā wā ajaratā se.*

IM-MÖR'TAL-LY, *ad.* with exemption from death—*Lā-yamūt. ubud-tak, hamesha, be margi*

IM-MÖR-TI-FI-CATION, *n.* (L. *in, mors, fucio*) want of subjection of the passions—*Nā-kasr-i-nafs, nā-nafs-kushi, nā-nafs-shikkani*—*Ajiteudriyatwa.*

IM-MÖV'A-BLE, *a.* (L. *in, moveo*) that cannot be moved, fixed, firm—*Gair-mutaharrik yā be-harakat, qāim, mustawill*—*Sthāvar wā atāl, aḥal wā nirdol, niṣchal wā ājaigam.*

IM-MÖV'A-BLY, *ad.* in a state not to be moved—*Be-harakatī se, istiqlāl se*—*Achal rūp se, atāl bhāw se, sthāvaratwa se.* [wā *apavitra.*

IM-MÜND', *a.* (L. *in, mundus*) unclean—*Nā-sāf, nā-pāk*—*Apharchā, samal, asuddha*

IM-MUS-DI-Q'ITY, *n.* uncleanness, impurity—*Nā-sāfi yā nā-safāi, nā-pākī*—*Samalatā wā apharchāi, asuddhatā wā apavitrātā.*

IM-MÜ'NI-TY, *n.* (L. *in, munus*) privilege, exemption, freedom—*Haqq yā istiḥqāq, mu'afī yā mukhlāt, āzādī rihāi yā najāt*—*Adhikār, chluṭkārā mukti wā moksha, śūnyatā abhāv wā nirmok.*

IM-MÖRE', *v.* (L. *in, muros*) to inclose within walls, to shut up, to confine—*Chun-lenā^h, band k., qail k.*—*Chunwā d., münd-lenā wā münd dena, atkānā wā kāragār meñ rakhnā.* [bad-sur nā-sāz-gīr nā-sāz-kār yā be-rāg—*Knuswar, karkasāwar.*

IM-MÖ'SI-CAL, *a.* (L. *in, musa*) not musical, inharmonious—*Be-miṣṭiq, bad-alhān*

IM-MÜ'TA-BLE, *a.* (L. *in, muto*) unchangeable, invariable, unalterable—*Be-tabdīl, be-tabaddul, bilā-taqaiyur yā gair-mutagaiyir*—*Aparivarttanī, nirvikalp wā nirvikār, avikāryya sthīr wā nitya.* [gur—*Aparivarttan, avikāratwa, nityatā, sthīratā.*

IM-MÜ-TA-BL'I-TY, *n.* exemption from change—*Be-tabdīlī, sahit, ek-hālī, 'adam-i-tagai-*

IM-MÜ'TA-BLY, *ad.* unchangeably, invariably—*Be-tabdīlī yā gair-mutagaiyiri se, 'adīm-i-tagaiyur se*—*Aparivarttan se, avikāryyatī wā nityatā se.* [vikār wā viparyay.

IM-MÜ-TA'TION, *n.* change, alteration—*Tabaddul yā tabdīl, tagaiyur*—*Parivarttan,*

IM-MÜTE', *v.* to change, to alter—*Budalnā, tabdīl k.*—*Parivarttan k. wā bhinnarūp k., palatnā.*

IMP, *n.* (S. *impan*) a scion, a son, a puny devil; *v.* to graft, to lengthen—*Shākh yā qalam, furzand, bhūnā^h; v. qalam lagānā, birhānā^h*—*Pallo wā kalam, betī, kshu-dra nīṣichar wā piśich; v. kalam lagānī, kumbānī.* [sāmya, asāntwani, atoshanīy.

IM-PÄ'CA-BLE, *a.* (L. *in, pac*) not to be appeased or quieted—*Nā-tashin-pazir*—*A-*

IM-PÄCT', *v.* (L. *in, particio*) to drive close—*Sakhtī se puīḥānā, dāb-kar jornā yā baithānā^h*—*K ske milānā, dīrḥa kuke jornā.*

IM-PÄINT', *v.* (L. *in, pingo*) to colour—*Raūgnā^h, raūg bharnā^h, raūg d^h.*

IM-PÄIR', *v.* (L. *in, peior*) to make worse, to diminish, to weaken—*Kharāb k., kam k., kam-zor yā za'if k.*—*Bigīrnā wā mand k., ghaṭānā wā nyūn k., nīrbal k. sthīl k. wā tej har-lenā.* [gūne w., mand k. w., ghaṭāne w., nīrbal k. w., tej har lene w.

IM-PÄIR'ER, *n.* one that impairs—*Khurāb k. w., kam k. w., kam zor yā za'if k. w.*—*Bi-*

IM-PÄLE'. See EMPALE.

IM-PÄL'PA-BLE, *a.* (L. *in, palpo*) that cannot be perceived by the touch—*Gair-masās, nā-qābilu-l-lams, nīr-chhuā^h, jo chhūne se jān na parē^h*—*Aspriśya, asparsaniy, sparśavyakt.* [yatā.

IM-PÄL'PA-BL'I-TY, *n.* state of being impalpable—*Gair-masāsi*—*Aspriśyatā, asparsani-*

IM-PÄ'NATE, *v.* (L. *in, panis*) to embody with bread; *a.* embodied in bread—*Rotī ke sāth mujassam k.; a. rotī ke sāth mujassam*—*Rotī ke sāth ekāūgī k.; a. rotī ke sāth ekāūgī.*

IM-PA-NÄ'TION, *n.* the supposed subsistence of the body of Christ in sacramental bread—*Tabarrukī rotī meñ hazrat 'Isā ke badan kī furzī maujūdagi*—*Mahāyājnāsambandhī rotī meñ Isā ke sarīr kī kalpit upasthiti.*

IM-PÄN'NEL, *v.* (Fr. *en, panneau*) to enrol a list of jurors—*Ek fihrist meñ panchon ke nām likhnā*—*Nāmāvalpatra wā nāmāparisānkhypatra meñ panchon ke nām likhnā.* [yā *bihisht meñ rakhnā*—*Sukhadhām wā vaikunṭh meñ rakhnā.*

IM-PÄR'A-DISE, *v.* (Gr. *en, paradeisos*) to put into a place or state of felicity—*Jannat*

IM-PÄR'AL-LELED. See UNPARALLELED.

IM-PÄR'DON-A-BLE, *a.* (L. *in, per, dono*) that cannot be pardoned—*Nā-'uzr-masmū, nā-'uzr-pazir, nā-qābilu-l-'afū, gair-mumkinu-l-mu'af*—*Akshantavya, akshamārha, akshamanīy.*

- IM-PÄR'I-TY**, *n.* (L. *in, par*) inequality, disproportion, difference—*Ná-barábari, be-andāzagi yá ná-muwáfaqat, tafáwut yá farq*—*Asamatá asamanuati wá asāmya, vishamatá wá asamanjas, antar wá atulyatá.*
- IM-PÄRL**, *v.* (Fr. *en, parler*) to have delay in law for mutual adjustment—*Kisi muqaddume ko ápas meñ fuisala kurne ke liye muhlat páná*—*Kisi arthavivád ko ápas meñ niptáne ke nimitta avakás páná.*
- IM-PÄR'LANÇE**, *n.* licence for delay of trial—*Rázi-náme ke liye muqaddama multart rukhná*—*Vádi prativádi ke ápas meñ samajhbújhkar mel kar lene kí apekshá meñ arthavivád ke nyáyapúrvak vichár karne meñ vilamb.*
- IM-PÄRT'**, *v.* (L. *in, pars*) to grant, to give, to make known, to communicate—*'Ináyat k., bakhshná, zâhir k., batlâná*—*Pradán wá dán k., dená, vidit k. vyakt k. wá prakás k., kahná janáná samjháná wá bolná.*
- IM-PÄRT'I-BLE**, *a.* that may be imparted—*Bakhshé jáne ke láiq, zâhir kiye jáne ke qâbil, batlâyé jáne ke láiq*—*Diye jáne ke yogya, batâyé jáne ke yogya.*
- IM-PÄRTMENT**, *n.* communication, disclosure—*Batlâná*, *izhár yá zuhúr*—*Vijáupan, prakásan prakás wá vivárap.*
- IM-PÄRTIAL**, *a.* (L. *in, pars*) not partial, not favouring one more than another—*Munsif yá 'ádil, rást sâdiq be-taraf-dár yá donó-jánib ko barábar dekhne w.*—*Apakshapáti pakshapátarahit wá pakshapátáhin, samadarí ubhayasam wá ubhayasá-manya.* [*dekhne w.*—*Apakshapáti, ubhayasam, samadarí jan.*]
- IM-PÄRTIAL-IST**, *n.* one who is impartial—*'Ádil shâhs, munsif, donó-jánib ko barábar*
- IM-PÄR-TI-ÄL'I-TY**, *n.* equitableness, justice—*'Adl yá rásti, insáf yá sídq*—*Apakshapát wá nyáyatá, nyáy.* [*rásti se*—*Apakshapát se wá biní pakshapát ke, nyáy se.*]
- IM-PÄR-TIAL-LY**, *ad.* without bias, equitably—*Be-jurazi yá be-jánib-dárt se, 'adl insáf yá*
- IM-PÄS'SA-BLE**, *a.* (L. *in, passum*) that cannot be passed, impervious—*Be-guzárú yá maslûl, qair-dukhûl yá ná-mumkinu-l-guzár*—*Agamyá wá agamany, apravesya wá apravesiniy.*
- IM-PÄS'SA-BLE-NESS**, *n.* the quality or state of being impassable—*Be-nikâst, ná-mumkinu-l-guzári, qair-dukhûl*—*Agamyatá wá gan uniyatí, apravesyatí wá apravesiniyatí.*
- IM-PÄS'SI-BLE**, *a.* (L. *in, passum*) incapable of suffering, exempt from pain—*Jis par taklif asar na kur sake, taklif yá dard se ázád yá mubarrá*—*Achetan wá duhkháksham, klesáhin wá klesaduhkhádihin.*
- IM-PÄS-SI-BÍL'I-TY**, **IM-PÄS'SI-BLE-NESS**, *n.* exemption from pain or suffering—*Dard yá taklif se ázádagi yá bachúw*—*Klesaduhkhádihinatá, klesaduhkhádi se chhutkárá, shokaduhkhádyakshamatí.* [tan.]
- IM-PÄS'SION-ATE**, *a.* without passion or feeling—*Be-josh yá be-hiss*—*Rágáhin wá achesar k.*
- IM-PÄS'SIVE**, *a.* exempt from pain or suffering—*Dard yá taklif se ázád yá mubarrá*—*Klesaduhkhádihin, achetan.* [*Klesaduhkhádihinatá, klesaduhkhádi se chhutkárá.*]
- IM-PÄS'SIVE-NESS**, *n.* state of being impassive—*Dard yá taklif se ázádagi yá bachúw*
- IM-PÄS'SION**, *v.* (L. *in, passum*) to move with passion, to affect strongly—*Shukhwati yá gussa-war k., bará asar k. yá muassar k.*—*Sairakt wá sarúg k., bará phal utpanna k. wá kshobhit k.*
- IM-PÄS'SION-ATE**, *v.* to affect powerfully; *a.* powerfully affected—*Bará asar k., muassar k.; a. kshób muassar*—*Barí phal utpanna k., kshobhit k.; a. upahat wá kshobhit.* [*Lét banána*, *gárhá rang jamáná lagána yá charháná*].
- IM-PÄSTE'**, *v.* (Fr. *en, pátte*) to make into paste, to lay on colours thick and bold—
- IM-PÄTIENT**, *a.* (L. *in, patior*) not able to endure, fretful, hasty, eager; *n.* one who is not able to endure—*Be-sabr ná-sabr yá be-tâb, be-zír yá diqq, jald-báz, tez yá sargarm; n. be-sabr shakhs*—*Asahamán wá asahanañil, chirchirá, utáwalá, ugra wá utsch; n. asahanañil jan.*
- IM-PÄ'TIENCE**, *n.* want of patience, uneasiness under suffering, restlessness, eagerness—*Be-sabrt, iztirâbi, be-qarâri yá be-istiqlâli, jald-bâziyá sar-garmí*—*Asahan wá asahishputá, duhkhádi sahan karne meñ akshamatí, vyagrasilatá, uttáp wá prachandatá.*
- IM-PÄ'TIENT-LY**, *ad.* in an impatient manner—*Be-sabrt se, be-istiqlâli se, iztirâbi se*—*Asahanañilatwa se, asahishputá se, uchchandatí wá veg se.*
- IM-PÄTRON-IZE**, *v.* (Gr. *en, pater*) to gain to one's self the power of a seignior, to put in possession of a seignior—*Ta'alluqa-dárt hásil k., ta'alluqa par qâbis k.*—*Adhipatitwa páná, grámeswarabhúmi ká adhikári k.*
- IM-PÄWN'**, *v.* (L. *in, pignus*) to pledge—*Marhún k., girau-rakhná*—*Bandhak rakhná.*
- IM-PÉACH'**, *v.* (L. *in, pes*) to hinder, to accuse by public authority, to bring into question; *n.* trial, accusation—*Rokná, hukumat ke rú se muttáhim yá mákhúz k., shakk dálná*—*Árná wá nishêdh k., rájyádhikár kí riti se dosh' k., dosh-dená kalañk lagána pal lagána wá sandeh k.* [*shikáyat ke láiq*—*Doshi, dúshya, abhiyoktavya.*]
- IM-PÉACH'A-BLE**, *a.* liable to impeachment—*Mákhúz ke qâbil, ilzám yá tuhmat ke qâbil,*
- IM-PÉACH'ER**, *n.* one who impeaches—*Rokne wá, ilzám yá tuhmat d. w., mákhúz k. w., shakk dálné w.*—*Árne w., doshi k. w., dosh d. w., kalañk lagane w., batá wá pal lagane w.*

- IM-PĒAÇH'MENT, *n.* hinderance, the act of impeaching, public accusation, imputation — *Rok' yá rukáwat^h, itihám yá mákhúti, sarkúti' uhde-dár par nálish, tuhmat yá buhtán* — *Ár* yá nishedh, dosh lagúná wá dosh dená, sarvvalokasambandhí wá rájyasambandhí adhik'ri par aparád, abhiyog wá kalañk.
- IM-PEARL', *v.* (*S. in, pearl*) to make like pearls, to adorn with pearls — *Moti ke má-nind banána, moti se árásta k.* — *Moti ke sadris banána, moti se sahwárná wá suso-bhit k.* [*uib pák yí be-gunáh* — *Nishpáp, apáp pápátiit wá pápáhin.*
- IM-PĒC'CA-BLE, *a.* (*L. in, pecco*) not liable to sin, not subject to sin — *Be-khatá, be-IM-PĒC-CA-BIL'I-TY, n.* exemption from sin — *Páki, pákizagi, be-gunáht, be-khatá, gunáh se ázádagí* — *Nishpápatwa, pápáhinatá, pápákshamatá.* *
- IM-PĒC'CAN-QY, *n.* exemption from sin — *Be-gunáht, khatá yá gunáh se ázádagí* — *Nishpápatwa, pápáhinatá.* [dhá dálná, avarodh k.]
- IM-PĒDE', *v.* (*L. in, pes*) to hinder — *Rokná^h, band k., báz-rakhná* — *Átkáná, úrná, bá-IM-PĒD'I-MENT, n.* hinderance, obstruction — *Aikáw rok yá ár^h, ta'arruz máni' háil sadd luknat yá lagzish* — *Átak rok-çok wá avarodh, rukáwat rukáw bádhá vighn prati-bandh wá hakláhat.*
- IM-PĒD'I-MĒNT'AL, *a.* hindering, obstructing — *Rokne w^h, álkáne w. yá árne w^h.*
- IM-PĒD'I-TIVE, *a.* causing hinderance — *Rokne w^h, árne w^h.*
- IM-PĒL', *v.* (*L. in, pello*) to urge forward — *Chaláná^h, dauváná^h, tákid k.* — *Áge ko thelná, huriyána, ngar k., preaná k., pravritta k.*
- IM-PĒL'LENT, *n.* a force that drives forward — *Áge chaláne-wáli lúgat, dauváné-wálá zor, dhakká jo áge ko dhakel de^h* — *Áge thelne wáli sákti. áge ko dhakelne wálá bal.*
- IM-PĒN'TER, *n.* one who impels — *Áge chaláne w^h, tákid k. w.* — *Áge ko thelne w., huri-yáne w., prerak, pravarttak, prachodak.* [múnd rakhná.]
- IM-PĒN', *v.* (*S. in, pyndan*) to shut up — *Band kar-d., qaid k.* — *Múndná, múnd d., IM-PĒND', v.* (*L. in, pendeo*) to hang over, to threaten, to be near — *Á-latak-rahná^h, qarib h., nazdik pahunchná* — *Sir par latakna, upasthit h., á-pahunchná wá níkat h.*
- IM-PĒN'DENGE, IM-PĒN'DEN-QY, *n.* the state of hanging over, near approach — *Á-latak rahná^h, nazdik ámad* — *Sir par latak rahná, níkat ágaman wá upasthiti.*
- IM-PĒN'DENT, *a.* hanging over, pressing closely — *Sir par latak hua^h, nazdik áne w.* — *Sir par pahunchá hua, upasthit wá níkatavartti.*
- IM-PĒN'E-TRA-BLE, *a.* (*L. in, penetro*) that cannot be pierced, not to be affected — *Be-nafz be-guzára yá gair mumkinu-d-dukhúl, gair-muassar* — *Avedhya abhedya abhed-daniy wá apravešya, asprishat wá anupahat.*
- IM-PĒN'E-TRA-BIL'I-TY, IM-PĒN'E-TRA-BLE-NESS, *n.* the state or quality of being impene-trable — *Gair-mumkinu-d-dukhúli, imtiná-i-tadákhlul, gair-muassari* — *Avedhyatá, abhedyatá, apravešyatwa, asprishatá wá anupahatatá.*
- IM-PĒN'E-TRA-BLY, *ad.* so as not to be penetrated or affected — *Gair-mumkinu-d-dukhúli se, gair-muassari se, imtiná-i-tadákhlul se* — *Abhedya rūp se, abhedyatá se, asprishatatá se.*
- IM-PĒN'I-TENT, *a.* (*L. in, pœna*) not penitent; *n.* one who does not repent — *Gair-mutaussif, be-tauba; n. gair-mutaussif shakhs, jo shakhs gunáh ke liye tauba na kare* — *Ananútápi, páscháttápáhin : n.* ananútápi wá páscháttápáhin jan.
- IM-PĒN'I-TENGE, IM-PĒN'I-TEN QY, *n.* want of repentance, obduracy, hardness of heart — *Be-taassufi yá be-nadámáti, sákhli ná-tarsi yá n-i-pashemáti, sang-dili yá be-rahmí* — *Ananútáp páscháttápáhinatá wá ananúsok, nishthuratá, nirdavatá.*
- IM-PĒN'I-TENT-LY, *ad.* without repentance — *Be-taassufi se, be-nadámáti se, ná-pashe-máti se* — *Biná páscháttáp, ananútáp se, ananúsok se.* [hin.]
- IM-PĒN'NOUS, *a.* (*L. in, penna*) wanting wings — *Be-par, be-daine* — *Bin-daine, daine.*
- IM-PĒO'PLE, *v.* (*L. in, populus*) to form into a community — *Basáná^h.*
- IM-PĒR-ATE, *a.* (*L. impero*) done by impulse or direction of the mind — *Man ke zor yá hidáyat se kiya gayá* — *Man ke veg wá preraná se kiya gayá.* [pak, ádesák, ádesí.]
- IM-PĒR'A-TIVE, *a.* expressive of command — *Hukmi, húkímati, hákimána, amrí* — *Ájná-IM-PĒR'A-TIVE-LY, ad.* with command — *Hukm se, amr se. hákimána* — *Ájné se, ádes se.*
- IM-PĒR-ÇĒPTI-BLE, *a.* (*L. in, per, capto*) that cannot be perceived; *n.* that which cannot be perceived — *Lá-ma'lúm, gair-mašús, gair-namúd; n. lá-ma'lúm shai, gair-mašús shai* — *Avyakt, apratyaksh, agochar, atindriya, indriyátiit; n. avyakt agochar wá indriyátiit padárth.*
- IM-PĒR-ÇĒPTI-BLE-NESS, *n.* the quality of being imperceptible — *Gair-mašúsíyat* — *Indriyátiitatwa, atindriyatá, agocharatwa, apratyakshatá.*
- IM-PĒR-ÇĒPTI-BLY, *ad.* so as not to be perceived — *Lá-ma'lúm, bilá-ijbár, bilá-išús, be-ma'lúm* — *Apratyaksharúp se, alakshyabháv se, jismen dekh wá ján na parai.*
- IM-PĒR-ÇĒPTI-ENT, *a.* not having perception — *Ná-kassá, ná-mudrik* — *Avishayagráhak, avishayagráhi, ananubhávi, avishayagrahana-samarth.*
- IM-PĒR'DI-BLE, *a.* (*L. in, per, do*) not to be destroyed or lost — *Lá-zawál, ná-mum-kinu-l-faná* — *Anáśya, avináśi, akshay.*
- IM-PĒR-DI-BIL'I-TY, *n.* state of being imperdible — *Lá-zawáli* — *Anáśyatá, akshayatá.*

- IM-PÉR'FECTION**, *a.* (L. *in, per, factum*) not perfect, not finished, defective—*Ná-kánil, ná-tamám, nágis nim-tayár yá khám*—*Asampúrñ wá apúrñ, asiddha asampañña wá asamapt, adh irá khandit nyim wá doshi.*
- IM-PÉR-FÉCTION**, *n.* defect, failure, fault—*Nugs naqs yá 'aib, rakhna yá qasr, qusúr*—*Dosh kshati wá dúshan, truti wá nyúnatá, aparádhi chók wá bhúl.*
- IM-PÉR'FECTION-LY**, *ad.* in an imperfect manner—*Ná-tamám se, khámi se, nugs yá naqs se, 'aib se*—*Asampúrñatá se, apúrñatá se, asiddhi se, truti se, chik wá bhúl se.*
- IM-PÉR'FECTION-NESS**, *n.* state of being imperfect—*Khámí, ná-tamámí, nugs yá naqs, qasr, 'aib*—*Dúshan, dosh, kshati, asiddhi, asampúrñatá, asampañnatá, asamapti, nyúnatá.*
- IM-PÉRFO-RATE**, **IM-PÉR'FO-RAT-ED**, *a.* (L. *in, per, foro*) not pierced through—*An-bedhá^h, an-ohhá^h*—*Nirandhra, nischhidra, achhidrit.*
- IM-PÉRI-AL**, *a.* (L. *impero*) relating to an empire or emperor, royal—*Saltanatí kháqání yá sháhansháhi, sultání yá sháhi*—*Ádhirájyasambandhi wá ádhirájik, mahárájakí wá rájayogya.*
- IM-PÉRI-AL-IST**, *n.* one belonging to an emperor—*Sháhansháhi mulázim, sháhi mutawassil, sháhansháh se 'aláqa rakhne w.*—*Mahárájádílú, व्यक्ति, ádhirájádílím, mahárájánuchar.* [mahárájyasambandhi.]
- IM-PÉRI-AL-IZED**, *a.* belonging to an emperor—*Sháhansháhi, sultání*—*Ádhirájik.*
- IM-PÉRI-AL-TY**, *n.* imperial power—*Sháhansháhi ikhtiyár, sháhi qudrat*—*Ádhirájik sakti, mahárájakíy sakti.*
- IM-PÉRI-OUS**, *a.* commanding, arrogant—*Sáhibána hákimána ammára yá hukímabí mutakabbír yá nagír*—*Piabhutwasúchak wá ádesák, ghamañdi uddhat wá ahañkári.*
- IM-PÉRI-OUS-LY**, *ad.* in an imperious manner—*Ru'únat se, takabbur se, qurúr se, jubr yá zulm se, hukúmat se*—*(Ghamañd se, ahañkar se, ájla wá sásan ki riti se.*
- IM-PÉRI-OUS-NESS**, *n.* air of command—*Takabbur, qurúr, jubr*—*Uddhati, ghamañd, ahañkar.* [men dálná, sañsayasth wá blayasth k]
- IM-PÉRIL**, *v.* (L. *in, periculum*) to bring into danger—*Khatre men dálná*—*Jokhim*
- IM-PÉR'ISH-ABLE**, *a.* (L. *in, per, eo*) not liable to perish—*Lú-zawál, be-halák, ná-murdaní*—*Akshay, akshayí, avinási, anósya, ajar, nirjar, akshayaníy.*
- IM-PÉRMA-NENT**, *a.* (L. *in, per, maneo*) not permanent, not enduring—*Ná-páe-dár ná-der-pá yá ná-qáim, ná-istimvárí yá ná-mustahkam*—*Asthiyí, asthavar wá anitya.*
- IM-PÉR'MA-NENCE**, **IM-PÉR'MA-NEN-CY**, *n.* want of duration, instability—*Ná-páe-dári yá ná-der-pái, ná-istimvárí be-istigláti yá be-sabáti*—*Asthiyitwa, asthívaratwa asthiratá wá anityatá.* [ná-mumkinu-l-guzár, gair-já-ib—*Apraveśya, apraveśaníy.*
- IM-PÉR'ME-ABLE**, *a.* (L. *in, per, meo*) that cannot be passed through—*Gair-dukhál, IM-PÉR-ME-ABLE-TY*, *n.* the quality of being impermeable—*Gair-dukháli, ná-mumkinu-l-guzári, gair-jazibi*—*Apraveśyatá, apraveśaníyatá.*
- IM-PÉR'SON-AL**, *a.* (L. *in, persona*) not varied according to the persons—*Amr-i-gáib, síge ke mutábíq jo budlá na jáy*—*Bhávaváchak, akarttriváchya, purush ke añsar jiská rup patlá na jáy.* [apritthagatmíká.]
- IM-PÉR'SON-AL-ITY**, *n.* want of personality—*Gair-shakhsíyat gair-tashakhhús*—*Avyakti,*
- IM-PÉR'SON-AL-LY**, *ad.* without personality—*Gair-shakhsíyat yá gair-tashakhhús se, amr-i-gáib ke taur par*—*Avyakti se, apritthagatmíká se, akarttriváchya kram se, bhávaváchyáñsar se.* [rání, chetanabháw wá chetanadharma dená.]
- IM-PÉR'SON-ATE**, *v.* to personify—*Shakhs thahraná, furzi shakhs banáná*—*Vyakti thah-*
- IM-PÉR-SPI-CU-ITY**, *n.* (L. *in, per, specio*) want of perspicuity or clearness—*Ná-rafá, gair-shaffáfi, ná-salásat*—*Aspashitatí, avyaktatí.*
- IM-PER-SUA-SI-BLE**, *a.* (L. *in, per, suusum*) not to be moved by persuasion—*Gair-targib-pazír, gair-tahrík-pazír*—*Aprabodhaníy, aprarochaníy, apravarttaníy.*
- IM-PÉRTI-NENT**, *a.* (L. *in, per, teneo*) not pertaining to the matter on hand, intrusive, meddling, rude; *n.* a meddler—*Ná-bu-kár ná-ma'qil behúda yá be-'aláqa, be-ímtiyáz yá be-líház, be-já mudákhalat k. w. yá ná-haq káth-dálne w., gustákhi be-adáb yá shokh; n. har-degi chamcha, be-já mudákhalat k w., ná-haq háth-dálne w.*—*Aprasañgik nirvishay wá asambandhi, pragalbhi wá anadhikáracharchi, parádhiká-rucharchak, asisht wá kusli; n. parádhikáracharchak, parádhikáravýápúrí, paravýá-púrantargadí.*
- IM-PÉR'TI-NENCE**, **IM-PÉR'TI-NEN-CY**, *n.* that which does not belong to the matter on hand, intrusion, rudeness—*Be-'aláqagi, be-já mudákhalat, be-líhází be-ímtiyázi yá gustákhi*—*Aprasañgikatwa nirvishayatá wí asambandhi, parádhikáracharchá wá parádhikárapraves, asishtatá wá duhálátá.*
- IM-PÉR'TI-NENT-LY**, *ad.* intrusively, rudely—*Be-já mudákhalat se, gustákhána shokhi-se yá be-adabi se*—*Parádhikárapraves se, asishtatá avinay wí kuslítatá se.*
- IM-PÉR-TRÁN-SI-BIL-ITY**, *n.* (L. *in, per, trans, eo*) nupassableness—*Ná-mumkinu-l-guzári*—*Apraveśyatá, agamyatá, durgamyatá.*
- IM-PER-TÚRB-A-BLE**, *a.* (L. *in, per, turba*) that cannot be disturbed—*Gair-mustarib, qáim-misáj*—*Akshobhya, akshobhapíy, anákulachitta, sthiramatí.*

- IM-PĒR-TUR-BĀ'TIOM, *n.* calmness, tranquillity—*Tuhammul yā sanjida-misāji, rāhat yā itmān*—Anākulachittatā, avyagrata.
- IM-PĒR'VI-IOUS, *a.* (L. *in, per, via*) that cannot be passed through, impenetrable—*Be-naḥz yā be-guzārā, gair-dukkhūl nā-mumkinu-l-guzār yā gair-jāzib*—Apravesya abhedya avedhya wā avyāpya, apravesaniy.
- IM'PE-TRATE, *v.* (L. *impetro*) to obtain by entreaty; *a.* obtained by entreaty—(*ghighi-yā-kar lenā^b, māng lenā^b, bā-minnat hāsil k.; a. bā-minnat hāsil kiya huā, ghighi-yāne se milā-huā^b*)—Girgirākar lenā, vinatī chiriyān wā chiraurī se pānā, prārthanā karke pānā; *a.* prārthanā se prāpt, vinatī wā chiraurī se milā huā.
- IM-PE-TRĀ'TIOM, *n.* act of obtaining by entreaty—*Bā-minnat hāsil k*—Prārthanā se prāptī wā prāpan.
- IM-PE-TRĀ-TIVE, *a.* obtaining by entreaty—*Itijā lajājat yā ultimās se hāsil k. w.*—Prār-
- IM'PE-TRA-TO-RY, *a.* entreating, beseeching—*Ultimās yā lajājat k. w., guzārish itijā yā 'arz k. w.*—Girgirāne w. wā chiraurī k. w., prārthanā wā vinatī k. w.
- IM-PĒT'U-OUS, *a.* (L. *in, peto*) violent, forcible, vehement, passionate—*Tund, tez, sakht yā shaddī, gurm yā gussa-war*—Tivra tikshṇ wā uchchhand, prabal vegī wā vegawān, prachand wā vyagra, ugra wā krodhī.
- IM-PĒT-U-ŚS'I-TY, *n.* violence, vehemence—*Tezi jaldī zor yā tundi, sakhti garmi shiddat yā harārat*—Veg, tikshnatī tivratī uchchhandatā wā ugratī.
- IM-PĒT'U-OUS-LY, *ad.* violently, vehemently—*Tezi jaldī zor yā tundi se, sakhti harārat yā shiddat se*—Veg se, tikshnatī tivratī uchchhandatā wā ugratā se.
- IM-PĒT'U-OUS-NESS, *n.* violence, fury—*Tezi jaldī zor yā tundi, gāzab twish yā josh-kharosh*—Veg wā mahāvēg, kop ugratā wā uchchhandatā.
- IM'PE-TUS, *n.* violent tendency to any point—*Kisī taraf ko sakht māil yā mayālān, saurat, tez-ravī, zori-tez-ravī*—Kisī oi ko prabal pravṛtī, veg, gatisaktī.
- IM-PIC'TURED, *a.* (L. *in, pictum*) painted, impressed—*Rangā gayā^b, chhāpā gayā yā thāpā gayā^b*. [*chubhānī dhaxīnā yā bedhnā^b*].
- IM-PIERCE, *v.* (Fr. *en, percer*) to pierce through, to penetrate—*Ar-pār chhednā^b*.
- IM-PIERCE'A-BLE, *a.* not to be pierced—*Jo chhedē jāne ke lāiq nā ho, gair-mumkinu-d-dukkhūl*—Abhedya, avedhya, achhedaniy.
- IM-PINGE, *v.* (L. *in, punyo*) to fall against, to strike against; to dash upon—*Ī'par girnā^b, lagnā^b, tukkar khānā yā tukrānā^b*.
- IM'PI-IOUS, *a.* (L. *in, pius*) irreligious, ungodly, wicked, profane—*Be-dīn, Khudā-dushman fāsīq yā nā-Khudā-tars, zabān, mālhid kāfir yā nā-pāk*—Dharmmahīn, devanindak wā anīśwara-rochit, pāpī wā dūshit, apunya wā asādhū.
- IM-PĒ-TRY, *n.* ungodliness, profaneness—*Nā-Khudā-tarsi, nā-pāki fīsq ilhād yā kufr*—Dharmmahīnatī wā devanīndī, apunyatī asādhutā wā sapāpatwa.
- IM'PI-IOUS-LY, *ad.* profanely, wickedly—*Nā-pāki be-dīnī yā nā-Khudā-tarsi se, kāfirāna yā sharārat-se*—Adharmma apunyatwa asādhutā wā sapāpatī se, dūshitatā se.
- IM'PI-OUS-NESS, *n.* profaneness, wickedness—*Nā-Khudā-tarsi yā nā-pāki, sharārat yā kufr*—Apunyatwa asādhutā wā dharmmahīnatī, dūshatī wā sapāpatwa.
- IM-PLĀ'CA-BLE, *a.* (L. *in, placō*) not to be appeased, inexorable—*Sakht yā gair-tashkīn-pazīr, nā-'uzr-pazīr gair-'uzr-shīnanā yā be-rahm*—Asāmīya asamānīy wā atoshaṇīy, asīntwanīy anārāthaniy wā kathanārochita. [tā].
- IM-PLĀ-CA-BIL'I-TY, *n.* irreconcilable enmity—*Jānī dushmanī*—Hār-bair, paramasatru.
- IM-PLĀ'CA-BLE-NESS, *n.* state of being implacable—*Sakhti, gair-tashkīn-pazīrī, nā-'uzr-pazīrī, be-tarsi*—Asāmīyatā, atoshaṇīyatī, asīntwanīyatā.
- IM-PLĀ'CA-BLY, *ad.* in an implacable manner—*Jānī dushmanī se, be-tarsi se, nā-'uzr-pazīrī se*—Asāmīyatā se, atoshaṇīyatī se, hār-bair se, paramasatrutā se.
- IM-PLĀNT, *v.* (L. *in, plantō*) to infix, to insert, to ingraft, to set—*Gārnā yā bonā^b, dālnā^b, baithālnā yā ropnā^b, rakhnā^b*.
- IM-PLAN-TĀ'TION, *n.* the act of implanting—*Baithālnā yā baithālnā^b gārnā^b*.
- IM-PLĀU'SI-BLE, *a.* (L. *in, plausum*) not plausible or specious—*Nā-khush-numā, nā-pasandīdā, nā-mā'gūl*—Sudrīsyā nahīn, amanorānya, asawikārya.
- IM-PLEAD, *v.* (Fr. *en, plaider*) to accuse—*Mākhāz k., muttahim k., ilzām yā tuhmat lagānā*—Dosh d., aparādhi lagānā. [rīdh lagīne w.].
- IM-PLEAD'ER, *n.* an accuser—*Muddā'i mākhūz yā muttahim k. w.*—Vādi, doshak, apā-
- IM'PLE-MENT, *n.* (L. *in, plectō*) an instrument, a tool, a utensil—*Anzār, ālat, bāsun yā bartan^b*—Hathiyār, yantra upakāraṇ wā sīdhan, bhānd wā pātra.
- IM-PLETION, *n.* (L. *in, pletum*) a filling—*Pūrā k^b, bhārānā^b, bhārīwā^b, bhartī^b*.
- IM'PLEX, *a.* (L. *in, plexum*) intricate—*Pech-dār, pechilī, pur-pech*—Ghurchilā, līptā, uljhā huā. [dālnā^b, sāmnā^b, milānā^b].
- IM'PLI-CATE, *v.* (L. *in, plico*) to involve—*Lapetnā^b, uljhānā^b, phasānā yā phānsānī^b*.
- IM-PLI-CĀ'TION, *n.* involution, inference—*Pech, ishāra imā yā kināya*—Lapet uljhāw phānsāw wā lagāw, anumān wā upalakshya.
- IM'PLI-CĀ-TIVE, *a.* having implication—*Imā-āmez, pech dār*—Anumānavīśīṣhṭ, uljhāu.

- IM-PLI-CAT-IVE-LY**, *ad.* by implication — *Pech se, ishāre yā imā se, ishāratān, kināyatan* — *Lehāt wā uljhāt se, upalakshya anumān wā vivakshā se.*
- IM-PLI-CAT-IVE**, *a.* entangled, inferred, trusting to the word or authority of another — *Phaṇ-sā huā^h, mutasamman murādāt muhassal mafhūm yā muntaj, be-uzer ya'ni dūre ki bāt yā sanad par t'ibār k. w.* — *Liptā sanā wā uljhā huā, anumit wā tarkasiddh, anāsānikit anāsānikātmak arthāt dūre ki bāt wā pramān par viśwās k. w.*
- IM-PLI-CIT-IVELY**, *ad.* in an implicit manner — *Ishāratān, kināyatan, yaqīnan, be-chūn-o-charā* — *Anumān se, asāṇsayapūrvak, āṅkh mūdakar.* [pikatwa]
- IM-PLI-CIT-NESS**, *n.* state of being implicit — *Be-uzrī, mafhūmī* — *Anāsānikitwa, avaikal-*
- IM-PLI-CIT**, *v.* to involve, to contain by inference — *Lapetnā^h, ishāra k. dalālat k. mā'ne rakhnā natija-rakhnā yā murād-rakhnā* — *Uljhānā wā guṇṇiyānā, vivakshā sūchanā wā upalakshya k.* [vakshā se, dhvanitārth se.]
- IM-PLI-ED-LY**, *ad.* by implication — *Ishāratān, kināyatan, zimman* — *Upalakshya wā vi-*
- IM-PLORE**, *v.* (L. *in, ploro*) to entreat — *Ārzū k., ājiz k., 'ijz k., iltijā k., istid'ā k., minnat-o-zārī k.* — *Ghighiyānā, girgīrānā, vinatī k., bintī k., vinayapūrvak prārthanā k., māṅgnā.* [yā ārzū — *Vinatī wā bintī, prārthanā.*]
- IM-PLORATION**, *n.* supplication, solicitation — *Iltijā 'ijz munājāt yā minnat, istid'ā ājizī*
- IM-PLORER**, *n.* one who implores — *Mustad't, iltijā k. w., 'ijz k. w., minnat-o-zārī k. w.* — *Prārthak, yāchak.*
- IM-PLUNGE**, *v.* (Fr. *en, plonger*) to immerse — *Dubā denā^h, dubānā^h.*
- IM-POISON**. See **EMPOISON**.
- IM-POL-ICY**, *n.* (L. *in, Gr. polis*) bad policy, inexpediency, imprudence — *Burī hik-mat-amālī, qabīhat nā-munāsabat yā nā-mā'gūbī, kotāh-andeshī be-tadhbīrī yā be-tamizī* — *Kuntī wā dup'tī, ayogyatā wā anupayuktatā, avichār wā aprajnatā.*
- IM-POL-IT-IC**, *a.* inexpedient, imprudent — *Nā-mā'gūbī nā-munāsib yā be-mā'gūbī, kotāh-andesh be-tadhbīr yā nā-āyibat andesh* — *Ayogya anuchit wā akartavya, abuddhimān* — *Durnit wā avivechak.* [yā be-tadhbīrī se — *Abuddhipūrvak, avichār se.*]
- IM-POL-IT-IC-LY**, *ad.* unwisely, imprudently — *Nā-āyibat-andeshī yā be-mā'gūbī se, nā dānī*
- IM-POL-ISHED**, *a.* (L. *in, polio*) rude — *Guṇwār^h, nā-turāshidā, nā-shāista, be-adab* — *Asabhyā, āśisht.*
- IM-PO-LITE**, *a.* not polite, rude — *Be-khulq be-murawwat yā be-akhlāq, be-adab be-lihāz nā-shāista yā nā-turāshidā* — *Ku'il duhsil wā āśisht, guṇwār wā asabhyā.*
- IM-PO-LITENESS**, *n.* want of politeness — *Be-murawwatī, be-akhlāqī, bad-khulqī* — *Āśish-tatā, asabhyatī, kuśilatā.* [hīn^h. — *Nirbhār.*]
- IM-PON-DER-OUS**, *a.* (L. *in, pondus*) void of perceptible weight — *Be-wazn, bhārī nā-*
- IM-POR-OUS**, *a.* (L. *in, Gr. poros*) free from pores, close, solid — *Be-masāmāt yā nā-masām-dār, thoṣ^h, sāṅgī* — *Sūksmāchhidrarahit, ghanā, gajhin wā nivr.*
- IM-POR-OS-ITY**, *n.* want of pores, closeness — *Be-masāmātī yā nā-masām-dārī, bastagī yā sāṅgī* — *Sūksmārandhinābhāv, ghanāpan nivrūtā wā aviralatā.*
- IM-PORT**, *v.* (L. *in, porto*) to carry into a country, to signify, to imply — *Kisī mulk meṇ le-jānā, zāhir k. yā dalālat k., mā'ni yā murād rakhnā* — *Kisī des meṇ le-jānā, arth denā, sūchan k.*
- IM-PORT**, *n.* any thing imported. moment, consequence, signification, tendency — *Āmadanī yā ni jo kuchh kisī mulk meṇ pahuñchāyā jāy, wazn muzāyaga yā qadr, zarūrāt, mā'ni yā murād, gurūt yā maysad* — *Bhartī wā jo kuchh kisī des meṇ pahuñchāyā jāy, gurav wā gurutwā, prabhāv, arth, abhipray wā āsay.*
- IM-PORTABLE**, *a.* that may be imported — *Kisī mulk meṇ pahuñchāyē jāne ke qābil* — *Kisī des meṇ pahuñchāyē jāne ke yogya.* [wā gurutwā, gurav.]
- IM-PORTANCE**, *n.* consequence, moment — *Zarūrāt yā muzāyaga, wazn yā qadr* — *Prabhāv*
- IM-PORTANT**, *a.* momentous, weighty — *Barā^h, bhārī^h.*
- IM-PORTANT-LY**, *ad.* weightily, forcibly — *Wazn yā qadr se, zor yā asar se* — *Gurutā se, gurav wā prabhāv se.* [chānā — *Kisī des meṇ pahuñchānā wā le-jānā.*]
- IM-PORTATION**, *n.* the act of importing — *Idkhāl, āmad, āmadanī, kisī mulk meṇ pahuñ-*
- IM-PORTER**, *n.* one who imports — *Kisī mulk meṇ le-jāne w.* — *Kisī des meṇ pahuñchāne w. wā le-jāne w.*
- IM-PORTLESS**, *a.* of no moment — *Be-qadr, nā chīz, qair-zarūr, adnā* — *Halkā, tuchchhā.*
- IM-PORTUNE**, *v.* (L. *in, porto*) to solicit earnestly, to tease; *a.* troublesome, vexatious, unseasonable — *Tagāzā k. yā nimnat māṅgnā, ājiz tang yā diqq k.; a. ranj-āwar, taklif-dih, be-waqt* — *Vāraṇvār prārthanā k. wā māṅgnā, satānā wā chhṛnā; a. dukhbad wā dukhdāī, klēśad, akālik.* [prārthanā, āgrah karke prārthanā.]
- IM-PORTUNA-CY**, *n.* the act of importuning — *Tagāzā* — *Nityaprarthan, atinirbandh se*
- IM-PORTUNATE**, *a.* incessant in solicitation — *Mutaqāzī, muqtāzī, innat-o-zārī k. w., garaz-bāwālā, bār-bār minnat k. w., ba-jidd* — *Nityaprarthak, atiprarthak, vāraṇvār prārthanā k. w., dharnait, atinirbandhāsīl, āgrahāsīl, āgrah karke māṅgne w.*
- IM-PORTUNATE-LY**, *ad.* with urgent request — *Tagāz se, ba-jidd ho-kar* — *Vāraṇvār prārthanā se, āgrah se, dharne se, āgrah karke prārthanā se.*

- IM-PÖRT'U-NATE-NESS, *n.* urgent solicitation — *Taqázá, ar^h, dharná^h* — Várañvár prārthanā, nityayāchanā, atinirbandh se prārthanā, āgrah karke māng.
- IM-PÖRT'U-NĀ-TOR, *n.* one who importunes — *Mutaqāzī, muqtazī, bu-jidd shakhs^h* — Nitya-prārthak, vārañvár māngne w., atiprārthak, āgrah karke māngne w.
- IM-POR-TUNE'LY, *ad.* with urgent solicitation — *Taqāze se, bu-jidd ho-kar māngne se* — Atiyāchanā se, nityaprārthanā se, vārañvár māngne se, āgrah karke prārthanā se.
- IM-POR-TUN'ER, *n.* one who is importunate — *Mutaqāzī, muqtazī, bu-jidd ho-kar māngs w.* — Dharnait, atiprārthak, nityayāchak, vārañvár prārthanā k. w., āgrah karke māngne w.
- IM-POR-TUN'ITY, *n.* incessant solicitation — *Taqázá, dharná^h, ar^h* — Atiyāchanā, nitya-
- IM-POSE', *v.* (L. *in, positum*) to lay on, to enjoin, to deceive — *Rukhnā yā dharnā^h, lagānā bāndhnā yā thahrānā^h, dhokhā-d. buttā-d. thagnā yā chhalnā^h.*
- IM-PÖS'A-BLE, *a.* that may be imposed — *Jo lagāyā yā bāndhā jāy^h, lagāye yā bāndhe jāne ke lūq* — Lagāye wā bāndhe jāne ke yogya. [thagne w^h, chhalā^h.]
- IM-PÖS'ER, *n.* one who imposes — *Rakne w^h, lagāne w^h, bāndhne w^h, thahrāne w^h.*
- IM-PO-S'ITION, *n.* the act of laying on, injunction, oppression, deception — *Lagānā yā dharnā^h, farnāish hukm yā takid, zulm sitam yā jaur, fareb* — Thahrānā bāndhnā sthāpau wā āropau, āde'ī wā ājnā, upadrav wā vimardan, chhal dhokhā jul buttā wā vañchanā. [śul k wā rājadeya.]
- IM'PÖST, *a.* a tax, a toll, custom — *Khirāj, rāh-dāri, mahsūl* — Kar, tarik wā tāryya,
- IM-PÖS'TOR, *n.* one who imposes on others, one who cheats by a false character — *Thag^h, dagā-bāz farebī muzawwir^h aiyār yā makkār* — Chhālī kapatī wā vañchak, dāmbhī dāmbhik wā kapataveśī. [mukkārī — Chhal, kapat, dhokhā wā vañchanā.]
- IM-PÖS'TURE, *n.* cheat, fraud, deception — *Fareb, dagā-bāzī, aiyār-bāzī talbis tazwir yā*
- IM-PÖS'TURED, *a.* of the nature of imposture — *Fareb kī khāssiyat kī* — Kapataśil.
- IM-PÖS'SI-BLE, *a.* (L. *in, posse*) that cannot be, not possible, impracticable — *Nā-shu-danī yā nā-būdunī, gair-mumkin nā-mumkin yā be-ikhlān, muhāl mut'a'azzir yā nā-sākhṭanī* — Asambhav, āsākya āsādhyā wā āsādhanī, aparāijy āsambhāvya dushkar wā anupapādyā.
- IM-PÖS-SI-BIL'ITY, *n.* the state of being impossible, that which cannot be done — *Gair-imkānī yā be-ikhlānī, istihāla yā gair-imkān bāt* — Āsākyaṭī wā āsādhyatī, āsādhyā āsambhav wā mrishārthak. [bhurā huā phorā^h, phorā^h.]
- IM-POSTHUME, *n.* (aposteme) a collection of purulent matter, an abscess — *Pāb se*
- IM-PÖST'HU-MATE, *v.* to form an abscess — *Phorā honā^h paknā^h.* [yā paknā^h.]
- IM-PÖST-HU-MĀ'TION, *n.* the act of forming an imposthume or abscess — *Phore kī honā*
- IM'PO-TENT, *a.* (L. *in, potens*) wanting power, weak, feeble; *n.* one who is infirm — *Nā-mardī nā-tāqat le-maqdūr yā be-ikhtiyār, nā-tawān, zu'f; n. nā-mard yā nā-tawān shakhs^h* — Nishpurush nirviryya wā āsakt, nirbal wā balahin, āsamarth ākti-hin wā nistej; *n.* nirbal wā nistej vyakti.
- IM'PO-TENCE, IM'PO-TEN-CY, *n.* want of power, inability, weakness, imbecility — *Nā-mardī be-maqdūrī yā be-ikhtiyārī, nā-tawānī, nā-qucwatī yā kam-zorī, zu'f* — Nishpurushatwa nirvijatī nistejatī wā āsakti, āsamarthya, āsaktatā, nirbalatā wā nihsatṭwa.
- IM'PO-TENT-LY, *ad.* without power, feebly — *Nā-mardī yā nā-tawānī se, kam-zorī yā zu'f se* — Āsakti nirvijatī wā āsaktī se, āsamarthya wā nirbalatā se.
- IM-PÖUND', *v.* (S. *in, pyndan*) to inclose as in a pound, to confine — *Band k., qaid k.* — Berhnā, atkī rakhnā wā bāndh rakhnā.
- IM-PÖV'ER-ISH, *v.* (L. *in, pauper*) to make poor, to exhaust fertility — *Muflis yā garib k., kam-zor k.* — Nirdhan wā daridra k., sattwahin k. nistej k. wā urvarātwa har lenā.
- IM-PÖV'ER-ISH-ER, *n.* one that impoverishes — *Muflis k. w., garib k. w., kam-zor k. w.* — Daridrī k. w., nirdhan k. w., nistej k. w., urvarātwa har lene w. [dratī, dhanachyutī.]
- IM-PÖV'ER-ISH-MENT, *n.* reduction to poverty — *Miskīnī, iflās, muflis k.* — Daridrī k., darid-
- IM-PRĀCTI-CABLE, *a.* (L. *in, Gr. prasso*) that cannot be done, untractable — *Gair-mumkin nā-sākhṭanī yā muhāl, be-zabt yā gardan-kush* — Āsādhyā āsambhav wā anupapādyā, duhśāsan wā adamyā.
- IM-PRĀCTI-CABIL'ITY, IM-PRĀCTI-CABLE-NESS, *n.* impossibility, untractableness — *Gair-imkān yā istihāla, be-zabtī yā gardan-kushī* — Āsādhyatī āsambhāvyaṭī wā dushkaratwa, adamyatā. [k., la'nat k. — Śāp denā, kosnā wā ākrośan k.]
- IM'PRE-CATE, *v.* (L. *in, precor*) to pray or call for evil, to invoke a curse — *Bad du'ā*
- IM-PRE-CĀ'TION, *n.* prayer for evil, a curse — *Bad du'ā, la'nat* — Śāp wā abhiśāp, ākrośan wā sarāp. [mila yā bār-dār k., gābkin k^h. — Garbhiji wā garbhawatī k., peṭ se k.]
- IM-PREGN', im-prēn', *v.* (L. *in, prae, gigno*) to fill with young, to make prolific — *Hāmīla k. yā h., gābhīn k. yā h^h.*
- IM-PREG'NATE, *v.* to make or become pregnant — *Hāmīla k. yā h., gābhīn k. yā h^h.* — Garbhiji k. wā h. garbhawatī k. wā h., peṭ se k. wā h. [bhōtpādan.]
- IM-PREG-NĀ'TION, *n.* the act of impregnating — *Hāmīlagī, bār-dāri* — Garbhādhān, gar-
- IM-PREG'NABLE, *a.* (L. *in, prehendo*) not to be taken, invincible — *Gair-mumkinu-t-taakhīr yā gair-maqlūb, mam'* — Anākramapiya wā durākram, ājeya wā aparājīt.

IM-PRE'S'NA-BLY, *ad.* so as not to be taken — *Qair-maglibi se, qair-munkinu-tashkiri se*
— Durikramarup se, aje y uip se.

IM-PREP-A-RATION, *n.* (L. *in, pro, paro*) want of preparation — *Qair-taiyari, na-amaulagi, be-samani* — Aprastutatwa, asiddhat.

IM-PRESCRIPTI-BLE, *a.* (L. *in, pro, scribo*) that cannot be lost by prescription —
Jo qair shakhs ke qabza-o-tasarruf-i-qadim ke bi's se bar-bad nahin ho sakti — Jo
disre ke prachinabhog ke kharaj se nashit nahin ho sakti.

IM-PRESS', *v.* (L. *in, pressum*) to stamp, to mark, to fix deep, to force into service —
Naqsh k., nishan k., garnaib, beyar pakarna — Chhapna wa mudrit k., ank wa chihn
k., nishthit k., rajakaryya ke nimitta logon ko pakarna. [chihu.

IM-PRESS. *n.* mark, stamp, device — *Nishan, naqsh, ulamat* — Ank, chhapá wa mudrá,
IM-PRES'SI-BLE, *a.* that may be impressed — *Naqsh-pazir, nishan-pazir* — Ankaniya, chi-
hnakshan. [yatwa, chihnakshamat.

IM-PRES SI BIL'I-TY, *n.* the state or quality of being impressible — *Naqsh-pazir* — Ankani-

IM-PRES'SION, *n.* the act of impressing, mark, stamp, image in the mind, influence,
effect, an edition of a book — *Naqsh k., nishan, naqsh, tasawwur ya khayal, asar, tasir,*
chhapá — Ank k. wa ankan, ank wa chihn, thappi wa mudra, anubhav wa kalpana,
prabhav, gun wá phal, kisi granth ki jini piati ek var men chhapai.

IM-PRES'SIVE, *a.* capable of making an impression, capable of being impressed — *Muas-*
sur, muassar — Hridbhedak wa prabhavotpadak, sprisht upahat wa kshobhit.

IM-PRES'SIVE LY, *ad.* in an impressive manner — *Muassiran, muassarana* — Hridbhedak
wa prabhavotpadak riti se, sprisht wa kshobhit riti se.

IM-PRES'SIVE NESS, *n.* the state or quality of being impressive — *Muassiri, muassari* —
Hridbhedakatwa wa prabhavotpadakati, spristatwa upahatatwa wa kshobhitatwa.

IM-PRES'SMENT, *n.* act of forcing into service — *Begar pakarna* — Rajakaryya men lagá-
ne ke nimitta logon ko pakana. [Chhape ki ank wa chihu.

IM-PRES'SURE, *n.* a mark made by pressure — *Chhapne ka naqsh ya nishan, chhap* —

IM-PREV'A-LENCE, IM-PREV'A-LEN-CY, *n.* (L. *in, pro, culeo*) incapability of prevail-
ing — *Pesh-raft ya galib hone ki na-hiyat* — Prabal hone ki usakti.

IM-PRI-MAT'UR, *n.* (L.) licence to print — *Chhapne ka hukm* — Chhapne ki ájha.

IM-PRIM'ED, *ad.* (L.) in the first place — *Amralan, amul* — Pahlé wá pahlé.

IM-PRINT', *v.* (L. *in, premo*) to mark by pressure, to stamp, to fix on the mind —
Chhapne ka nishan ya naqsh k., chhapnaib, khatar-nishan dil-nishan ya zihn-nishan k. —
Chhapne ki ank wa chihn k., mudrit k. wá thapi, hindyanishthit bridayanishth
chittaniveshit wa manogat k. [qul k. — Khatir men dhná, mindni wá atkana.

IM-PRISON, im-priz'n, *v.* (Fr. *en, prison*) to put into a prison, to confine — *Mahbus k.,*

IM-PRISON MENT, *n.* confinement — *Habs, qud, asiri, qul-bandli* — Bandhuai, karagura-
nirodh, karabandhan.

IM-PROB'A-BLE, *a.* (L. *in, probro*) unlikely — *Qair-mutamil, qair-bawar, khilaf-i-qiyas,*
ba'idu-l-fahm, ba'id-az-ugl — Asambhav, asaugat, anupayanna, aghataman, anhoni.

IM-PROB-A-BIL'I-TY, *n.* unlikelyhood — *'Adam-i-ihimal, khilaf-i-qiyasi, ba'idu-l-fahmi* —
Asambhavana, asambhavyata, aghatamiyati, abhavaniyatwa

IM-PROB'A-BLY, *ad.* without likelihood — *'Adam i ihtimal se, khilaf-i-qiyasi se, ba'idu-l-*
fahmi se — Asambhavana se, aghatamiyati se.

IM-PROB'I-TY, *n.* (L. *in, probus*) dishonesty, baseness — *Bad-diyinati, kamina-pan* —
Khadat wa adharima, nichatwa wa adhamata.

IM-PRO-FICIEN-CE, IM-PRO-FI-CIEN-CY, *n.* (L. *in, pro, facio*) want of improvement —
Na-taraggi, na-ustadi — Avyutpatti, avyutpannat, apiavinati.

IM-PRÖMI'TU, *ad.* (L. *in, promptus*) without previous study; *n.* an extemporaneous
composition — *Be-taanmul, be-gaur, fi-l-badila; n. badila* — *ad.* Púrvvachintá biná,
púrvvavichar biná; *n.* púrvvavicharahinarachana, ayatnapúrvvarachana.

IM-PROPER, *a.* (L. *in, proprius*) not proper, not decent, unsuitable, inaccurate —
Na-maqul ya be-ja, na-laq, na-sazawar ya na-munasiib, na-durust — Anuchit, ayukt,
ayogya asamanjas wá asaugat, asamechin wá asuddh.

IM-PROPER LY, *ad.* not properly, not fitly — *Na-maquli se, be-ja ya na-haq, na-muna-*
sabat se — Anuchit rup se, ayogyati se. [gyati, anupayuktati, asaugatwa.

IM-PRO-PR'E-ty, *n.* want of propriety — *Na-maquli, na-shaistagi, na-munqsabat* — Ayo-

IM-PRO-POR-TION-A-BLE, *a.* (L. *in, pro, portio*) not proportionable, unfit — *Be-an-*
dazu, na-muwafiq — Asamapariman, ayogya wa asaugat.

IM-PRO-POR-TION-ATE, *a.* not proportionate — *Be-andaza* — Asamapariman.

IM-PRO-PRI-ATE, *v.* (L. *in, proprius*) to convert to private use, to put church prop-
erty into the hands of a layman; *a.* converted to private use — *Apne khass kam meñ*
lana ya na tasarruf k., girje ki milk ko kisi dunya-dar ke hañh meñ sarupna; — Ayo-
tasarruf kiya gaya, apne khass kam meñ laya gaya — Apne swakiya kam meñ lana,
Isai bhajanasala ka dhan kisi dikshahin arthat samanyalok ko satipnai; *a.* swakiya
kam meñ laya gaya.

IM-PRŌ-PRI-ATION, *n.* the act of impropriating, the benefice impropriated—*Girje ki milk ko kisi dunyā-dār ke ikhtiyār meñ denā, girje ki milk jo dunyā dār ke ikhtiyār meñ dē jāti hai*—Isāfihājanabhiawan ke dhan ko kisi dikshāhīn arshāt sāmānyalok ke hāth meñ sauñpā, Krīstīyābhājanātilā kā dhan jo kisi dikshāhīn jan ke hāth meñ sauñpā jāti hai.

IM-PRŌ-PRI-ATOR, *n.* one who impropriates, a layman who has possession of church-land—*Apne khāss kām meñ lāw jo, dunyā-dār jiske ikhtiyār meñ girje ki milk rāhī hai*—Apne kām meñ lagāne w., dikshāhīn wā sāmānyalok jisko hāth meñ Isāf bhājanātilā kā dhan rāhī hai.

IM-PRŌSPER-ŌUS, *a* (L. *in, prosper*) unsuccessful, unfortunate, unhappy—*Nā-kām-yāb, bad nasīb, nā-bukht-āwar yā nā-shūl*—Aśmāddh akalyān wā akritakāryya,

IM-PROSPER-ITY, *n.* want of success—*Nā kām-yābī*—Akalyān. [abbāgā, dukkhi.

IM-PRŌSPER-ŌUS-LY, *ad.* unsuccessfully—*Nā-kām-yābī se*—Akalyān se.

IM-PRŌSPER-ŌUS-NESS, *n.* ill success—*Nā kām-yābī*—Akalyān

IM-PRŌVE', *v.* (L. *in, probō*) to make better to increase, to advance, to use—*Bih-tār k., barhānā yā bahīnā*, *khūb tar h. taragqī d. yā taragqī k., istī māl k.*—Uttam wā bhadratar k., adhik k. wā h., sudhīrnā sahārnā sudhārnā wā sauhārnā, vartanā wā kām meñ lānā.

IM-PRŌV'-ABLE, *a.* that may be improved—*Qābil-i durustī, tarbiyat pacir, mumkinu-t-taragqī*—Uttam wā bhadratar hone ke yogya, sudhārnā ke yogya, sauhārdhaniyā, śreyastwaksharn. [tarbiyat-pacirī—Śreyastwakshamatā, sauhārdhaniyatā.

IM-PRŌV'-ABLE-NESS, *n.* the state or quality of being improvable—*Qābilitiyat-i-durustī*, IM-PRŌVE'MENT, *n.* the act of improving, progress from good to better, instruction—*Taragqī yā istīh, bih-tār yā durustī, tarbiyat yā tālim*—Śreyastwā wā bahāw, sudhārnā wā bhadrataratwa, vidyāgām wā vidyārjan. [w.—Bhadratar k. w., sudhārne w.

IM-PRŌVER, *n.* one who improves—*Bih-tār k. w., bih-tār hone w., taragqī k. w. yā d.* IM-PRŌV'-IDENT, *a* (L. *in, pro, rid.o*) wanting forethought, not making provision—*Nā-āqibat-andesh, kotah-andesh kotāh-andesh yā be-tadbīr*—Aparīnāmadarsī, abhaviśhyaddarsī adūradarsī wā asīvadhān

IM-PRŌV'-DENCE, *n.* want of forethought—*Nā-āqibat-andeshī, kotāh-andeshī, be-tadbīrī*—Aparīnāmadarsān, adūradarsīhī, pūrvvachīntā, asīvadhānatā, asīvadhānī.

IM-PRŌV'-DENT-LY, *ad.* without forethought—*Nā-āqibat-andeshī kotāh-andeshī yā be-tadbīrī se*—Aparīnāmadarsān adūradarsīhī wā asīvādhīnatā se, pūrvvachīntā binā.

IM-PRŌD'ENT, *a.* (L. *in, prudens*) wanting prudence, indiscreet, injudicious—*Nā-āqibat-andesh yā be-tamīm, be-ihiyāt yā be-lhāz, be-shū'ūr be-tadbīr yā be-tamīm*—Asīvadhān, aparīnāmadarsī avijñā wā durvīnī, avichārānūyāaviveki wā abuddhīmān.

IM-PRŌD'ENCE, *n.* want of prudence rashness—*Nā-āqibat-andeshī be-shū'ūrī be-ihiyātī yā be-tadbīrī, be-lhāz: yā tahawwār*—Aparīnāmadarsān asīvadhānatā wā avichār, durvīnitātā dhīhātī wā duhsāhas

IM-PRŌD'ENT-LY, *ad.* without prudence—*Be-shū'ūrī se, nā-āqibat-andeshī se, be-ihiyātī yā be-lhāzī se*—Avichār se, aparīnāmadarsān se, asīvadhānatā se, durvīnitātā se, duhsāhas se.

IM-PU-DENT, *a.* (L. *in, pudens*) shameless wanting modesty, bold—*Be-sharm, be-hayā yā shokh-chashm, gushtāk*—Nirlajjā, avīrit wā durvīrit, pragalbh wā dhīhāt.

IM-PU-DENCE, *n.* shamelessness, effrontery—*Be-sharmi, be-hayā yā be-gairatī, be-adabī tark-i-adab yā shokh-chashmī*—Nirlajjātī, dhīrshatī pragalbhatā wā durvīnitātā.

IM-PU-DENT-LY, *ad.* shamelessly, boldly—*Be-sharmi se, shokh-chashmī se*—Nirlajjātī se, pragalbhatī dhīrshatī wā dhīhātī se.

IM-PU-DIC-ITY, *n.* immodesty—*Be-hayā, be-gairatī*—Nirlajjātī, avīnitātā.

IM-PUG-N' im-pūn', *v.* (L. *in, pugno*) to attack, to assault by argument—*Radd k., kātnā*—Doshī k., khandan k. [wā pratibandh.

IM-PUG-NATION, *n.* opposition, resistance—*Mukhlāfat, muqābalat*—Virodh, pratirodh.

IM-PUG-NER, *n.* one who impugns—*Radd k. w., kātnē w.*—Doshī k. w., khandan k. w.,

IM-PU-IS-SANT, *a.* (L. *in, posse*) impotent—*Nā-tawān*—Āsakt. [prativādī.

IM-PU-IS-SANCE, *n.* impotence, weakness—*Nā-tāqatī, nā-tawānī*—Aparākram wā nirbala, āsaktī.

IM-PULSE, *n.* (L. *in, pulsus*) communicated force, influence, impression—*Dhakkā, mail, yā bā'is, zor yā tāsīr*—Thelne se jo gati wā śakti dī jāy, prabhāv bal wā pravritti, śakti manahsānskar wā chittāsānskar. [wā pravritti, śakti.

IM-PULSION, *n.* the act of impelling—*Dhakkā, mail, zor*—Dhakehnā wā thehnā, bal IM-PULSIVE, *a.* having power to impel, moving; *n.* an impelling cause or reason—*Dhakehne yā chālāne*—*tāqat yā kharīkē w., muharrik*; *n. bā'is-i-muharrīka*—Dhakehū wā prerak, gatiyānak enālāū wā qulāū; *n.* prerak kārān.

IM-PULSIVE-LY, *ad.* by impulse—*Zor se, dhakke se*—Veg wā śakti se.

IM-PŪ-NI-TY, *n.* (L. *in, punio*) exemption from punishment—*Be-siyāsātī, be-āsābī*—Dandābhāv, ādāp, apirā.

IM-PURE', a. (L. *in, purus*) not pure, unholy, unchaste, foul—*Ná-sáf, ná-pák, shah-watí yá nafs-parast, palid galiz najis yá kharáb*—Anirmal malin wá malin, asuddh wá apavitra, lampat, kutsit wá garhit. [se, asuddhatá se.

IM-PURE'LY, ad. in an impure manner—*Ná-pákti se, najásat se, ná-safái se*—Apavitrátá

IM-PURE'NESS, n. the quality of being impure—*Ná-pákti, najásat, nafs-parastí*—Apavitrátá, asuddhatá, kutsitatwa, lampatatwa. [Asuddhi wá asuchi, mal wá mail.

IM-PUR'ITY, n. want of purity, any foul matter—*Qilázat gandagi yá álúdagí, áláish*—

IM-PURPLE. See EMPURPLE.

IM-PÓTE', v. (L. *in, puto*) to charge upon, to reckon as belonging to, to attribute—*Thahráná^h, lagáná^h, mansúb k.*—Áropan k., dharná wá thopná, sambaddh k. wá sambandh lagána. [bandhaniya, lagáyo jáne ke yogya.

IM-PÚT'A-BLE, a. that may be imputed—*Mansúb kiye jáne ke qábil*—Áropaniya, sam-

IM-PÚT'A-BLE-NESS, n. the state or quality of being imputable—*Mansúb kiye jáne kí qábilíyat*—Áropaniyatá, sambandhaniyatá.

IM-PÚT'A-TION, n. act of imputing, censure—*Lagáw^h, tukmat ilzám yá buhtán*—Áropan wá sambandhan, apavád tiraskáravákya kalañk wá nindí.

IM-PÚT'A-TIVE, a. that may be imputed—*Mansúb kiye jáne ke láiq*—Áropaniya, abhi- [vád nindí wá tiraskáravákya se.

IM-PÚT'A-TIVE-LY, ad. by imputation—*Lagáw se^h, tukmat yá ilzám se*—Áropan se, apa-

IN, prep. (L.) noting the place where any thing is present or the state or thing present at any time, noting time power proportion or cause; ad. within some place—*Andar, ko^h, máñ, fí, dar, men^h, bích^h*; ad. andar—Bhitar; ad. bhitar.

IN-A-BIL'ITY, n. (L. *in, S. abal*) want of power, impotence—*Be-magdúrí, tang-dastí yá ná-qábilíyat, ná-taqatí yá nú-tawánt*—Asámarthya asákti wá ayogyatá, nirbalatá wá aparákrām. [Asańyam, ayatendriyatwa.

IN-ÁB'STI-NENCE, n. (L. *in, abs, teneo*) indulgence of appetite—*Ná-parhez-qárí*—

IN-A-BÚ'SIVE-LY, ad. (L. *in, ab, usum*) without abuse—*Qair-lá-sakhun, zabán-da- razi yá dush-nám ke ba-gair*—Gáli biná.

IN-AC-ÇE'SSI-BLE, a. (L. *in, ad. cessum*) not to be reached or approached—*Be-guzá-rá, qair-mumkinu-l-wusúl, qair-wasl-pazír, ná-rasái-pazír, be-charháw, be-lagáw, mum-taná'u-l-wusúl*—Agamya, anabhigamya, durgamya wá dugam, aughat, aprápya.

IN-AC-ÇE'S-SI-BL'ITY, n. the state or quality of being inaccessible—*Qair-wasl-pazíri, mumtana'u-l-wusúli, qair-mumkinu-l-wusúli*—Agamyatá, anabhigamyatá, aprápyatá.

IN-AC-ÇE'S-SI-BLY, ad. so as not to be reached—*Qair-wasl-pazíri se, mumtana'u-l-wusúli se*—Agamyatá se, aprápyatá se.

IN-AC'CU-RATE, a. (L. *in, ad, cura*) not accurate, not exact or correct—*Qair-sahíh, galat yá ná-durust*—Asuddh, thik nahin wá sadosh.

IN-AC'CU-RA-CY, n. want of accuracy—*Galatí, ná-durustí, chúk^h, dhúl^h*—Asuddhatá, [dhatá se.

IN-AC'CU-RATE-LY, ad. not correctly—*Galatí se, ná-durustí se, chúk se^h, dhúl se^h*—Asud-

IN-AC'TION, n. (L. *in, actum*) want of action, forbearance of labour, idleness—*Be-shuglí yá be-kári, áram yá áram-talabí, sustí*—Akarma avyavasáya wá anudyog, visráam wá aparísram, álasya.

IN-AC'TIVE, a. not active, indolent, sluggish—*Be-shuglí yá be-harakat, áram-talab yá majhúl, káhil yá sustí*—Nishkarmma nirvyápár wá vrittirahit, anudyogi wá avyava-sayi, mand dhilá wá alási.

IN-AC'TIVE-LY, ad. without labour, sluggishly—*Be-mihnat, sustí yá káhilí se*—Biná parísram wá biná udyog, dhiláí dhilí mandatá wá álasya se.

IN-AC-TIV'ITY, n. rest, idleness, sluggishness—*Be-shuglí yá áram, sustí, káhilí yá majhúli*—Nirvyápár anudyog wá visráam, álasya, dhiláí dhilí wá mandatá.

IN-AD'E-QUATE, a. (L. *in, ad, æquus*) not equal to the purpose, defective—*Qair-káfi yá ná-láiq, gáisir yá náqis*—Ayogya anupayukt aksham asamarth wá ayatheshit, hin nyún wá apurn.

IN-AD'E-QUA-CY, n. insufficiency—*Kamí, qusúr, 'adam-i-qábilíyat, ná-láiq*—Nyúnatá, hinatá, ayatheshitatá, ayogyatá, asámarthya, akshamatá.

IN-AD'E-QUATE-LY, ad. not sufficiently—*Kamí se, ná-láiqí se, qusúr se*—Nyúnatápúrv-vak, hinatá se, ayogyatá se, anupayuktatá se, asámarthya se.

IN-AD'E-QUATE-NESS, n. the state or quality of being inadequate—*Kamí, qusúr, 'adam-i-liyáqat*—Nyúnatá, hinatá, anupayuktatá, ayatheshitatá, akshamatá, asámarthya.

IN-AD-E-QUA'TION, n. want of correspondence—*Ná-mutábáqat, ná-muwáfáqat*—Asań-gatí, amel, anupayuktatá.

IN-AD-MIS'SI-BLE, a. (L. *in, ad, missum*) not to be admitted or allowed—*Ná-mas-mú, qabúl karne ke ná-qábil, radd karne ke láiq*—Aswikaráníya, agrahapiya, aswi-káryya, agráhya.

IN-AD-VER'TENT, a. (L. *in, ad, verto*) careless, negligent, heedless—*Be-khabar, gá-ñl, be-illífat be-parwá yá be-fíkr*—Asávdhán, pramatta wá alolá, amanoyogi wá achet.

IN-AD-VĒR-TENCE, IN-AD-VĒR-TEN-CY, *n.* carelessness, negligence, inattention — *Be-khabari, gāṣṭat yā taqāṣul, be-iltifāti be-parwāi yā be-lihāzi* — *Asāvadhānatā, pramattatā wā aloḥāpan, amanoyog.*

IN-AD-VĒR-TENT-LY, *ad.* carelessly, negligently — *Be-khabari se, gāṣṭat taqāṣul yā be-iltifāti se* — *Asāvadhānatā se, pramattatā wā amanoyog se.*

IN-AID'A-BLE, *a.* (*L. in, ad, jutum* ?) that cannot be assisted — *Nā-madad-parir, jiskī madad nahīn ho saktī* — *Jiskā upakār nahīn ho saktā.*

IN-ĀL'IEN-A-BLE, *a.* (*L. in, alienus*) that cannot be alienated — *Gair-mumkinu-l-inṣṭ-kāk, gair-mumfakk* — *Parādhin kiye jāne ke ayogya, ananyādeya, ananyasamarpaniya, parādeya.* [muqarri — Apushtikar.

IN-ĀL'I-MĒNT'AL, *a.* (*L. in, alo*) affording no nourishment — *Nā-quwwat-bakhsak, nā-ĀL'TER-A-BLE, a.* (*L. in, alter*) that cannot be altered or changed — *Gair-muta-baddil, gair-mumkinu-t-tabdil* — *Avikāryya, aparivarttaniya.*

IN-A-MĪS'SI-BLE, *a.* (*L. in, a, missum*) not to be lost — *Lā-zawāl, nā-mumkinu-l-fanā* — *Anāśya, avināśya, aharāniya.* [rāgi.

IN-ĀM-O-RĀ'TO, *n.* (*L. in, amor*) a lover — *'Ashiq, muhibb* — *Piyā, kānt, kāmi, anu-ĀNE, a.* (*L. inanīs*) empty, void — *Khālī, tikhī* — *Sūnya, rikt wā chhūnchhā.*

IN-A-NĪ'TION, *n.* emptiness, want of fulness — *Khulī, kamī yā gair-mā'mūrī* — *Sūnyatā, apūrnatā.*

IN-ĀN'I-TY, *n.* emptiness, vanity — *Khulī yā khālā, tikhī-dimāgi yā tikhī-magzi* — *Sūnyatā wā chhūnchhāpan, oohapan abuddhi wā ālankār.*

IN-ĀN'I-MATE, *v.* (*L. in, animus*) to put life into, to quicken — *Jān bakhshnā, zinda k.* — *Jilānā wā sajiv k., satej k.* [prānahin.

IN-ĀN'I-MATE, IN-ĀN'I-MĀT-ED, *a.* void of life — *Be-jān, murda, be-jī* — *Nirjiv, aprānī, IN-ĀP'PE-TENÇE, IN-ĀP'PE-TEN-CY, n.* (*L. in, ad, peto*) want of appetite — *Zu'f-i-mī'da, kam-hāzima, serī* — *Aruchi, mandāgni, akshuddhā, anichchhā.*

IN-ĀP'PLI-CA-BLE, *a.* (*L. in, ad, plico*) that cannot be applied, unfit — *Nā-muwāṣṭiq yā be-mauqā, gair-mutābiq* — *Aprayojya arthāt jo lagāye jāne ke yogya na ho, ayogya wā anupayukt.* [yatā, anupayuktatā, aprayojyatā.

IN-ĀP'PLI-CA-BLE-TY, *n.* unfitness — *Gair-mutābaqat, nā-muwāṣṭiqat, nā-biyāqat* — *Āyog.*

IN-ĀP-PRE-HĒN'SI-BLE, *a.* (*L. in, ad, prehensum*) not intelligible — *Mumtana'w-l-fahm, nā-qābil-i-fahm, nā-fahm-pazīr* — *Abodhya, abodhaniya, bodhāgamya, aspashṭ.*

IN-ĀP-PRE-HĒN'SION, *n.* want of understanding — *Nā-samajh^h, kaj-fahmī* — *Dui buddhi, IN-ĀP-PRE-HĒN'SIVE, a.* regardless — *Be-fikr, be-parwā, be-iltifāt, gāṣṭl* — *Asāvadhān, amanoyogi.* [qat — Ayogyatā, asāngati, anupayuktatwa.

IN-ĀP'TI-TUDE, *n.* (*L. in, apto*) unfitness — *Nā-munāsabat, nā-muwāṣṭiqat, nā-biyā-ĀN'A-QUATE, a.* (*L. in, aqua*) made water — *Pānī banā hūā^h.*

IN-A-QUĀ'TION, *n.* state of being inaquate — *Pānī ban jānū^h.*

IN-AR-TIC'U-LATE, *a.* (*L. in, artus*) not uttered with distinctness — *Nā-sāf, talaf-fuz meñ nā-zāhir nā-khulāsa yā nā-sāf* — *Aspashṭ, avyakt.*

IN-AR-TIC'U-LATE-LY, *ad.* not distinctly — *Nā-safūi se, nā-saf talafuz se* — *Aspashṭatā se, aspashṭ rūp se.* [graspashṭatā, uchchhārapāspashṭatwa.

IN-AR-TIC'U-LĀ'TION, *n.* indistinctness — *Nā-safūi, talafuz kī nā-safūi* — *Aspashṭatā, vā-ĀN-AR-TI-FY'CIAL, a.* (*L. in, ars, facio*) not done by art, artless, simple — *Be-sākhta yā nā-masnū, nek-bakht yā garib, rūst yā sāf* — *Akritrim wā akritak, sidhā, sarāl wā bhalā.* [se, akritrimaprakār se.

IN-AR-TI-FY'CIAL-LY, *ad.* without art — *Be-sākhtagi se, be-takallufāna* — *Akritrimabhāv*

IN-AT-TĒN'TION, *n.* (*L. in, ad, tentum*) want of attention, neglect, heedlessness — *'Adam-i-tawajjuhi yā gāṣṭat, be-iltifāti taqāṣul yā gāṣṭl, be-parwāi yā be-khabari* — *Amanoyog, pramattatā wā pramad, asāvadhānī wā asātarkatwa.*

IN-AT-TĒN'TIVE, *a.* heedless, careless, negligent — *Be-parwā yā be-khabar, gāṣṭl yā be-lihāz, be-iltifāt* — *Amanoyogi, asāvadhān, pramatta wā anavadhān.*

IN-AT-TĒN'TIVE-LY, *ad.* without attention — *'Adam-i-tawajjuhi se, gāṣṭat se, be-khabari se, taqāṣul se* — *Amanoyog se, pramattatā se, pramad se, asāvadhānī se.*

IN-ĀU'DI-BLE, *a.* (*L. in, audio*) that cannot be heard, making no sound — *Nā-mas-mū, be-āwāz* — *Āsravya āsravāniya wā karnāgochar, chupchāp wā śabdaśūnya.*

IN-ĀU'GU-RATE, *v.* (*L. in, augur*) to consecrate, to invest with office; *a.* invested with office — *Makhsūs k. darja yā 'uhdu d.; a. 'uhda-yāfta* — *Pratishṭhā wā abhishek k., abhishek ke dwārā navapad par baithālnā; a. abhisikt, abhishek ke dwārā navapad par baithāyā gayā.*

IN-ĀU'GU-RAL, *a.* relating to inauguration — *Naye 'uhde par julūs ke muta'alliq* — *Adhikārapravesāsānsk, ravishayak, navapadapravesāsambandhī.*

IN-ĀU'GU-RĀ'TION, *n.* investiture with office — *Naye 'uhde par julūs yā fikā* — *Navapada-praveś, adhikārapravesāsānskār.*

IN-ĀU'GU-RA-TO-RY, *a.* relating to inauguration — *Naye 'uhde par julūs yā fikā ke muta'alliq* — *Navapadapravesāsambandhī, adhikārapravesāsānskāravishayak.*

- IN-AU-RATION**, *n.* (L. *in, aurum*) the act or process of gilding—*Mulammā'sūzī, tilā-kārī*—Swarnarājan, swarnapatrāchchhādan, sone kā pānī phernā. [Asubh.]
- IN-AUSPICE**, *a.* (L. *in, avis, specio*) ill omened—*Bad-shugūn, nā-mubarak*—
- IN-AUSPICIOUS**, *a.* ill omened, unlucky—*Nā-mubārak, bad bukht nahs manhūs yā nā-mas'ūd*—Asubh, abhāgya amāṅgulajanak anishtasūchak wā ananukūl.
- IN-AUSPICIOUSLY**, *ad.* with ill omens—*Bad fālī se, bad-bakhtī se, nahsiyat se*—Bure śakun se, amāṅgul se, ananukūlatāpūrvak.
- IN-BE-ING**, *n.* (*in, be*) inherence—*Ek-zitī, ham-bāshī, ham-khilqatī*—Sahajātata, sadā sahyog, sahavartitī, antarbhāw, antavrittī.
- IN-BORN**, *a.* (*in, horn*) implanted by nature, innate—*Zātī yā khilqī, jibillī yā jigari*—Swābhāvik, antarijāt antarvartī wā sahaj. [prerit.]
- IN-BREATHED**, *a.* (*in, breath*) inspired—*Mulham, ilhāmī*—Īswaropadiśt, Īswara-
- IN-BREED**, *v.* (S. *in, bredan*) to produce—*Paiki k*—Utpanna k., janmān.
- IN-BRED**, *a.* bred within, innate, natural—*Andar paidā huā, jibillī khilqī jigari yā bātini, zātī yā tab'i*—Antarijāt, antarbhav antarjanit wā sahaj, swābhāvik.
- IN-CAGE**. See EN-CAGE. [hisab] Aganya, asaṅkhyeya.
- IN-CAL/CU-LABLE**, *a.* (L. *in, calculus*) that cannot be calculated—*Be-shumār, be-*
- IN-CAL-ES-CENT**, *a.* (L. *in, caleo*) growing warm, increasing in heat—*Garm hotā jāne w., ziyāda garm ho jāne w.*—Kram se ushṇa hone w., adhik ushṇa hotā jāne w.
- IN-CAL-ES-CENCE**, **IN-CAL-ES-CENT-QV.** *n.* the state of growing warm, incipient heat—*Garm hotā jānā, ziyāda garm-shudagī*—Kram se ushṇa hotā jānā, kram se adhik hone wāli ushṇatī.
- IN-CAN-TATION**, *n.* (L. *in, cantum*) a magical charm, enchantment—*Aśmā, jādū*—Tonā, laṭkī bhāphūnk wā mantrā. [māntrik, abhicārik wā ābhicārik.]
- IN-CANT-TO-RY**, *a.* dealing by enchantment—*Aśmā, jādūnā*—Tonhā, bhāphūnk w.,
- IN-CANTON**, *v.* (Fr. *en, canton*) to unite into a canton or separate community—*Pargane zil' yā qam mau melānā*—Kisi desakhard wā jūti men milānā
- IN-CAP-ABLE**, *a.* (L. *in, capio*) not capable, unable, unfit, disqualified—*Quir-qābil, nā-lāiq, nā-qābil, mā'zār qaṣir yā nā rasā*—Aparak, akham wā asamārh, anupayukt, ayogyā.
- IN-CAP-ABLE-ITY**, **IN-CAP-ABLE-NESS**, *n.* the state of being incapable, inability—*Be-maqdūr yā nā-qābil, nā-liyyat yā nā lāqatī*—Apātrātā asāmārhīya wā āśakti, ayogyatā wā akshamatā. [karā.]
- IN-CAP-ACIOUS**, *a.* not capacious, narrow—*Quir-nasī, tang*—Aprasast wā avīśāl, san-
- IN-CAP-ACITATE**, *v.* to disable, to disqualify—*Be-nā-qābil yā mā'zār k., nā-qābil bandānā yā mahrim rakhu*—Āśakt wā asāmārh k., ayogyā anupayukt wā apātri k.
- IN-CAP-ACITATION**, *n.* disqualification—*Nā-qābil-qā, nā liyyat*—Ayogyatā, apātrātā.
- IN-CAP-ACIT-ITY**, *n.* want of capacity, inability—*Nā qābil yat, nā-liyyat yā be-maqdūri*—Ayogyatā, apātrātā āśakti wā asāmārhīya
- IN-CAR-CEER-ATE**, *v.* (L. *in, carcer*) to imprison, to confine; *a.* imprisoned—*Mah-būs k., qaid yā band k.* *a. mahbūs, muqaddar*—Kāragār men dālnā, atkānā; *a. kāragār men mādlih, kāragār men atkā huā* [bandhan.]
- IN-CAR-CEER-ATION**, *n.* imprisonment—*Haṭṭ, qaid bandī, asīrī*—Bandhūai, kāragār.
- IN-CARN**, *v.* (L. *in, caro*) to cover with flesh, to generate flesh—*Goshṭ se bharnā, goshṭ paidā k.*—Māns se bharnā, māns utpanna k.
- IN-CARNA-DINE**, *v.* to dye red; *a.* of a red colour—*Surkh rang rangnā; a. surkh, lāl*—Raktavarn k.; *a. raktavan*
- IN-CAR-NATE**, *v.* to clothe with flesh, to embody in flesh; *a.* embodied in flesh—*Goshṭ se bharnā, mujassam yā zi-jism k.; a. mujassam*—Māns se bharnā, śarīrawān k.; *a. śarīrī, sarīrawān, sarīradhārī, avatārī*. [raṇ, avatār.]
- IN-CAR-NATION**, *n.* the act of assuming flesh—*Jism-gīrī, tujassam, autār*—Śarīradhā-
- IN-CARNA-TIVE**, *a.* generating flesh; *n.* a medicine which generates flesh—*Goshṭ paidā k. w.; n. ek dawā jo goshṭ paidā kartī hai*—Mānsavardhak; *n. mīnsavardhak*
- IN-CASE**. See EN-CASE. [auśhadh]
- IN-CAUTIOUS**, *a.* (L. *in, cautum*) not cautious, unwary, heedless—*Be-khubar, gūjil, be-ihitīyat yā be-ihitīfāt*—Asāvadhan, pramādi wā avivechak, pramatta wā asatār.
- IN-CAUTIOUSLY**, *ad.* unwarily, heedlessly—*Be-khabarī yā taqāful se, be-parwāi gūjilī yā be-ihitīyatī se*—Asāvadhānatā wā asāvadhānī se, pramattatā wā pramād se.
- IN-CAUTION**, **IN-CAUTIOUSNESS**, *n.* want of caution, heedlessness—*Be-khabarī yā gāf-lat, be-ihitīyatī*—Asāvadhānatā wā asāvadhānī, pramattatā wā pramād.
- IN-CEND**, *v.* (L. *in, candeo*) to inflame—*Jalānā^h, sulgānā^h*.
- IN-CEN-DI-ARY**, *n.* one who sets on fire, one who fomenta strife; *a.* fomenting strife—*Atash-afroz atash-andāz atash-zan yā atash-angez, fitna-angez yā muḥsid; a. fitna-angez*—Grihadāhak ghar-jalāū wā āg-lagāū, bakherā wā jhagrā lagāne w.; *a. jhagrā lagāne w.*

IN'ENSE, *n.* perfume exhaled by fire; *v.* to perfume with incense—*Lobán*, 'úd, *ba-khūr yā bukhūr*; *v.* *lobán se khush-bo-dār yā mu'attar k.*—*Dhūp*, *yajñadhūp*; *v.* *yajñadhūp wā dhūp se suvāsik wā gamkilā k.*

IN-ENSE, *v.* to enrage, to provoke, to irritate—*Khafā k.*, *khashm-nāk k.*, *diqq k.*—*Krudh k.*, *chirhānā jalānā wā chibernā*, *khijhānā wā kurhānā*.

IN-ENSEMENT, *n.* heat, rage, fury—*Harārat*, *gussa*, *taish*—*Ugratā*, *krodh*, *kop*.

IN-ENSION, *n.* the act of kindling—*Jalānā^h*, *jalun^h*.

IN-ENSIVE, *a.* tending to inflame—*Jalānā^h*, *sulgānā^h*, *jalāne w^h*.

IN-ENSOR, *n.* a kindler, an inflamer—*Sulgane w^h*, *jalāne w^h*.

IN-ENTIVE, *a.* inciting, encouraging; *n.* that which incites or encourages—*Muharrrik yā targib-dih*, *kimmat-balhāh*; *n.* *targib*, *muharrrik*, *bā'is*, *subah*—*Uttejāk wā pravart-tak*, *prerāk wā protsāhak*; *n.* *uttejan*, *preran*, *pravarttan*, *hetu*, *kāran*, *mritta*

IN-CEPTION, *n.* (*L. in. captum*) beginning—*Shurū*, *ibtulā*—*Ārambh*, *prārambh*.

IN-CEPTIVE, *a.* beginning, noting beginning—*Shurū k. w.*, *āgāz zahīr k. w.*—*Āram-bhak*, *ārambhodbodhak*. [nītanābhyāsī.]

IN-CEPTOR, *n.* a beginner, one in the rudiments—*Muhtarī*, *nau-āmoz*—*Ārambhak*,

IN-CERTAIN, *a.* (*L. in. certus*) doubtful—*Muxabzab*, *mashkūk*, *mushtabih*—*Sandighā*.

IN-CERTAIN-LY, *ad.* without certainty—*Shubhe se*, *ba gair talāqquq ke*, *ba gair-taqqarrar ke*—*Anisichay se*, *anirnay se*, *sandighatā se*

IN-CERTAIN-TY, *n.* doubtfulness—*Shukāh*, *ishtabāh*—*Sandighatā*, *dubdhā*.

IN-CERTITUDE, *n.* doubt, uncertainty—*Shukā yā shubha gair-muqarrari tazabzab yā be-shakā*—*Sandeh wā sandighatā*, *anirnay wā anisichay*

IN-CESANT, *a.* (*L. in. cessum*) meeting, continued—*Mutarātir yā yak-lakht*, *mudāmī mutawātir pāikān yā doim*—*Anuvitta wā ajānchhinnā*, *lagātār nirantar wā nitya*. [wī anuvitta rūp se, sarvavādī.]

IN-CESANT-LY, *ad.* without intermission—*Iqā-tār^h*, *mulām*, *'ala-d-dawām*—*Nirantar*

IN-CEST, *n.* (*L. in. castus*) a carnal connection of persons within the prohibited de-grees of kindred—*Zinākārī-bā-khawesh-qarābāt*—*Gotragaman*.

IN-CESTUOUS, *a.* guilty of incest—*Zinākārī-bā-khawesh-qarābāt*—*Gotragami*.

IN-CESTUOUS-LY, *ad.* in an incestuous manner—*Zinākārī-bā-khawesh-qarābāt se*—*Go-tragaman se*. [tragamān.]

IN-CESTUOUSNESS, *n.* state of being incestuous—*Zinākārī-bā-khawesh-qarābāt*—*Go-*

INCH, *n.* (*S. inci*) the twelfth part of a foot, a small quantity or degree, *v.* to drive by inches, to deal out by inches—*Tassā^h*, *ek chhotā mūlān yā darja*; *v.* *thorā thorā dhakelnā^h*, *thorā thorā demā^h*—*Āngul*, *ek chhotā pāmān*.

INCHED, *a.* containing inches—*Tassā-dar*—*Āngulamay*.

INCHMEAL, *n.* a piece an inch long—*Ek tassā lambā tukrā^h*.

IN-CHASTITY, *n.* (*L. in. castus*) want or loss of chastity—*Nā-pūk-dāmanī*, *nā-pākizagi*—*Lampatālī*, *asutitā*

IN-CHO-ATE, *v.* (*L. inchoo*) to begin, to commence; *a.* begun, entered upon—*Shurū k.*, *āgāz k.*; *a.* *shurū kiga gane*, *āgāz kiga gayā*—*Ārambh k.*, *lagga lagānā wā prārambh k.*; *a.* *ārabdh*, *samārabdh*

IN-CHO-ATE-LY, *ad.* in an incipient degree—*Thorā thorā kar-k^h*.

IN-CHO-ATION, *n.* beginning, commencement—*Shurū*, *āgāz*—*Ārambh*, *prārambh*

IN-CHO-ATIVE, *a.* noting beginning, inceptive—*Āgāz zahīr k. w.*, *shurū k. w.*—*Āram-bhasāchak*, *ārambhak*.

IN-CIDE, *v.* (*L. in. cædo*) to cut—*Kātnā^h* [nānā^h.]

IN-CISE, *v.* to cut, to carve, to engrave—*Kātnā^h*, *kāt kāt-kar khodnā^h*, *khod-kar ba-*

IN-CISED, *a.* cut, made by cutting—*Kāta huā^h*, *kāt kar bā^h yā huā^h*.

IN-CISION, *n.* a cut, a gash, a wound—*Kāt^h*, *zakhm-i-kārī*, *zakhm*—*Phār*, *bhāri ghāw*, *ghāw*. [katne w.]

IN-CISIVE, *a.* having the quality of cutting—*Burrān*, *tarāshinda*, *gātī*—*Chhedak*,

IN-CISOR, *n.* a cutter, a fore tooth—*Tarāshinda yā burrān*, *āge ka dānt^h*—*Chhedak wā katne w.*, *agradant rūjadant wā samumhadant*

IN-CISURE, *n.* a cut, an aperture—*Kāt^h*, *phār yā chhed^h*.

IN-CIDENT, *a.* (*L. in. cædo*) casual, happening; *n.* that which happens, casualty—*Ittifāqī*, *sar-zad hone w. yā guzarne w.*; *n.* *sar-guzasht*, *majāra wāq'a sāniha yā ittifāq*—*Ākasmiḥ wā āgantuk*, *upasthit wā ā-paṇe w.*; *n.* *vritta wā āgantu*, *ghatānā*.

IN-CIDENCE, IN-CIDEN-CY, *n.* casualty, the direction in which one body strikes an-other—*Ittifāq mājara yā wāq'a*, *wah rukh jisnēn ek shuī dūari par takkar mārti hai*—*Daivaghatānā ghatānā wā patan*, *wah dūā jisnēn ek vastu dūari par pārti wā takkar mārti hai*. [āgantuk wā prāsāngik.]

IN-CIDENTAL, *a.* happening by chance, casual—*Nāgahānī yā 'ārizī*, *ittifāqī*—*Ākasmiḥ*,

IN-CIDENTAL-LY, *ad.* casually, without design—*Ittifāqan*, *be-qasd yā nāgahān*—*Ākas-māt*, *anichchhā wā daivayog se*.

- IN-CIN-ER-ATE**, *v.* (L. *in, cinis*) to burn to ashes; *a.* burnt to ashes—*Jalā-kar khāk kar-dālā*; *a.* *khāk-shuda*—*Rākh wā bhasm kar-dālā*; *a.* *bhasmibhūt, rākh kiya huā*.
- IN-CIN-ER-ATION**, *n.* act of burning to ashes—*Jalā-ke khāk k.*—*Bhasmikaraṇ, rākh k.*
- IN-CIP-I-ENT**, *a.* (L. *in, capio*) beginning—*Shurū' k. w.*, *āgāz k. w.*—*Ārambhak.*
- IN-CIR-CLE**. See **ENCIRCLE**. [*hadd*—*Niravadhī*.]
- IN-CIR-CUM-SCRIPT-I-BLE**, *a.* (L. *in, circum, scriptum*) not to be limited—*Be-in-cir-cum-spec-tion*, *n.* (L. *in, circum, spectrum*) want of caution—*Be-khabari, tagāful, gaṭat*—*Asāvadh inatā, asāvadhāni, anavadhān, asamikshā*.
- IN-CISE'**. See under **INCISE** [*vritta wā udyukt k.*, *uttejit wā uddipt k.*]
- IN-CITE'**, *v.* (L. *in, cito*) to stir up, to rouse—*Targib denā yā tez k.*, *uksānā^b*—*Pra-*
- IN-CIT-ATION**, *n.* incentive, motive, impulse—*Targib, bā'is, tahrīs yā tahrīk*—*Pravart-*
- tan, karan wā hetu, uttejan preran wā parochan.**
- IN-CITE-MENT**, *n.* inciting cause, motive—*Tahrīs tahrīk yā targib, bā'is*—*Uttejan pra-*
- varttan wā preran, karāṇ wā hetu.** [*uksāne w.*]
- IN-CIT-ER**, *n.* one that incites—*Targib tahrīs yā tahrīk d. w.*—*Prerak, pravarttak,*
- IN-CI-VIL-I-TY**, *n.* (L. *in, civis*) want of civility, rudeness—*Be-murawati yā bad-*
- akhlaqī, gustākhi yā be-adabī**—*Asistāchār asishatā wā kuśilatā, asabhyatā wā avi-*
- nay.**
- IN-CLASP'**, *v.* (L. *in, Ir. clasba*) to hold fast—*Mazbūti se pakarnā*—*Porhe pakarnā.*
- IN-CLA-VAP-ED**, *a.* (L. *in, clavius*) set, fixed—*Rakkhā yā jarā huā^b, garā huā^b.*
- IN-CLÉ-MENT**, *a.* (L. *in, clemens*) unmerciful, severe, rough, stormy—*Be-rahm,*
- sakht yā karakht, tund, tūfani**—*Nirday wā karūṇāhin, karkas wā nishṭhur, ugra*
- rakkh krūr wā rukhā, andhiyāhā wā vātavān.**
- IN-CLÉ-M'EN-ÇY**, *n.* severity, roughness—*Sakhtī yā be-rahmī, tundi yā karakhtagī*—*Nir-*
- dayatā karūṇāhinatā nishṭhuatī wā kaphoratī, karkasatī wā prachandatā.**
- IN-CLINE'**, *v.* (L. *in, clino*) to bend, to lean, to be disposed—*Jhuknā yā jhuknā^b,*
- dhālnā^b, māl yā rāqib h.**—*Naunī nawnā uḥurānā wā nawnā, nihurnā, chāhnā.*
- IN-CLIN-A-BLE**, *a.* leaning, tending, disposed—*Māl, rāqib, mustā'idd taiyār yā sar-garm*
- Jhukā huā, pravartta, pravarttit ichchhuk wā manwhāyā.**
- IN-CLIN-ATION**, *n.* a leaning, a bending, tendency, disposition, affection—*Mailān yā*
- mayalān, māl, raghot, mizāj muqsad yā tal'yat, khwāhish armān shauq yā muhabbat—**
- Jhukāw, nawāw, pravritti, śil wā prakriti, chah sneh wā abhilāsh.**
- IN-CLIN-A-TO-RY**, *a.* leaning to one side—*Ek taraf māl*—*Ek or jhukā huā.*
- IN-CLIN-A-TO-RY-LY**, *ad.* with inclination—*Mailān mayalān yā māl se*—*Jhukāw se.*
- IN-CLIP'**, *v.* (S. *in, clyppan*) to grasp—*Pakaṛnā^b*
- IN-CLOISTER**. See **ENCLOISTER**.
- IN-CLOSE'**. See **ENCLOSE**.
- IN-CLOUD'**, *v.* (in, cloud) to darken—*Ghanghor k^b, andherā k^b.*
- IN-CLODE'**, *v.* (L. *in, claudo*) to contain, to comprise, to comprehend—*Dākhil k.,*
- mukht yā shāmīl k., mushtamil yā mutazammun h. yā k.**—*Dhāraṇ k., antarbhūt k., an-*
- targat wā samāvishṭ k.** [*grahan.*]
- IN-CLU'SION**, *n.* the act of including—*Shumūl, dukhūl*—*Samāveś, antarganānā, antar-*
- IN-CLU'SIVE**, *a.* inclosing, comprehended—*Gherne w^b, mushtamil*—*Pariveshtak, an-*
- tarbhūt wā antargat** [*karke.*]
- IN-CLU'SIVE-LY**, *ad.* so as to include—*Shāmīl kar-ke*—*Milākar, antarbhūt wā antargat*
- IN-CON-AG-U-LA-BLE**, *a.* (L. *in, con, ago*) that cannot be coagulated—*Nā-bastani,*
- jamne ke gair-qābil**—*Asēya, gārḥā hone ke ayogya, jo gārḥā na ho sakai.*
- IN-COG'**, *IN-COG-NI-TO*, *ad.* (L. *in, con, notum*) in disguise, in private—*Nā-mā'līm,*
- poshida**—*Alakshyarūp wā kapataveś se, chhipāke wā guptarūp se.*
- IN-COG-I-TANT**, *a.* (L. *in, cogito*) not thinking, thoughtless, inconsiderate—*Be-kha-*
- yāl, be-jkr, be-taammul yā be-gaur—*Binsoch, nāschint wā chintārahit, vichārahin wā***
- avivekī.** [*taniya, abhāvaniya.*]
- IN-COG-I-TA-BLE**, *a.* not to be thought of—*Gaur ke nā-lāig, khayāl ke na-qābil*—*Achin-*
- IN-COG-I-TAN-ÇY**, *n.* want of thought—*Be-jkri, 'adam-i-khayāl*—*Achintā, chintābhāv,*
- bhāvanāśūnyatva.**
- IN-COG-I-TANT-LY**, *ad.* without consideration—*Bilā-taammul, be-lihāzī se*—*Binā soche,*
- binā vichār.**
- IN-COG-I-TA-TIVE**, *a.* wanting power of thought—*Khayāl kī tāqat se khālī*—*Chintā-*
- śaktihin, bhāvanāśaktihin.**
- IN-CO-HE'RENT**, *a.* (L. *in, con, hæreo*) wanting cohesion, loose, inconsistent—*Gair-*
- munjamid, dhilā^b, be-for be-mel nā-muwāfiq yā nā-mut'biq—*Asambaddh wā***
- abadh, algā chhutā wā phasphaś, asaṅgat wā asamañjat.**
- IN-CO-HE'RENÇE**, **IN-CO-HE'REN-ÇY**, *n.* want of coherence, want of connexion—*Nā-basta-*
- gi, gair-mutābaqat be-nisbatī yā be-meli—*Dhilāpan wā asambandh, asaṅgati asaṅ-***
- gan wā asampark.**

- IN-CO-HERENT-LY, *ad.* without coherence—*Nā-bastagi se, nā-muvāṣṣagat be-melī yā be-nishati se*—*Philepan se wā asambaddhaprakār se, asaṅgati wā asampark se.*
- IN-CO-LU-MI-TY, *n.* (*L. in, columis*) safety—*Hifāzat, salāmat*—*Ksham.*
- IN-COM-BINE', *v.* (*L. in, con, binus*) to differ, to disagree—*Nā-muvāṣṣag h., bar-khī-lāf h.*—*Viruddh h., bipharyā wā prithak rahná.*
- IN-COM-BUST-I-BLE, *a.* (*L. in, con, ustum*) that cannot be consumed by fire—*Nā-sokhtantī, nā-sozanda*—*Ajwalaniya, adāhya.* [*laniyatā, adahaniyatā.*]
- IN-COM-BUST-I-BIL'I-TY, *n.* the quality of being incombustible—*Nā-sozandagi*—*Ajwa-*
- IN-COME, *n.* (*S. in, cuman*) revenue—*Āmad, āmadānī, yāft, husul, naf'*—*Dhanāgam,*
- IN-COM-ING, *a.* coming in—*Andar āne w.*—*Bhitar āne w.* [*arthāgam, lābh, prāpti.*]
- IN-COM-MEN'SU-RATE, *a.* (*L. in, con, mensum*) not admitting a common measure—*Mumtana' u-l-maṣṣūm-'alai-hi-mushtarak, jiske maṣṣūm-'alai-hi-mushtarak na ho*—*Asamaparimān, atulyaparimān, asamān.*
- IN-COM-MEN'SU-RABLE, *a.* not to be measured together, having no common measure—*Ek sāth nāpe jāne ke nā-qābil, mumtana' u-l-maṣṣūm-'alai-hi-mushtarak nā-mumkinu-l-maṣṣūm-'alai-hi-mushtarak yā jiske maṣṣūm-'alai-hi-mushtarak na ho*—*Asam asa-mān wā ananurūp, asamaparimān.*
- IN-COM-MEN-SU-RA-BIL'I-TY, *n.* the state of having no common measure—*'Adam ī-sifat-ī-maṣṣūm-'alai-hi*—*Asamaparimānatwa, asamānatā.* [*zish*—*Amīṣṣan, anmīlaunī.*]
- IN-COM-MIX-TURE, *n.* (*L. in, con, mixtum*) the state of being unmix'd—*Nā-āme-*
- IN-COM-MO-DATE, *IN-COM-MODE', v.* (*L. in, con, modus*) to give inconvenience to—*Tasdi' d., taklif d., izā d.*—*Jhañjhaṭ meñ dālnā, piri d., bādhi k.*
- IN-COM-MO-DATION, *n.* inconvenience—*Taklif, qabāhat, harj*—*Pirā, jhañjhaṭ, bādhi.*
- IN-COM-MODEMENT, *n.* inconvenience—*Taklif, qabāhat, harj*—*Klēś, jhañjhaṭ, vighna.*
- IN-COM-MO'DI-OUS, *a.* inconvenient—*Mutasaddī', nā ma'qūl, be-dhāb, muzirr*—*Klesadā-yak, anupayukt, jhañjhatiya.*
- IN-COM-MO'DI-OUS-LY, *ad.* inconveniently—*Qabāhat se, taklif yā harj se*—*Jhañjhaṭ se.*
- IN-COM-MO'DI-OUS-NESS, *n.* inconvenience—*Qabāhat, tasdi', harj*—*Jhañjhaṭ, klēś, vighna.*
- IN-COM-MU'NI-CA-BLE, *a.* (*L. in, con, munus*) that cannot be communicated—*Jis-ko de na sakeñ, nā-guftunī*—*Adeya, asaṅvadaniya, avaktavya.*
- IN-COM-MU'NI-CA-BIL'I-TY, *IN-COM-MU'NI-CA-BLE-NESS, n.* the state or quality of being incommunicable—*Diye jāne kī nā-qabiliyat, nā-guftanī sifut*—*Adeyatā, asaṅva-daniyatā, avaktavyatā.*
- IN-COM-MU'NI-CA-BLY, *ad.* in a manner not to be communicated—*Na diye jāne yā na kahe jāne ke dhab se*—*Adeyatā wā asaṅvadaniyatī se.*
- IN-COM-MU'NI-CAT-ING, *a.* having no communion or intercourse with each other—*Āpas meñ sarō-kār yā āmad-raft na rakhne-wāle*—*Parasparasaisarg na rakhne wāle.*
- IN-COM-MU'NI-CAT-IVE, *a.* not communicative—*Kushidū, nā-āshnā-mizāj, kam-sukhan yā nā-sukhan*—*Asaṅvidasil, bhāṣhanavirakt, anālapī.*
- IN-COM-MU'TA-BIL'I-TY, *n.* (*L. in, con, mutō*) the quality of being unchangeable—*Nā-mumkinu-l-tabdili*—*Apavarttanīyatā.*
- IN-COM-PACT', *IN-COM-PACT'ED, a.* (*L. in, con, pactum*) not compact—*Nā-basta, nā-gaṣṭ, nā-thos*—*Aghan, vial, gaṣṭhā nahīn.*
- IN-COM-PAR-ABLE, *a.* (*L. in, con, parō*) excellent, beyond comparison—*Lā-sāni, be-nāzīr, be-misāl*—*Anūthā, anokhā, atyuttam, anupam, adwitiya.*
- IN-COM-PAR-ABLY, *ad.* beyond comparison—*Be-nazirī se, be-misālī se, lā-sāni, be-nāzīr, be-misāl*—*Anupameyatā se, anokhepan se, atulyatā se.* [*tiya.*]
- IN-COM-PARED', *a.* unmatched, peerless—*Lā-sāni, be-nāzīr*—*Anūthā, anokhā wā adwi-*
- IN-COM-PASSION, *n.* (*L. in, con, passum*) want of compassion or pity—*Be-dardi, be-rahmī*—*Nishthuratā, nishkarunatwa, nirdayatā.*
- IN-COM-PASSION-ATE, *a.* void of pity—*Be-dard, be-rahm, be-riqqat*—*Nishthur, nishkarun, nirdaya.* [*dayatā.*]
- IN-COM-PASSION-ATE-NESS, *n.* want of pity—*Be-dardi, be-rahmī*—*Nishkarunatwa, nir-*
- IN-COM-PAT-I-BLE, *a.* (*L. in, con, peto*) that cannot subsist with, inconsistent—*Muta'arriz yā be-mel, nā-muvāṣṣag yā bar-khīlāf*—*Parasparaviruddh, asaṅgat wā viparīt.* [*viparītatī, asaṅgatatwa.*]
- IN-COM-PAT-I-BIL'I-TY, *n.* inconsistency—*Be-mel, nā-muvāṣṣagat, bar-khīlāf*—*Virodh,*
- IN-COM-PET-ENT, *a.* (*L. in, con, peto*) inadequate, unequal, insufficient, unfit—*Qāṣīr, nā-qābil yā nā-barābar, nā-kāṣṭ, nā-lāiq be-maqdūr yā nā-jāiz*—*Aksham wā aṣūrṇ, anupayukt wā asamān, asamarth wā hīn, ayogya wā aśakt.*
- IN-COM-PET-ENCE, *IN-COM-PET-ENCY, n.* want of adequate ability or qualification—*Be-maqdūri, nā-tiyāgat nā-qabiliyat*—*Akshamatā, asamarthya, ayogyatā, anupayukta-twa.*
- IN-COM-LETE', *a.* (*L. in, con, pletum*) not finished, imperfect, defective—*Nā-ta-mām, nā-kāmil, nāṣis yā muqassar*—*Asamāpt wā asiḍdh, apūrṇ asampanna wā anishpanna, asamagta wā khaṇḍit.*

- IN-COM-PLETE'NESS. *n.* an unfinished state—*Nā-tamāmi, adhūrā-pan^h*—Asamāpti, asid-
dhi, nyūnatī, apūrnatī.
- IN-COM-PLEX', *a.* (L. *in, com, plexum*) not complex, uncompounded, simple—*Gair-
pechida, gair-murakkab, mufrud*—Asnikīrñ, amī-rit, niravayab wā keval
- IN-COM-PLI'AN', *a.* (L. *in, com, plex*) not disposed to comply, untractable—*Nā-ra-
zā-mand. be-zubt*—Ananunayī wī ananurodhi, adamyā.
- IN-COM-PLI'ANCE. *n.* untractableness—*Be-zubtā*—Adamyāśā.
- IN-COM-PRE-HEN'SI-BLE, *a.* (L. *in, con, prehensum*) that cannot be understood—
Bā'idu-l-fahm, mumtan'u-l-fahm, gair-mumkinu-l-fahm, gair-mudrak, nā-maḥḥim—
Abodhaniya, bodhātīt, bodhagamiya
- IN-COM-PRE-HEN'SI-BLE-NESS. *n.* the state or quality of being
incomprehensible—*Bā'idu-l-fahmī, mumtanā'u-l-fahmī, gair-mumkinu-l-fahmī*—
Bodhagamiyatī, abodhaniyatī.
- IN-COM-PRE-HEN'SI-BLY, *ad.* inconceivably—*Bā'idu-l-fahmī se, be-qiyās, 'aql ke bāhar*—
Abodhaniyātpūrvvak, samajh wā bodh ke bāhar. [samajh.]
- IN-COM-PRE-HEN'SION. *n.* want of comprehension or understanding—*Nā-fahmī*—*Nā-*
IN-COM-PRE-HEN'SIVE, *a.* not extensive—*Gair-wasī, nā-kushāda*—Aprasast, lambā
chaurā nahīn
- IN-COM-PRES'SI-BLE, *a.* (L. *in, con, pressum*) that cannot be compressed—*Nā-da-
banhār^h, salāt*—Dabne ke yogya nahīn, asānikochaniya, karā.
- IN-COM-CEAL'ABLE, *a.* (L. *in, con, celo*) that cannot be concealed—*Nā-poshtdani,
nā-chhipe kā^h*—Agopuniya, agopya, aprachchādaniya.
- IN-COM-CEIV'ABLE, *a.* (L. *in, con, capio*) that cannot be conceived by the mind—
Gair-mumkinu-l-fahm, nā-gābil-idrak, gair-mutasawwar, gair-mudrak, nā-maḥḥim—
Achintaniya, achintya, abhīṭaniya, abodhya
- IN-COM-CEIV'ABLE-NESS. *n.* the quality or state of being inconceivable—*Gair-mumkin-
u-l-fahmī, gair-mutasawwari*—Achintyatī, abhīṭaniyatī, bodhagamiyatwa.
- IN-COM-CEIV'ABLY, *ad.* beyond comprehension—*'Aql-o-fahm ke bāhar, 'adam-i-idrak se,
gair-mumkinu-l-fahm se*—Samajh ke bāhar, achintya-prakār se.
- IN-CON-CIN'NITY. *n.* (L. *in, concinnus*) unsuitableness, unaptness—*Nā-hamwārī yā
nā-mutābaqat, nā-muwāfaqat yā nā-munāsib*—Anupayuktatā, ayogyatā.
- IN-CON-CLU'SIVE, *a.* (L. *in, con, claudo*) not producing a conclusion—*Gair-natija,
gair-qat'ī, gair-qat'e*—Nigamanāshūnya, anśchāyak, anirnyak.
- IN-CON-CLU'SIVE-LY, *ad.* not conclusively—*Be-gair-natije ke, gair-qat'an*—Asiddhānta-
pūrvvak, binī ni-chay.
- IN-CON-CLU'SIVE-NESS. *n.* want of evidence to satisfy the mind and put an end to de-
bate—*'Adam-i-istidlāl, 'adam-i-sabūt*—Nidāśanahinatā, pramānanahinatā, anirnyakā-
twa. [be-tahlīl—Aparipakwa, ajirp.]
- IN-CON-COCT', IN-CON-COCT'ED, *a.* (L. *in, com, coctum*) not fully digested—*Nā-hazm,*
IN-CON-COCT'ION. *n.* state of being indigested—*Nā-hazmī, bad-hazmī, be-tahlīlī*—Apari-
pakwatā. [be-mel—Paraspar asanumat, asamanwīt.]
- IN-CON-CUR'RING. *a.* (L. *in, con, curro*) not concurring—*Nā-muwāfaq, nā-muttāfaq,*
IN-CON-CUSS'IBLE, *a.* (L. *in, con, quassum*) that cannot be shaken—*An-jolā^h,
a-tal^h*. [tawāshula—Aniyam, asabhiya, asishṭ wā aparishkrit.]
- IN-CON'DITE, *a.* (L. *in, con, do*) irregular, rude, unpolished—*Be-qā'ida, wahshī, nā-*
IN-CON-FORM'ABLE, *a.* (L. *in, con, forma*) not complying with established rules—
Khilāf-i-qā'ida, be-zābita, nā-muwāfaq—Niyamaviruddh, ananurūp, asadriś.
- IN-CON-FORM'ITY, *n.* want of conformity—*Nā-muwāfaqat, nā-mutābaqat*—Ananurūpa-
tā, asadriśya. [Prithak, bhinna wā vivikt.]
- IN-CON-FUSED', *a.* (L. *in, con, fusum*) not confused, distinct—*Judā, mutafarrīq*—
IN-CON-FU'SION. *n.* distinctness—*Judāt, safūi, farq*—Prithakatwa, bhinnatā, spashṭatā.
- IN-CON-GEAL'ABLE, *a.* (L. *in, con, gelo*) that cannot be frozen—*Jo jam jāne ke
lāiq na ho*—Jo thakkī na ho sakal.
- IN-CON-GRU-ENT, *a.* (L. *in, congruo*) unsuitable, unfit, inconsistent—*Nā-muwāfaq,
nā-mutābaq yā nā-munāsib, bar-khilāf yā be-mel*—Ayukt, ayogya, asaṅgat wā vi-
ruddh. [tatā, asaṅgati.]
- IN-CON-GRU-ENCE. *n.* want of adaptation—*Nā-mutābaqat, ikhtilāf*—Ayogyatā, ayuk-
IN-CON-GRU'ITY, *n.* unsuitableness—*Nā-murāfaqat, nā-mutābaqat, ikhtilāf*—Ayuk-
tatā, ayogyatā, asaṅgatī, asamanjas, viruddhatā, asambandh.
- IN-CON-GRU-OUS, *a.* unsuitable, inconsistent—*Nā-muwāfaq yā nā-mutābaq, bā'id nā-
munāsib bar-khilāf yā be-mel*—Ayukt ayogya wā asambaddh, asamanjas asaṅgat wā
viruddh. [Ayuktatā se, asaṅgati se, virodh se.]
- IN-CON-GRU-OUS-LY, *ad.* unsuitably—*Nā-mutābaqat se, nā-muwāfaqat se, ikhtilāf se*—
IN-CON-NEX'ION. *n.* (L. *in, con, nexum*) want of connexion or just relation—*Ju-
dāt yā be-nisbatī*—Asaṅyog wā asambandh. [se—Asaṅyog se, asambandh se.]
- IN-CON-NEX'ED-LY, *ad.* without connexion—*Be-nisbatī se, gair-mel se, ikhtilāf yā judāt*

- IN-CON'SCION-A-BLE, *a.* (L. *in, con, scio*) having no sense of good and evil—*Nek-n-bad ke báb men be-imtiyáz yá be-fahm*—Bhale bure ká ajñani, anyāya, ayathārth.
- IN-CON'SE-QUENT, *a.* (L. *in, con, sequor*) without regular inference—*Natije se khālī, nāqis*—Siddhāntasūnya, ayauktik. [nwaya.]
- IN-CON'SE-QUENCE, *n.* want of just inference—*Be-kāsili*—Aprayukti, aparipam, ana-
- IN-CON'SE-QUENTIAL, *a.* not leading to consequences, not of importance—*Gair natija-āwar, khafif*—Phalasūnya, halkā wā tuchchh.
- IN-CON-SID'ER-A-BLE, *a.* (L. *in, considero*) not worthy of consideration, unimportant—*Gaur yā lihāz ke nā-qābil, khafif nā-chiz yā be-qadr*—Aganya avichāraṇiya wā achintya, laghu kehudra wā halkā. [twa, alpata.]
- IN-CON-SID'ER-A-BLE-NESS, *n.* small importance—*Be-qadrī, nū-chizi*—Lāghav, aganya-
- IN-CON-SID'ER-ATE, *a.* careless, thoughtless—*Be-ikhtiyat be-lihāz yā be-parwā, be-fikr gafil yā be-taammul*—Asāvadhān, avichāri aviveki wā pramatta.
- IN-CON-SID'ER-ATE-LY, *ad.* thoughtlessly—*Be-fikri be-lihāz yā be-taammuli se*—Achintā avichār wā avivek se, binī soche vichāre. [asāvadhānī, amanoyog, avivechānā.]
- IN-CON-SID'ER-ATE-NESS, *n.* carelessness—*Be-khabori, gafilat, be-ikhtiyāti*—Asāvadhāntā,
- IN-CON-SID'ER-ATION, *n.* want of thought—*Be-fikri, be-taammuli, gafilat, be-lihāzi*—Avichār, avivechānā, achintā.
- IN-CON-SIST'ENT, *a.* (L. *in, con, sisto*) not consistent, not suitable, contrary—*Bar'id yā nā-mutābiq, nā-mutābiq yā nā-sazimār, mukhālif yā bar-khilāf*—Asāngat wā pūrvvāparaviruddh, ayogya, viruddh wā viparīt
- IN-CON-SIST'ENCE, IN-CON-SIST'EN-CY, *n.* want of agreement, incongruity, contrariety—*Nā-mutāwafat, nā-mutābaqat yā ikhtilāf, mukhālafat yā zidd*—Asāngati wā bhed, ayogyatā wā asamanjas, viruddhātā wā viparitatā.
- IN-CON-SIST'ENT-LY, *ad.* incongruously—*Nā-mutāwafat se, nā-mutābaqat se, bar-khi-lāfi se*—Asāngati se, asambandh se, virodh se
- IN-CON-SOL'A-BLE, *a.* (L. *in, con, solor*) not to be comforted—*Nā-taskīn-pazīr, gair-tasalli-pazīr, gair-mutasalli, gam-gin, dil-gir*—Asāntwaniya, asantoshaniya, aprabodhaniya, anāswāsaniya.
- IN-CON'SONANT, *a.* (L. *in, con, sono*) not agreeing, discordant—*Nā-murāfiq, bar-khilāf yā nā-mutābiq*—Anānusūri wā ananurūp, viruddh wā asādriś.
- IN-CON-SPIC'U-OUS, *a.* (L. *in, con, specio*) not conspicuous, not discernible—*Nā-mashhūr, be-namūd yā nā-zuhir*—Aprasiddh, apatyāksh.
- IN-CON'STANT, *a.* (L. *in, con, sto*) not firm, not steady, changeable, variable—*Be-qarār be-sabāt yā nā-pāc-dār, be-istiqlāl yā mutalawun, tabdil-pazīr, haft-rangī yā mutalagayir*—Asthir, lol wā chānchal, amitya, asthīyī wā anavasth.
- IN-CON'STAN-CY, *n.* unsteadiness, fickleness—*Be-qarāri yā nā-pāc-dāri, talawun yā be-istiqlālī*—Asthiratā anavasthātī wā asthīyatwā, chānchalatā lolatī wā chālachit-tatā. [se—Asthiratā se, amityatī wā chānchalatā se.]
- IN-CON'STANT-LY, *ad.* unsteadily, changeably—*Be-qarāri yā nā-pāc-dāri se, be-istiqlālī*
- IN-CON-SUM'A-BLE, *a.* (L. *in, con, sumo*) not to be consumed, not to be wasted—*Gair-tahlil-pazīr, nā-kalāk-shudani yā lā-zawāl*—Akshayaniya wā akshay, anāya.
- IN-CON-SUM'MATE, *a.* (L. *in, con, summus*) not completed—*Nā-kamil, nā-tamūm*—Asampanna, apūrṇ.
- IN-CON-TAM'I-NATE, *a.* (L. *in, contaminio*) not contaminated, gemine—*Pāk yā sāf, khālīs*—Adūshit wā akalāṅkit, śuddh.
- IN-CON-TEST'A-BLE, *a.* (L. *in, con, testis*) that cannot be disputed—*Lā-kalām, be-takrār, lā-jawāb, qāti, shafi*—Akhandaniya, nirvād, avitarkaniya, sumśchit.
- IN-CON-TEST'A-BLY, *ad.* indisputably—*Lā-kalām, be-takrār, sarīhan, be-shakk, yaqīnan*—Nirvādārūp se, nihsaṅsay, nihsandeh, nissandeh.
- IN-CON-TIG'U-OUS, *a.* (L. *in, con, tango*) not touching each other—*Nā-paiwasta, gair-muttasil*—Anmilā, asāṅlagna
- IN-CON-TI-NENT, *a.* (L. *in, con, teneo*) unchaste; *n.* one who is unchaste—*Be-'ismat, fāsida, nafs parast*; *n.* be-'ismat yā nafs-parast shakhs—Ayatendriya, ajitendriya, lampat, vyasani; *n.* ajitendriya wā lampat jan.
- IN-CON-TI-NENCE, IN-CON-TI-NEN-CY, *n.* want of restraint of the passions, unchastity—*Nafs-parastī yā be-'ismati, nā-pāk-dāmani*—Ajitendriyatwā, lampatatā wā vyabhi-chār. [vyabhihār se, lampatatā se.]
- IN-CON-TI-NENT-LY, *ad.* unchastely—*Nā-pāk-dāmani se, be-'ismati se*—Ajitendriyatwā se,
- IN-CON-TRACT'ED, *a.* (L. *in, con, tractum*) not contracted, not shortened—*Nā-kotāh, gair-mukhtasar*—Asāṅkuchit, asāṅhrit.
- IN-CON-TROL'LA-BLE, *a.* (L. *in, Fr. contre, rôle*) that cannot be controlled—*Be-zabt, nā-qābilu-zabt*—Adamyā, adamaniya, asāsaniya. [saniyatwā se.]
- IN-CON-TROL'LA-BLY, *ad.* without control—*Be-zabt, ba-gair zabt ke*—Adamyatā se, asā-
- IN-CON-TRO-VERT'IBLE, *a.* (L. *in, contra, verto*) that cannot be disputed—*Lā-kalām, be-takrār, lā-radd, gair-mutābaddil*—Avivādya, akhandaniya, asandighd.

IN-CŌN-TRO-VĒNT'-I-BLY, *ad.* beyond dispute — *Lā-kalam, bilā-takrār, lā-jarāv, be-hujjati se* — *Avirādyarūp se, nirvirād se, asaśāy se.*

IN-CON-VĒNI-ENT, *a.* (*L. in, con, venio*) incommodious, unsuitable, unfit — *Nā-ma'qūl nā-ba-kār nā-kāra yā mutasaddi', muzirr yā nā-muwāḥḥ, be-mauqa' nā-lāiq yā nā-mutābiq* — *Ahit asamanjas wā kleśad, ayogya, ayukt wā anupayogi.*

IN-CON-VĒNI-ENQE, IN-CON-VĒNI-EN-CY, *n.* unfitness, disadvantage, difficulty — *Nā-mu-wāfaqat yā nā-mutābaqat, qabāhat yā harj, taklif yā diqqat* — *Ayogyatā wā anupayuktatā, viṛambanā wā kaṇṭak, pirā badhā kleś wā asukh.*

IN-CON-VĒNI-ENQE, *v.* to put to trouble — *Qabāhat yā harj k., taklif d.* — *Viṛambanā wā kaṇṭak men dālnā, pirā d., kleś d.*

IN-CON-VĒNI-ENT-LY, *ad.* unfitly, unseasonably — *Nā-muwāfaqat yā taklif se, be-mauqa'* — *Ayogyatāpūrvak kleś wā viṛambanā se, anavasār se, wā binā subhita.*

IN-CON-VĒR-SA-BLE, *a.* (*L. in, con, versum*) not communicative, reserved, unsocial — *Kam-sukhan, nā-āśhnā-mizāj kashida yā punba-dahun, tanhā-khor* — *Asaṇvādasil, anālāpi, samagamadveshī wā saṇsargavimukh.*

IN-CON-VĒRTI-BLE, *a.* (*L. in, con, verto*) not convertible, that cannot be changed — *Gair-mutābaddil, gair-tabdīl-pazīr* — *Aparivarttanayogya, aparivarttanīya.*

IN-CON-VIN'CI-BLE, *a.* (*L. in, con, vinco*) that cannot be convinced — *Jo qāil na ho sake* — *Jo samjhāne se mān na sakai, jo samjhāne bujhāne par swikār na kar sakai.* [*na ho sake* — *Aswikārapūrvak, aisi rīti se ki jismen swikār na ho sakai.*

IN-CON-VIN'CI-BLY, *ad.* without conviction — *Bilā-ī'tiqād, is taur se ki jismen ī'tiqād*

IN-CŌRPO-RATE, *v.* (*L. in, corpus*) to form into a body or corporation, to unite, to associate; *a.* mixed, associated — *Mujassam k. yā kist firge yā jamā'at men milānā, makhlat k. yā h., milānā yā milnā^h : a makhlat, milāya huā^h — Šariri k. yā kisi māndali wā jathe men milānā, ekatra k. wā h., joṇā wā sāth k.; a. miāit saṇyukt wā saṇshist.*

IN-CŌR-PO-RĀTION, *n.* union into one mass, association, formation of a body politic — *Anezish se ek jism kē bannā, kisi firge yā jamā'at men dākhil honā, kisi mulki jamā'at ka bannā* — *Milāv se ek piṇḍ wā sair kā bannā, kisi jathe wā rājakiya māṇḍali men saṇyog, kisi rājakiya wā rājasambandhi māṇḍali kā bannā.*

IN-CŌR-PO-RAL, IN-CŌR-PŌRE-AL, *a.* not consisting of matter or body, immaterial — *Be-jusad yā be-tan, be-jism yā gair-maddi* — *Amittiman wā āsariri, avistav.* [*se.*

IN-CŌR-PŌRE-AL-LY, *ad.* immaterially — *Be-jism, be-tan* — *Āsariravattwa se, avāstavatwa*

IN-CŌR-PO-RĒI-TY, *n.* immateriality — *Be-jismi, be-jusadi* — *Āsariravattwa, dehaśūnyatā, nirākāratwa.* [*piṇḍ k.*

IN-CŌR-PO-RĒ, *v.* to unite into one body — *Mujassam k., milā-kar ek jism k.* — *Milākar ek*

IN-CŌR-RECT', (*L. in, con, rectum*) not correct, not exact, containing faults — *Gair-sahīh, nā-durust, qulāt yā nā-rāst* — *Āsuddh, asaṁichin wā ayathārth, doshawān*

IN-CŌR-RECT'ION, *n.* want of correction — *Nā-durusti* — *Āsuddhi.* [*wā sadosh.*

IN-CŌR-RECT'LY, *ad.* inaccurately, not exactly — *Galati se, nā-durust se* — *Āsuddhi se, ayathārtharūp se* [*āsuddhatā, ayathārthatā, asaṁichinatā.*

IN-CŌR-RECT'NESS, *n.* want of correctness — *Nā-durusti, galati, gair-sihhat* — *Āsuddhi,*

IN-CŌR-RIGI-BLE, *a.* bad beyond correction — *Gair-islāh-pazīr, nā-tamīsh-pazīr, jisko sudhār na sakeh^h, nihāyat kharāb* — *Āsodhaniya, āsodhā, sikhātūt, āti adham.*

IN-CŌR-RIGI-BIL'ITY, IN-CŌR-RIGI-BLE-NESS, *n.* depravity or error beyond amendment — *'Adam-i-islāh, gair-islāh-pazīr, nihāyat sharārāt yā galati* — *Āsodhaniyatā, sikh-shātūtātwa, āti dushatāt wā āti āsuddhi.*

IN-CŌR-RIGI-BLY, *ad.* beyond amendment — *Gair-islāh-pazīrī se, nihāyat sharārāt yā galati se* — *Āsodhaniyatā se, ātyant dushatāt se, āti āsuddhi se.*

IN-CŌR-RUP'T, IN-CŌR-RUP'TED, *a.* (*L. in, con, ruptum*) not corrupt, pure, honest — *Bari yā sālih, pāk yā sāf, rāst-baz* — *Śuddh abhirašt adūshit wā avikrit, pavitra wā śuchi, dhārmik āttw k wā sādhū.*

IN-CŌR-RUP'T-BLE, *a.* incapable of corruption — *Gair-fāni, sālih, kharāb hone ke nā-qābil, nihāyat rāst-bāz* — *Akshay, avikārya, adushapiya, bigarne ke ayogya, āti dhārmik.*

IN-CŌR-RUP'T-BIL'ITY, *n.* the quality of being incorruptible — *Kharāb hone kī nā-qā. biliyat, 'adam-i-fānā, nihāyat rāst-bāzī* — *Bigarne ki ayogyatā, akshayatā, adūshyatā, ahāryyatā.*

IN-CŌR-RUP'TION, *n.* incapacity of corruption — *'Adam-i-fānā, kharāb hone kī nā-qābiliyat* — *Akshayatā, anās, avikār, bigarne ki ayogyatā.*

IN-CŌR-RUP'TIVE, *a.* free from corruption — *Pāk, sāf, sālih, gair-fāni* — *Śuchi, pavitra, akshay, bigarne ke ayogya, ahāryya.*

IN-CŌR-RUP'T'NESS, *n.* purity, honesty, integrity — *Pāki yā safai, rāst-bāzī, imān-dūri yā sāhāhiyat* — *Śuddhatā, satyāsilitā, eachcharitratā abhedyatā wā ahāryyatā.*

IN-CRAS'SATE, *v.* (*L. in, crassus*) to thicken, to grow fat; *a.* fattened, filled — *Gārhā k. yā h^h, moṭā h^h : a. gārhā yā moṭā kiya huā^h, bhārā huā^h.*

IN-CRAS-SATION, *n.* the act of thickening — *Gārhā h. yā h^h.*

IN-ORAS'SA-TIVE, *a.* having the quality of thickening; *n.* that which thickens—*Gā; há k. w^h; n. gārḥā k. w^h.*

IN-CREASE, *v.* (L. *in, cresco*) to grow, to advance, to make or grow greater—*Barḥ-nā^h, ziyāda k. yā h., maṣṭd k. yā h.*—Vridhī paṇā, barḥnā wā adhik h., barā k. wā h.

IN-CREASE, *n.* augmentation, produce—*Ziyādātī taragqī yā afzūni, paidā-wār*—Vridhī adhikātā barḥ barḥtī wā saivarddhan, phal wā utpatti.

IN-CREASE'FUL, *a.* abundant of produce—*Pur-paidā-wār*—Phalamay.

IN-CREAS'ER, *n.* one who increases—*Barḥāne w^h, barḥne w^h.*

IN-CRE-MENT, *n.* increase, produce—*Ziyādūt afzūni taragqī yā afzāish, paidā-wār*—Barḥtī vridhī wā unnatī, phal wā utpatti. [*lūq*—Aśishṭ, ajanit.

IN-CRE-ATE, IN-CRE-AT'ED, *a.* (L. *in, creatum*) not created—*Nā-paidā, gair-makh-*

IN-CRED-I-BLE, *a.* (L. *in, credo*) not to be credited, surpassing belief—*Be-i'tibār, gair-mu'tabar*—Aviswāsyā, aprāmāṇik atipratyay wā atitapratyay.

IN-CRED-I-BIL'I-TY, IN-CRED'I-BLE-NESS, *n.* the quality of being incredible—*'Adam-i-tibār, 'adam-i-tiqād, be-i'timādī*—Aviswāsyatī, aviswāsapatrakī, aprāmāṇikatwa.

IN-CRED'I-BLY, *ad.* in an incredible manner—*Be-i'tibārī se, be-i'timādī se*—Aprāmāṇikatwa se, aviswāsyatā se.

IN-CRED'U-LOUS, *a.* not disposed to believe—*Gair-mu'taqid*—Apratyayī, aviswāsaśil.

IN-CRE DÜ'LI-TY, *n.* indisposition to believe—*Be-i'tiqādī*—Apratyayaśilātī, apratitī.

IN-CRE'MA-BLE, *a.* (L. *in, cremo*) not consumable by fire—*Nā-sokhtani, āg se lā-zawāl*—Adḥaniyā, āg se akshay.

IN-CRE-PA'TION, *n.* (L. *in, orpo*) a chiding, rebuke, reprehension—*Sar-zanish, malāmūt, ilzām yā chashm-nunnāi*—Jhirkī, dānt, mūdā wā dhikkār.

IN-CRUST', IN-CRUST'ATE, *v.* (L. *in, crusta*) to cover with a crust or hard coat—*Les-nā^h, karā lep chārḥānā^h, parat jamānā^h.*

IN-CRUS-TA'TION, *n.* a crust or hard coat—*Parat^h, Farā lep^h, papari^h.*

IN-CU-BATION, *n.* (L. *in, cubo*) the act of sitting on eggs to hatch them—*Sewnā^h.*

IN-CU-BUS, *n.* the nightmare, a demon—*Kābūs, jinn*—Duhswapna kuswapna wā ajirnaprayuktaswapna, bhūt wā pret.

IN-CUL'CATE, *v.* (L. *in, calx*) to impress by frequent admonition or repetition—*Man men dānā^h, sikhānā^h, ballānā^h, samjānā^h, salāh d, nasthat k, zihn-nishīn k.*—Upades wā śikshā k.

IN-CUL-CATION, *n.* the act of inculcating—*Nasihāt, islāh, tākid, zihn-nishīn k*—Upades, śikshā, vīraṇvār upades karne se chitta men dhasnā.

IN-CUL/PA-BLE, *a.* (L. *in, culpa*) without fault, unblamable, not reprehensible—*Be-gunāh, be-ilzām, nā qābil-i-ilzām*—Nirdosh, niraparādh, anindya wā anindaniyā.

IN-CUL/PA-BLE-NESS, *n.* unblamableness—*Be-gunāhi, nā-qābil-i-ilzāmī*—Niraparādhātī, anindyatī. [aparādhātī se, anindyatā se.

IN-CUL/PA-BLY, *ad.* unblamably—*Be-gunāhi se, nā-qābil-i-ilzāmī se, be-taqṣiri se*—Nir-

IN-CULT', *a.* (L. *in, cultum*) untilled—*Nā-mazrū', nā-tarāshīda*—Partī wā anjotā, aparishkrit. [shit aparishkrit wā asabhyā.

IN-CUL-TI-VAT'ED, *a.* not cultivated—*Nā-mazrū', be-tarbiyat*—Partī wā anjotā, asik-

IN-CUL-TI-VATION, *n.* want of cultivation—*Nā-mazrū'ī, nā-tarāshīdagī*—Akrishi wā akareḥan, aparishkrit wā asaṇskār. [Akrishi wā akareḥan, aparishkrit wā asaṇskār.

IN-CULTURE, *n.* neglect of cultivation—*'Adam-i-mazrū', nā-mazrū'ī, nā-tarāshīdagī*—

IN-CUM-BENT, *a.* (L. *in, cumbo*) lying upon, imposed as a duty; *n.* one who is in present possession of a benefice or any civil office—*Upār parā huā^h, farz wājib zarūr bar-haqq ya lāzim; n. nazr-i-aimma-dār ya 'uhda-dār*—Avalambit wā uparisth, avāsyakartavya avāsyakarāṇiya avāsyak wā āvāsyak; *n.* dharmnavrittibhogi, dharmnavrittidhārī, vrittibhogi.

IN-CUM-BEN'CY, *n.* the act or state of lying upon, the state of holding a benefice or an office—*Upār parnā yā upār parā rahnā^h, nazr-i-aimmu-dārī yā 'uhda-dārī*—Avalamban, vrittibhog wā karmabhār.

IN-CUM'BER. See ENCUMBER.

IN-CÜR', *v.* (L. *in, curro*) to run into, to become liable to, to bring on—*Andar daurn-nā, mustaujīb-yā saza-wār h., paidā k.*—Bhitar daurnā, adhīn wā yogya h., utpanna k. wā lānā.

IN-CÜR'SION, *n.* an invasion, an inroad—*Yūrish, tākht*—Charḥāi, ākraman.

IN-CÜ'RA-BLE, *a.* (L. *in, cura*) that cannot be cured; *n.* an incurable patient—*Lā-'ilāj, nā-'ilāj-pazir, be-'ilāj, lā-davā, be-davā; n. lā-'ilāj mariz, jo mariz changā na hone-wālā ho*—Asādhyā wā achikitsya; *n.* asādhyā wā achikitsya rogi.

IN-CÜ-RA-BIL'I-TY, *n.* impossibility of cure—*Be-'ilājī, lā-'ilājī, nā-'ilāj-pazir, lā-davāt*—Asādhyatā, achikitsyatwa. [dhyatā, achikitsyatwa.

IN-CÜ'RA-BLE-NESS, *n.* state of being incurable—*Be-'ilājī, nā-'ilāj-pazir, lā-'ilājī*—As-

IN-CÜ'RA-BLY, *ad.* without remedy—*Lā-'ilājī se, nā-'ilāj-pazir se, be-'ilājī se*—Asādhyatā se, achikitsya rūp se.

- IN-CŪRIOUS, *a.* (L. *in, curiosus*) not curious, inattentive, negligent — *Be-shauq yā gair-mutajassis, be-khabar yā be-iltifāt, gāfil* — Anutsuk ajiñāsū wā ananusandhāni, amanoyogi, āśāvdhānū. [ajijñāsī, amanoyog āśāvdhāni wā āśāvdhānatā.]
- IN-CŪRI-ŌS-I-TY, *n.* want of curiosity — *Be-shauqi, be-iltifāti, uḡāful* — Anutsukati wā
- IN-CŪRI-ŌS-LY, *ad.* without curiosity — *Bilā shauq, bilā iltifāt, bilā-rāz-jōi yā bilā-taiassus* — Binā apūrvadarśanotsukati ke, binā anusandhān kō.
- IN-CŪRI-ŌS-NESS, *n.* negligence, carelessness — *Gūflut, gāfil yā be-khabari* — Amanoyog, āśāvdhānatā wā āśāvdhāni. [chhinā jhukānā yā nuwānā^h.]
- IN-CŪRVE, IN-CŪRVATE, *v.* (L. *in, curvus*) to make crooked, to bend — *Terhā k^h, la-*
- IN-CUR-VĀTION, *n.* the act of bending — *Terhās^h, lachkāw^h, terhā k. yā h^h.*
- IN-CŪRVEY, *n.* a bending inward — *Lachkāw^h, terhāi^h.*
- IN-DA-GĀTION, *n.* (L. *in, ago*) search — *Tulāsh* — Khoj, dhūñrh.
- IN-DA-GĀTOR, *n.* a searcher, an inquirer — *Tulāshī, mutalāshī yā mutajassis* — Khoji, anweshak jijñāsū wā anusandhātā.
- IN-DART, *v.* (Fr. *en, dard*) to dart in — *Chalānā^h, phenk-mārnā^h.*
- IN-DEAR. See ENDEAR.
- IN-DEBT, *in debt*, *v.* (L. *in, debitum*) to put into debt, to lay under obligation — *Maqrūz k., mamūn yā mashkūr k.* — fīni k., upakārabaddh wā kanaurā k.
- IN-DEBTED, *p. a.* obliged by something received — *Maqrūz, mamūn, mashkūr, ihsān-mand* — Rīni, upakārabaddh, anugrihit, kanaurā. [kārābaddhatā]
- IN-DEBTMENT, *n.* the state of being in debt — *Maqrūzi, ihsān-mandi* — Rīni dasā, upa-
- IN-DECENT, *a.* (L. *in, decco*) unbecoming, immodest, not fit to be seen or heard — *Nā-sazā wār yā nā-lūq, gustākhi be-adab yā be-imiṭiyāz, nā-maḡūl fāhish nā-shāyasta yā nā-shāista* — Anuchit ayogya wā anupayukt, nirlajja avinay wā āsisht, kutsit kudrīṣya wā kuśrāvya.
- IN-DECENTLY, *n.* any thing unbecoming — *Be-adabi, be-imiṭiyāzi, gustākhi, nā-shāyastagi, nā-maḡūl, nā-lūq* — Ayogyatā, anuchitatwā, āsishtatā, kudrīṣyatā, kuśrāvyaṭā.
- IN-DECENTLY, *ad.* without decency — *Gustākhiānā, be-adabānā, be-hayāi se, nā-shā-yastagi se* — *Āsishtatī se, ayogyatī se, anuchitarūp se, binā lajja.*
- IN-DECIDUOUS, *a.* (L. *in, de, cado*) not falling annually, evergreen — *Sāl-ba-sāl na jharne w. yā nā bar-qarār, hamesha-bahār yā hamesha-sabz* — Prati varsh na jharne w. arthāt chirasthāyī, āśushkaparn wā sadā harā.
- IN-DECISSIVE, *a.* (L. *in, de, cecum*) not determining, hesitating, irresolute — *Nā-ḡatī, pash-o-pash k. w., be-qarār yā be-istiqlāl* — Anirnayak wā sandigdḡ, āḡāpichhā k. w., āsthiramatī anavasthitamatī wā dolayamānamatī.
- IN-DECISION, *n.* want of decision — *Be-iniṣīlī, be-istiqlālī, dil kī be-qarārī, shakk* — Anirnay, anavasthuti, chalachittatī, sandeh
- IN-DECISIVELY, *ad.* without decision — *Be-iniṣīlī se, be-istiqlālī se, dil kī be-qarārī se, shakk se* — Anirnay se, anavasthuti se, chalachittatī se, sandeh se.
- IN-DECLINABLE, *a.* (L. *in, de, clino*) not variable, not varied by termination — *Gair-tabdil-pazīr, nā-sarf-pazīr nā-gardān-pazīr jāmīd yā be-tasrif* — Avikāryya wā apariyartaniya, avyayī andkheva wā avibhaktik.
- IN-DECLINABLE, *ad.* without variation — *Gair-tabdil-pazīrī ke, jāmīdān, nā-sarf-pazīrī nā-gardān-pazīrī se* — Aparivartaniyatī se, avibhaktikarūp se.
- IN-DECOUROUS, *a.* (L. *in, decor*) unbecoming, violating good manners, indecent — *Nā-zeb yā nā-sazā-wār, nā-shāista yā nā-maḡūl, be-hayā nā-lūq yā be-adab* — Ayogyā wā anuchit, āsisht wā sabhyāchāravirodhī, nirlajja anupayukt wā avinit.
- IN-DECOUROUSLY, *ad.* in an unbecoming manner, improperly, indecently — *Nā-zebāish yā nā-sazā-wārī se, nā-maḡūlī se yā be-jā, be-hayāi nā-shāyastagi yā be-adabī se* — Ayogyatāpūrvvak, anuchitarūp se, kuślatī śishtāchāravirodh wā nirlajjjatā se.
- IN-DECOM, *n.* impropriety of behaviour — *Nā-shāistagi yā nā-shāyastagi, be-adabī be-imiṭiyāzi, gustākhi, bad-waḡi* — Vinayavirodh, śishtāchāravirodh, asabhyatā, avinay, kuślatī.
- IN-DEED, *ad.* (S. *in, dēd*) in reality, in truth, in fact — *Fī-l-haqīqat, fī-l-wāḡī, haqīqatan yaḡīnan yā nafsu-l-amr* — Sach sach wā sach, sachmūch, vastutah wā satya.
- IN-DEFATIGABLE, *a.* (L. *in, de, fatigo*) unwearied, not yielding to fatigue — *Athak^h, nā-mānda* — Aparisrānt wā āsrant, aklint āfandrit wā bahusrami.
- IN-DEFATIGABLY, *ad.* without weariness — *Be-māndagi se, mihnāt se, binā thakūhat ke^h* — *Āsrāntatāpūrvvak, āsrāntī se.*
- IN-DEFATIGABLY, IN-DEFATIGABLENESS, IN-DEFATIGATION, *n.* unweariedness — *Be-māndagi, athakāi^h* — *Āsrāntī, āsrāntatī, aklinti.*
- IN-DEFACIBLE, *a.* (L. *in, de, facio*) incapable of being defaced or made void — *Be-zawāl nā-mumkinul-rudī yā nā-mumkinul-ibtāl* — Avināśya wā alopaniya.
- IN-DEFECTIBLE, *a.* (L. *in, de, factum*) not liable to defect or decay — *Nā-fūnī, lā-zawāl, be-naḡān* — Avikāryya wā akshay.
- IN-DEFECTIBLY, *n.* exemption from decay — *Lā-zawālī* — Anāśyatā, akshayatā.

IN-DE-FEC-TIVE, *a.* not defective, perfect—*Be-nugs yá be-naqs, kámil*—Akhandit, purn wá paripurn.

IN-DE-FEN'SI-BLE, *a.* (*L. in, defendo*) that cannot be defended or maintained—*Ná-mumkinu-l hífázat, muntana'u l'uzr*—Arakshaniya, apratipádaniya.

IN-DE-FEN'SI-BLY, *ad.* so as not to be defended—*Ná-mumkinu-l hífázati se, muntana'u l'uzri se*—Arakshaniyatá se, apratipádaniyatá purvvak.

IN-DE-FEN'SIVE, *a.* having no defence—*Be-hífázat, be'uzr*—Biná bachaw.

IN-DE-FY-CIENT, *a.* (*L. in, de, facio*) not deficient, not failing, perfect, complete—*Ná-qásir, ná-kotáh, kámil, tamám*—Anyún wá ahin, arahit, samipurn, samagra.

IN-DE-FY-CIENT-CY, *n.* quality of not failing—*Ná-qasr, ná-kotáhi, kumál*—Anyúnatá, ahínatá, sampurnatá.

IN-DEFT-NITE, *a.* (*L. in, de, finis*) not limited, not determined, not precise—*Ná-mahdúd, gair-naqarrar yá gair mushakkkhus, bilá-tá aiyun yá gair-muta' aiyin*—A parimit, anyiat alakshit wá anyiamit, anisshit. [tarup se, anyiamapurvvak.

IN-DEFT-NITE-LY, *ad.* without limitation—*Ná-mahdúdi se, be-ta' aiyuni se*—Aparimi-

IN-DEFT-NITE-NESS, *n.* the state or quality of being indefinite—*Ná-mahdúdi, be-ta' aiyuni*—A parimatatá, anyiamitatwa, anisshitatá.

IN-DE-LÍ-BER-ATE, *a.* (*L. in, de, libra*) done without deliberation, unpremeditated—*Be-tuammul se kiya huá, pesh-tar se na sochú huá*—Biná soche vicháre kiya huá, apurvachintit wá apurvvakalpit.

IN-DEL'I-BLE, *a.* (*L. in, deleo*) not to be blotted out, not to be annulled—*A-mit^b, gair-mahw yá lá-radd*—Anapamriyya arthit jo dhone wá unítane se na miṭe, anásya alopaniya wá akhandaniya.

IN-DEL'I-BL'I TY, *n.* quality of being indelible—*Gair-mahwí*—Anapamriyyatá, amitpaná.

IN-DEL'I-BLY, *ad.* so as not to be effaced—*Aisá ki jismen mit na jay^b*.

IN-DEL'I-CATE, *a.* (*L. in, delicio*) wanting delicacy, indecent, offensive, impure—*Gair-názuk yá be-lutí, ná-sháista yá be-hugi, zabún yá ná-pasand, ná-pák*—Anuchit wá anupayukt, milajja wá asisht, sadichhú aviruddh kutsit wá apriya, asuchi malin wá malin. [pákizagi—Sadacharaviruddh, kuśhatá, asuddhatá, asishtatá.

IN-DEL'I-CA-CY, *n.* want of delicacy—*Gair-naśakat, ná-sháistagi yá ná-sháyastagi, ná-*

IN-DEM'I-FY, *v.* (*L. in, damnum*) to secure against loss or penalty, to make good—*Mahfúz rakhná yá dil jam' k, táwán denú yá nuqsán bharná*—Háni se rakhá k, bhar denú wá kshatipuran k.

IN-DEM-I-FY-CĀTION, *n.* the act of indemnifying, security against loss, reimbursement—*'Iwaz-i-nuqsán d, táwán, mubálatu*—Kshatipuran, dandamstár wá háni se rakshá, hanipuran wá paritosh.

IN-DEM'I-TY, *n.* security against loss or penalty—*'Iwaz-i-nuqsán, táwán, nuqsán se hífázat*—Dandanistár, kshatipuran, hámpuran, háni se rakshá.

IN-DE-MON'STRA-BLE, *a.* (*L. in, de, monstro*) that cannot be demonstrated—*Be-dalil-pazir, ná-qábil-i subút, gair-da'álat pa'ir*—Anupakádaniya, aprameya.

IN-DENT', *v.* (*L. in, dens*) to cut in the edge like teeth, to notch, to bind by contract—*Dandána-dár k, khandánus-dár k, shart se bándhná*—Dantapaniktirup kaṭná, khandána k, hor se bándhná wá pan k.

IN-DEN-TĀTION, *n.* inequality in the margin—*Khandána^b, khandána^b*.

IN-DENTURE, *n.* a contract; *v.* to bind by contract—*Shart, 'ahd-náma, iqrár-náma; v. shart se bándhná*—Niyamapatra, pratijñá, hor; *v.* niyam pratijñá wá hor se bándhná.

IN-DE-PEN'DENT, *a.* (*L. in, de, pendeo*) not relying on others, not subject to the control of others; *n.* one who holds that every congregation is a complete church subject to no superior authority—*Ba-rúc-khud yá dúsre se be-ta'allug, khud-sar ázád mutlaq-l'inán khud-mukhtár yá mustagní; n. wah shakhs jiská yah mat hai ki 'Isáiyón ká har firqa purá girja hai aur mustagní hai*—Anásrit anavalamb wá anupárit, anadhin swádhin swatantra aparádhin aparavás wá aparatantra; *n. wah jan jiská yah mat hai ki 'Isáiyón ki pratyek mandali purá 'Isáibhajanabhiawan hai aur swatantra hai*.

IN-DE-PEN'DENCE, IN-DE-PEN'DEN-CY, *n.* exemption from reliance or control—*Khud-sari, khud-mukhtári, ázádi, istigná*—Anadhinatá, swádhinatá, útínásray, swatantratá, anavalambatwa.

IN-DE-PEN'DENT-LY, *ad.* without dependence—*Be-ta'allugi se, khud-sari se, ázádi se, istigná se, mustagniyána, ba-gáir*—Swatantravat, swádhínavat, anásrit, biná avalamb wá sambandh ke.

IN-DE-RE-HEN'SI-BLE, *a.* (*L. in, de, prehensum*) that cannot be found out—*Jo daryáft nahin ho raktá, ná-mumkinu-l-husúl, jisko níkal nahín sakte^b*—Jisko pá nahín sakte, alabhya. [sake^b, jisko le na sake^b.

IN-DE-PRIV'A-BLE, *a.* (*L. in, de, privo*) that cannot be taken away—*Jisko chhin na*

IN-DE-SCRIB'A-BLE, *a.* (*L. in, de, scribo*) that cannot be described—*Be-bayán, ná-mumkinu-l-bayán*—Avarnaniya, anirvachaniya, avyákhyeya.

- IN-DE-SÉRT**, *n.* (*L. in, de, servio*) want of merit or worth—*Ná-liyáqat*, 'adam-i-jauhar—*Ayogyatá*, nirgunatá.
- IN-DES-I-NENT**, *a.* (*L. in, de, sino*) not ceasing, incessant, perpetual—*Yak-lakht*, *mutawátir*, *hamesha*—*Anivrita*, *anavarat* wá *nirantar*, *nitya* wá *sarvákálin*.
- IN-DES-I-NENT-LY**, *ad.* without cessation—*Lagá-tár^h*—*Nirantar*.
- IN-DE-STRÚCTI-BLE**, *a.* (*L. in, de, structum*) that cannot be destroyed—*Lá-savál*, *ná-mumkinu-l-faná*—*Anásya*, *avinási*, *akshay*, *adhwānsaniya*.
- IN-DE-TÉR-MI-NÁ-BLE**, *a.* (*L. in, de, terminus*) that cannot be determined—*Mumtana* *u-l-haar*, *be-tá'ayun*—*Anirneya*, *avivechaniya*, *anirdhārániya*.
- IN-DE-TÉR-MI-NÁ-TE**, *a.* unfixed, indefinite—*Gair-muqarrar*, *gair-mushakḥḥas* yá *bilá-ta'ayun*—*Aniśchit*, *anirdhāt* wá *anirnit*. [*anīyatarúp se*, *aparimitarúp se*.]
- IN-DE-TÉR-MI-NÁ-TE-LY**, *ad.* indefinitely—*Bilá-ta'ayun* *se*, *bilá-ta'ayun*—*Binā* *ṭhikān* *se*.
- IN-DE-TÉR-MI-NÁ-TION**, *n.* an unfixed state—*Adam-i-ta'ayun*, *gair-muqarrari*—*Aniśchay*, *anirṇay*, *anirdhāran*, *anishpatti*.
- IN-DE-TÉR-MINED**, *a.* unfixed, unsettled—*Ná-mu'ayun*, *gair-mustaqill* *ná-pás-dār* yá *gair-muqarrar*—*Aniśchit*, *anirnit* wá *anishpanna*.
- IN-DE-VÓTE**, **IN-DE-VÓTED**, *a.* (*L. in, de, votum*) not devoted, disaffected—*Gair-máil*, *bad-khwáh* *bad-andesh* wá *bad-gumán*—*Abhakt* wá *asakt*, *virakt* wá *ahit*.
- IN-DE-VÓTION**, *n.* want of devotion, irreligion—*Gair-fidūiyat* yá *ná-ján-nisārt*, 'adam-i-'ibādāt 'adam-i-zuhd yá *ná-khudā-parast*—*Abhakti* wá *aprasakti*, *abhajanasilatā* *adharimatwa* wá *dharmmahinatā*.
- IN-DE-VÓUT**, *a.* not devout, irreligious—*Ná-'arif* *ná-musallí* yá *ná-pársá*, *be-dín* yá *mulhid*—*Abhakt* wá *anīswaranishṭh*, *adharmmi* wá *dharmmahin*.
- INDEX**, *n.* (*L.*) that which points out, a hand to show the way or the hour, a table of the contents of a book. *pl.* **IN'DEX-EṢ** or **IN'DI-ḠEṢ**—*Dalíl* *dáll* yá *mudallíl*, *ráh* *dikhlāne* *ke* *wáste* *hāth* *ká* *panja* yá *gharí* *meñ* *waqt* *zúhir* *karne* *ká* *kāntá*, *kisí* *kitáb* *ke* *mázmín* *kí* *filhris*—*Dikhāne* *w.* *darsak* *deśiní* *pradeśiní* *pradeśaní* wá *prakāsak*, *mārg* *dikhāne* *ke* *nimitta* *hāth* *ká* *ākār* wá *samay* *jānūne* *ke* *hye* *gharí* *kí* *sūí* wá *kil*, *suchipatrá* *sichí* wá *anukramaniká*. [*ná-k'ir-sāzi*—*Anipunatá*, *adaikshyatá*.]
- IN-DEX-TÉR-IT-Y**, *n.* (*L. in, dexter*) want of dexterity—*Ná-chálákt*, *ná-dast-kári*.
- IN'DI-CÁ-TE**, *v.* (*L. in, dico*) to show—*Dalálat* *k.*, *batlānā^h*—*Dikhānā* wá *dikhlánā*, *batánā*.
- IN-DI-CÁ-TION**, *n.* mark, token, symptom—*Nishán*, 'alámat, *asar*—*Chihn*, *súchaná* wá *lāng*, *lakshap*.
- IN'DI-CÁ-TIVE**, *a.* showing, pointing out—*Dikhláné* *w.* *batāne* *w.* yá *jatāne* *w^h*, *dáll*—*Uddésak* wá *darsak*, *suchak* wá *nirdesak*. [*ya*—*Swārthanīyam*.]
- IN-DI-CÁ-TIVE**, *a.* a term applied to the mood of the verb which affirms—*Sírat-bayāni*.
- IN-DI-CÁ-TIVE-LY**, *ad.* in a manner which shows—*Dikhláné* *ke* *taur* *se*, *batlāne* *ke* *taríq* *se*—*Dikhláné* *kí* *ríti* *se*.
- IN'DI-CÁ-TOH**, *n.* one that shows—*Dikhláné* *w^h*, *batāne* *w^h*.
- IN'DI-CA-TO-RY**, *a.* showing, pointing out—*Dikhláné* *w^h*, *batlāne* *w^h*.
- IN-DICT**, *in-dite*, *v.* (*L. in, dictum*) to accuse, to charge with a crime—*Mákhúz* *k.*, 'illat *lagáná* yá *muttahim* *k.*—*Kalaūk* *lagáná*, *dosh* *d.* wá *dosh* *lagáná*.
- IN-DICT'A-BLE**, *a.* liable to be indicted—*Mákhúz* yá *muttahim* *kiye* *jāne* *ke* *qābil*—*Abhi-yoktavya*, *abhiyojaniya*. [*yoktá*.]
- IN-DICT'ER**, *n.* one who indicts—*Mákhúz* *k.* *w.*, *muttahim* *k.* *w.*—*Kalaūk* *lagāne* *w.*, *abhi-*
- IN-DICTION**, *n.* declaration, proclamation, a cycle of fifteen years—*Isbāt*, *ishār*, *pandrah sál* *ká* *daura*—*Prakāsan*, *ghoshanā*, *pandrah* *baras* *ká* *kālachakra*.
- IN-DICTIONE**, *a.* proclaimed, declared—*Zāhir* *kiyá* *gayá*, 'alāniya *kiyá* *gayá*—*Prakāśit*, *súchit* wá *jñāpit*.
- IN-DICT'MENT**, *n.* an accusation, a charge—'Illat, *ittiḥām*—*Apavād*, *abhiyog* wá *kalaūk*.
- IN-DIFF'FER-ENT**, *a.* (*L. in, dis, fero*) neutral, unconcerned, impartial, passable—*Mu'allaq* *bain-bain* *mābain* *musāwí* yá *mu'arrá*, *be-ḡiraz* yá *be-parwá*, 'adil yá *munsif*, *chaltā^h*—*Samapakshí* wá *madhyavartti*, *virakt* wá *udāsín*, *samadarsí* wá *apakshapátí*, *kām-chaláu*.
- IN-DIFF'FER-ENCE**, **IN-DIFF'FER-EN-CY**, *n.* neutrality, impartiality, unconcernedness—*Mu'allaqi* *be-tá'alluqi* *tasāwí* yá *bain-bain* *kí* *hālat*, 'adl yá *rāstí*, *be-garazí* yá *be-parwái*—*Madhyasthatá*, *apakshapát* wá *vipakshapátatwa*, *udāsínatá* wá *viraktatá*.
- IN-DIFF'FER-ENT-LY**, *ad.* impartially, passably, unconcernedly—'Adl yá *rāstí* *se*, *mumkin* *u-l-'uburí* *se*, *be-parwái* yá *be-garazí* *se*—*Binā* *pakshapát* *ke*, *kām* *chaláu* *ríti* *se* wá *kām* *chalāw* *se*, *udāsínatá* wá *viraktatá* *se*. [*nirdhan*, *vittahín* wá *arthahín*.]
- IN'DI-GENT**, *a.* (*L. in, egeno*) poor, needy—*Muftis*, *miskin* yá *muhtáj*—*Daridra* wá *in-di-ḡeñce*, **IN'DI-ḠEÑ-CY**, *n.* want, penury—*Ihtiyāj* yá *iflās*, *tih*, *dastí* *be-nawái* *tang-dastí* yá *gadái*—*Daridratá* wá *durgatí*, *nirdhanatá* wá *nihswatá*. [*ya* *ajan*.]
- IN'DI-GÈNE**, *n.* (*L. in, gigno*) a native—*Mutawattin*—*Desāj*, *desāvāsí*, *desalok*, *desi*.
- IN-DIḠ'E-NOUS**, *a.* native to a country—*Watani*, *mulkí*—*Desí*, *swadesāj*.

- IN-DIGESTED**, *a.* (L. *in, di, gestum*) not digested, not regularly disposed—*Nā-hasm yā be-tahlīl, be-tartīb abtar yā darham-barham*—*Ajirp wā apakwa, avyavasthit.*
- IN-DIGESTIBLE**, *a.* not digestible—*Mumtana'u-l-hasm, saqil*—*Apachaniya, apachya, apaktavya.*
- IN-DIGESTION**, *n.* want of digestive power—*Bad-hazmī*—*Ajirp, ajinnatā, aperipāk.*
- IN-DIGITATE**, *v.* (L. *in, digitus*) to point out with the finger—*Angulī se dikhlanā^b.*
- IN-DIGITATION**, *n.* the act of pointing out—*Angulī se dikhlanā^b.*
- IN-DIGN**, *in-din'*, *a.* (L. *in, dignus*) unworthy, undeserving, disgraceful—*Nā-lāiq yā be-qadr, nā-saza-wār, nā ma'qil*—*Ayogya wā nirgup, apātra, apakrisht wā lajjākār.*
- IN-DIGNANT**, *a.* inflamed with anger and disdain, angry, raging—*Qazab ke sāth haqarat k. w., qazub-nāk yā taish-nak, qahr-nāk*—*Krodhapūrvvakaghrināksīf, atikruddh wā atirush, atikopī wā jaljalātā.* [se, atikrodh wā atirosh se.]
- IN-DIGNANTLY**, *ad.* with indignation—*Qazab-nāki-o-haqarat se*—*Avajñapūrvvakakop*
- IN-DIGNATION**, *n.* anger mixed with disdain—*Khashm ke sāth haqarat, qazab-nāki, qahr-nāki, qazab, qahr, taish*—*Avajñapūrvvakakop, atirosh, atyanta krodh.*
- IN-DIGNITY**, *n.* contemptuous injury—*Khiffat, ihanut, hutk, fazihati, istikhfāf, rubkī*—*Halkāi, tiraskār, apamān, anādar, avajñā.*
- INDIGO**, *n.* (L. *indicum*) a plant used in dyeing blue—*Nil^b.* [ālasī.]
- INDIGENT**, *a.* (L. *in, di, lego*) careless—*Be-khabar, gāfil, sust*—*Asāvadhān. dhilā,*
- INDIGENT**, *n.* slothfulness, carelessness—*Kāhili yā susti, tagāful yā be-khabari*—*Ālasya wā āskat, asāvadhānatī wā asāvadhāni.*
- INDIGENTLY**, *ad.* without diligence—*Susti se, gāfil se*—*Ālasya se, asāvadhāni se*
- INDIMINISHABLE**, *a.* (L. *in, di, minor*) that cannot be diminished—*Jisko ghatā na sukeñ^b.*
- INDIRECT**, *a.* (L. *in, di, rectum*) not straight, not direct, improper, unfair—*Nā-rast, pechida, nā-durust yā nā-munāsib, nā-sāf yā be-imān*—*Terhā, vakra wā pherwat kā, anuchit wā asanichin, anyayya khal wā adharmik.* [Vakra gati wā upāy.]
- INDIRECTION**, *n.* oblique course or means—*Nā-rast yā kham wusilu yā tadbīr*
- INDIRECTLY**, *ad.* obliquely, unfairly—*Pech-se hilitan, ishāratan yā kināyatān, nā-sāfī yā be-imāni se*—*Pherwat se vakrarūp se wā avyaktarūp se, ayogyā khalatī wā adharmu se.* [Tirchhāpan vakratā wā terhāpan, khalatā wā adharmu.]
- INDIRECTNESS**, *n.* obliquity, unfairness—*Nā-rastī yī kham, nā-sāfī yā be-imāni*—*Lā-mūlūm yā gair-namūdi, gair-mahsūs be-namūdi yā gair-zāhir*—*Adriyā wā adarsaniya, apriyakshū aprekshya wā alakshya.*
- INDISCERNIBLENESS**, *n.* incapability of being discerned—*Gair-namūdi, gair-mahsūsīyat*—*Adriyatā, adarsaniyatā, apriyakshatā, alakshyatī.*
- INDISCERNIBLY**, *ad.* so as not to be discerned—*Gair-namūdi se, gair-mahsūsīyat se, bilā ubār*—*Adriyārūp se, apriyaksharūp se, alakshyatī se.*
- INDISCERNIBLE**, *IN-DISCERNIBLE*, *a.* (L. *in, dis, cerpo*) that cannot be destroyed by dissolution of parts—*Jo hisson kī tafriq se bar-bād na-ho-sake, gair-tafriq-pazir, judā hone ke nā-qābil*—*Jo avayavon ke piitthak hone se nashī na ho sakai, achhedyā, akhandaniyā.*
- INDISCERNIBLENESS**, *IN-DISCERNIBLENESS*, *n.* the quality of being indiscernible—*Hisson kī tafriq se bar-bādi kī nā-qābilitiyat, gair-tafriq-pazirī*—*Avayavon ke prithak hone se nashī hone kī ayogyatā, achhedyatā, akhandaniyatā.*
- INDISCIPLINABLE**, *a.* (L. *in, disco*) that cannot be improved by discipline—*Gair-tarbiyat-pazir*—*Asikshaniya.* [duryāstani—*Anirūpaniya, aprekshaniya.*
- INDISCOVERABLE**, *a.* (L. *in, dis, con, operio*) that cannot be discovered—*Nā-INDISCREET*, *a.* (L. *in, dis, cretum*) not discreet, imprudent, injudicious—*Be-lihāz yā be-intiyāz, be-shu'ūr, be-taunmul yā te-aql*—*Aviveki aparinaṁdarsī wā abuddhimān, vichārāsūnya wā amatiman.* [dhinattwa se, avivek se.]
- INDISCREETLY**, *ad.* without prudence—*Be-lihāzī se, be-wuqūfī se, nā-dāni se*—*Abud-*
- INDISCRETE**, *a.* not separated or distinguished—*Judā nakhīn, alug nakhīn^b*—*Bhinna wā prithak nakhīn.*
- INDISCRETION**, *n.* imprudence, rashness—*Nā-dāni be-shu'ūrī yā be-wuqūfī, be-lihāzī be-intiyāz yā gushtāhī*—*Abuddhimattwabuddhisūnyatā wā avivechanā, avichār wā avinay.*
- INDISCRIMINATE**, *a.* (L. *in, dis, crimen*) not making any distinction, promiscuous—*Be-tamiz yā'ni kuchh farq yā tamiz na k. w., makhilūt amekhta gair-mu'niyan be-tashkhis yā sarāsari*—*Aviveki arthāt kuchh bhēd wā antar na k. w., abhed nirvīśesh wā bhedavichārāhin.* [ke—*Binā kisi bhedavichār ke, abhed se.*
- INDISCRIMINATELY**, *ad.* without distinction—*Be-tamizī se, ba-gair kisi farq yā tamiz*
- INDISCRIMINATING**, *a.* not distinguishing, making no distinction—*Be-tamiz, kuchh farq yā tamiz na k. w.*—*Aparichchhedak wā avīśeshajña, aviveki wā kuchh bhed na k. w.* [se, *adām-i-intiyāz*—*Avichār, avivek, aparichchhed, abhed.*
- INDISCRIMINATION**, *n.* want of discrimination or distinction—*Be-tamiz, be-tashkhi-*

- IN-DIS-CUSSED', a.** (L. *in, dis, quassum*) not discussed, not examined—*Qair-bahs kiya huá, na-tajwiz kiya huá yá na-ázmáyá huá*—Amathit wá avichárit, aparikshit wá jo jáuchá na gayá ho.
- IN-DIS-PEN'SA-BLE, a.** (L. *in, dis, pensum*) that cannot be dispensed with, that cannot be spared, absolutely necessary—*Jisko judá na kar sakeñ, jisko chhor na sakeñ^h, lázim wájib furz yá nihayat zarúr*—Aparitýajya, atýajya wá apariharajya, atýavas-yak wá avasyakaraniya.
- IN-DIS-PEN'SA-BIL-ITY, IN-DIS-PEN'SA-BLE-NESS, n.** the state or quality of being indispensable—*Luzúm, wujúb, furziyat, nihayat zariwat*—Atýajyatwa, atýavasyakatá, avasyakartavyatá. [Atýavasyakatá se, atýajyatwa se, avasya.]
- IN-DIS-PEN'SA-BLY, ad.** without dispensation—*Luzúman, zarúwatan, wujúbán, farzan*—
- IN-DIS-PERSED', a.** (L. *in, di, sparsum*) not dispersed—*Qair-muntashar yá ná-muntashir, ná-paráganda, phut-phát nahín^h*—Tiri biri nahín, tin terah nahín, abhinna, chhitaríya nahín.
- IN-DIS-POSE', v.** (L. *in, dis, positum*) to make averse, to render unfit, to disorder—*Munharif ná-mihr-bán ná-ráz yá ná-khush k., ná-sháista yá ná-luq k., kasal-mand 'atit yá mutakhallal k.*—Man pherní wí vinukh k., ayogya wá anupayukt k., asusth aswasth wá asusthasarín k.
- IN-DIS-POSED', p. a.** disinclined, disordered—*Qair-máil ná-ráz yá ná-khush, ná-sáz kasal-mand yá 'atit*—Anmana apravitta vimukh pratikúl wá anichchhu, aswasth asusth wá aswasthasarín. [Adam-i-maíl—Aparivitti, pratikúlati, aswasthatá.]
- IN-DIS-POSED-NESS, n.** disordered state—*Ná-khushi, ná-sázi, kasal-mandi yá kasal,*
- IN-DIS-POSITION, n.** disinclination, aversion, slight disease—*Ná-marzi gurez i-ráz ná-pasandí yá be-khwáhishi, haqárat hiqárat yá nafrat, kasal-mandi kasal mándagi yá ná-sázi*—Amehohí truchi apravitti wá vimukhatí, dwesh, aswasthya asusthatá wá alparog.
- IN-DIS-PU-TA-BLE, a.** (L. *in, dis, puto*) not to be disputed, incontrovertible, evident—*Qair qábil i'tiraz qat i yaqin be-takrár yá lá-bahs, lá-radd yá lá-kalam, zá hir yá saríh*—Nuvidid wá avitarkya, akhandaniya, pratyaksh wá spashit.
- IN-DIS-PU-TA-BLY, ad.** without dispute—*Lá-radd, lá-kalam, qat'an, yaqínan, saríhan, be-shak k.*—Nirvíd, nihsamdeh, missandeh, aviridapurvvak.
- IN-DIS-PUT'ED, a.** not disputed—*Lá-kalam, lá-radd, yaqín, qat'r*—Nirvíd, akhandaniya.
- IN-DIS-SO-LU-BLE, a.** (L. *in, dis, solutum*) not to be dissolved, firm, stable, binding—*Qair-mihallil lá-hall ya muntam'u-l infikak, mazbút, mustaqill yá páe-dár, zábit ya qábiz*—Angalán anpighalán agalaníya wá adravya, dihih wá vajrapráy, stháyí wá atál, avasyamantavya wá avasyamananiya. [sakai^h.]
- IN-DIS-SOLV-A-BLE, a.** not to be dissolved—*Angalán^h, an-pighalán^h, jo na gal yá pighal*
- IN-DIS-SO-LU-BIL-ITY, IN-DIS-SO-LU-BLE-NESS, n.** the quality of being indissoluble—*'Adam-i infikak, bastagi, ná-yudákhagí*—Agalaníyatí, adravyatí, abhedyatí, stháyitwa, avasyamantavyatwa.
- IN-DIS-SO-LU-BLY, ad.** so as not to be dissolved—*Sakhtí se, bastagi se, ná shikastagi se, ná-gadáhtagi se*—Agalaníyatí se, adravyatí se, abhedyata se, stháyitwa se, avasyamananiyatwa se.
- IN-DIS-TINCT', a.** (L. *in, di, tinguo*) not plainly marked, confused, obscure—*Ná-sáf, ná-marbút yá abtar, muzab-zub*—Aspashit avyakt wá aprakaś, garbar wá vyast, garhí wá asphut. [Zub—Garbaráhat wá aspashitwa, aníshchay.]
- IN-DIS-TINCTION, n.** confusion, uncertainty—*Ahtarí ya ná marbúti, be-sabúti yá tazab-*
- IN-DIS-TINCTLY, ad.** confusedly, obscurely—*Ahtarí ná-marbutí ya ná-sajú^h se, tazab-zub se*—Garbaráhat wá aspashitá se, guhata wá avyaktatwa se.
- IN-DIS-TINCT-NESS, n.** confusion, obscurity—*Ná-marbúti khatt abtarí yá ná-safí, tazab-zub*—Garbaráhat vyastatí wá abhinnatí, aprakaśatwa aspashitá guhata wá avyaktatí.
- IN-DIS-TINGUISH-A-BLE, a.** that cannot be distinguished or separated—*Qair-mutamaiyaz, muntam'u-l-judái, ná-mumkinu-t-farq, qur i-qábil-i imtiyáz*—Alakshya, avibhavaníya, aparichchedaniya.
- IN-DIS-TUR'BANCE, n.** (L. *in, dis, turba*) freedom from disturbance, calmness—*'Adam-i-hangáma, ásiadagi yá ásaish*—Avyastatí wá kshobhabháv, sánti.
- IN-DITCH', v.** (S. *in, dic*) to bury in a ditch—*Kháí meñ gárná^h.*
- IN-DITE', v.** (L. *in, dictum*) to compose, to write, to dictate what is to be written—*Banáná^h, likhná^h, jo likhná ho usko kahte jína^h.*
- IN-DIT'ER, n.** one who indites—*Banáne w^h, likhne w^h, jo likhná ho usko kahte jína w^h.*
- IN-DI-VID-A-BLE, a.** (L. *in, divido*) that cannot be divided—*Qair-mumkinu-t-taqsim, qair-tafriq-pazir*—Avibhájya, anahsaniya.
- IN-DI-VID'ED, a.** not divided—*Qair-taqsim, qair-magsúm*—Avibha't, avibhájit.
- IN-DI-VID'U-AL, a.** single, one, separate from others. *n.* a single person or thing—*Fard yá mufrad, wáhid, auroñ se judá; n. shakhs yá tan-i-tanhá, koi wáhid shái*—Kewal wá ekáki, ek, auroñ se bhinna wá alag; *n.* vyakti wá ek jan, koi ek vastu.

- IN-DI-VÍD-U-ÁL'I-TY, *n.* separate existence—*Fardiyat, wahdīyat, yakīyat, wahdat, ahadīyat, tankāi*—*Ekātā, aikya, vyaktitā, avibhaktatā.* [alag alag.]
- IN-DI-VÍD-U-ÁL-LY, *ad.* separately—*Fardun, fard-fard, judā-judā*—*Ek ek, prithak,*
- IN-DI-VÍD-U-ÁT-E, *v.* to distinguish from others, to make single; *a.* undivided—*Auroṇ se judā k., fard yā wahid k.; a. gair-taqsim, gair-maqsim*—*Auroṇ se prithak k., nyāra alag wā ekāki k.; a. avibhakt.*
- IN-DI-VÍD-U-Á-TION, *n.* act of making single—*Fard yā wahid k.*—*Ekāki k., ek k.*
- IN-DI-VÍG-I-BLE, *a.* that cannot be divided—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim*—*Avibhājya, anāṣaniya.*
- IN-DI-VÍG-I-BIL'I-TY, IN-DI-VÍG-I-BLE-NESS, *n.* the state or quality of being indivisible—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim, 'adam-i-tajazzi*—*Avibhājyatā, anāṣaniyatā.*
- IN-DI-VÍG-I-BLY, *ad.* so as not to be divided—*'Adam i-tajazzi se, gair-tafriq-pazīr se, maqsim na hone ke taur se*—*Avibhājyatā se, vibhakt na hone ke prakār se.*
- IN-DŌC'I-BLE, *a.* (L. *in, doceo*) unteachable, not capable of being taught—*Gair-islāh-pazīr, nā-tarbiyat-pazīr*—*Asikshaniya, asikshya wā asikshāsīl.*
- IN-DŌC'ILE, *a.* unteachable, untractable—*Gair-islāh-pazīr yā nā-tarbiyat-pazīr, be-zabt yā nā-zabt-pazīr*—*Asikshaniya, duṣṣāya wā adāmya.*
- IN-DŌ-CIL'I-TY, *n.* unteachableness—*Gair-islāh-pazīr, nā-tarbiyat-pazīr, nā-ta'lim-gīrī*—*Asikshaniyatā, asikshāsīlatā.* [*Tarbiyat k., ta'lim k.*—*Śikshā k. wā d., sikhānā.*]
- IN-DŌC'TR'I-NATE, *v.* (L. *in, doctum*) to instruct, to tincture with any opinion—
- IN-DŌC'TR-I-NĀ-TION, *n.* instruction, information—*Ta'lim yā tarbiyat, khabar yā āgāhī*—*Śikshā wā upadēś, samāchār.*
- IN'DO-LENT, *a.* (L. *in, doleo*) lazy, listless—*Sust kāhil majhūl yā ārām-talab, be-khabar yā gāfil*—*Dhīlā āskati ālasi wā avyavasāyi, asāvdhān.*
- IN'DO-LENCE, IN'DO-LEN-CY, *n.* laziness—*Susti, kāhili, majhūli*—*Ālas wā ālasya, dhīlāi wā dhil, vyavasāyadweṣ, āskat.*
- IN'DO-LENT-LY, *ad.* lazily, listlessly—*Susti kāhili yā ārām-talabī se, be-khabar yā gāfil se*—*Ālas wā ālasya se, asāvdhāni wā āskat se.*
- IN'DŌM'I-TA-BLE, *a.* (L. *in, domo*) that cannot be subdued, untamable—*Gair-maṣṭūb, nā-zabt-pazīr yā mumtana'u-z-zabt*—*Aparājeya, adāmya wā adamaniya.*
- IN-DŌRSE'. See ENDORSE. [*Khāṭ, khāri^h.*]
- IN'DRAUGHT, IN'drāft, *n.* (L. *in, dragan*) an opening from the sea into the land—
- IN-DRENCH', *v.* (S. *in, drencon*) to overwhelm with water, to drown, to soak—*Ḍabonā ḍubonā yā ḍubānā^h, bornā yā bornā^h, bhigonā bhigānā yā bhijānā^h.*
- IN-DŪ'BI-TA-BLE, *a.* (L. *in, dubito*) not to be doubted, unquestionable—*Be-shakk yā be-shubha, lā-kalām yā bilā-ē'tirāz*—*Asandigh wā nihsandeh, asaṣṣāya wā sunīschit.* [sandeh wā asaṣṣāya, sunīschit.]
- IN-DŪ'BI-OUS, *a.* not doubtful, certain—*Be-shakk yā be-shubha, yaqīni yā taḥqīq*—*Nih-*
- IN-DŪ'BI-TA-BLY, *ad.* undoubtedly—*Be-shukk, yaqīnan*—*Nihsandeh, binā saṣṣāya.*
- IN-DŪCE', *v.* (L. *in, duco*) to lead, to persuade, to prevail upon, to influence—*Khitch-nā khichnā yā lānā^h, māil k. yā targh d., tahrīk d., tahrīs d.*—*Chalānā, uksānā mānānā wā jhukānā, pravartitā wā pravartit k., prerānā k. wā kāran dikhākar utsuk k.*
- IN-DŪCE'MENT, *n.* any thing that induces—*Targhīb, tahrīk, tahrīs, bā'is, muharrik*—*Praroḥan, pralobhan, lobh, lālach. prerānā, hetu.* [jhukāne w., pravarttak.]
- IN-DŪ'CE'R, *n.* one who induces—*Targhīb tahrīk yā tahrīs dene w., lāne w^h.*—*Manāne w.,*
- IN-DŪ'CI-BLE, *a.* that may be induced—*Targhīb-pazīr, jisko lā-sakenā^h*—*Praroḥaniya, pralobhaniya.*
- IN-DŪCT', *v.* to bring in, to introduce, to put in possession of a benefice—*Andar lānā yā dākhil k., nazr-i-aimma par gābic k., girje kī amlāk k. mālik k. yā girje kī amlāk ke sāth pādri k. 'uhda denā*—*Bhitar lānā, pravisht k. wā bharti k., vrit-tivīśishtadharmmapad par niyukt k. wā vrittivīśishtadharmmapad k. adhikār denā.*
- IN-DŪCTION, *n.* introduction, admission to a benefice, a mode of reasoning from particulars to generals—*Idkhal, nazr-i-aimma yā nī dīni mā'āsh yā 'uhde par muqarrari, istiqrāa yā istiqrā*—*Praveśan, vrittivīśishtadharmmapad par niyukti, parikshayāsiddhāntasthāpan arthāt parikshā se siddhānt k. sthāpan.*
- IN DŪC'TIVE, *a.* proceeding by induction—*Istiqrāī*—*Parikshayāsiddhāntasthāpanayukt, parikshā se siddhāntasthāpan ke anugam.*
- IN-DŪC'TIVE-LY, *ad.* by induction, by inference—*Istiqrāa yā istiqrā se, istidlāl yā nattiya se*—*Parikshā se siddhāntasthāpan ke anusār, nigaman wā tarkāsiddhānt se.*
- IN-DŪC'TOR, *n.* one who inducts—*Dākhil k. w., nazr-i-aimma yā dīni 'uhde par muqarrar k. w., kisi ke liye nazr-i-aimma yā dīni mā'āsh muqarrar k. w.*—*Pravisht k. w., vrit-tivīśishtadharmmapad par niyukt k. w.* [Sampanna wā yukt k., kaprā pahnānā.]
- IN-DŪE', *v.* (L. *induo*) to invest, to clothe—*Bakhshnā, mulabbas yā malbūs k.*—
- IN-DŪE'MENT, *n.* investment, endowment—*Lībās yā poshāk, waqf yā jācadād-bakhshī*—*Vastra wā paridhān, devaswadān wā devaswa.*
- IN-DŪLGE', *v.* (L. *indulgeo*) to encourage by compliance, to gratify, to humour—

IN-TER-CHĀNGE, *n.* mutual change, barter—*Tabdil-i-jāmbāin*, 'iwaz-mu'āwaza yā mu-bādala—Parasparavinimay.

IN-TER-CHĀNGE'A-BLE, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubādala-pazīr yā mumkinu-l-'iwaz, bāri-bāri yā tawātūr se ek dūre ke piche hone-wāle*—Parasparaparivarttaniya wā parasparavinimayārha, parasparānugāmi wā anyonyaprishthānugāmi.

IN-TER-CHĀNGE'A-BLE-NESS, *n.* the state of being interchangeable, alternate succession—*Mubādala-pazīri, bāri-bāri se tawātūr*—Parasparaparivarttanīyatā, parasparānugāmitwa.

IN-TER-CHĀNGE'A-BLY, *ad.* by interchange—*Mubādala-pazīri se, tabdil-i-jāmbāin se, 'iwaz-mu'āwaza se*—Parasparaparivarttan se, palte se, parasparavinimay se.

IN-TER-CHĀNGE'MENT, *n.* mutual transference—*'Iwaz-mu'āwaza, mubādala*—Parasparaparivarttan, paltā.

IN-TER-CĪSION, *n.* (*L. inter, cœsum*) interruption—*Rukāwat^h, rok^h, atkāw^h*.

IN-TER-CŁODE', *v.* (*L. inter, claudo*) to shut from, to intercept, to cut off—*Band k., bāz-rakhnā, rok d^h*.—Avaruddh k., roknā, atkānā āpnā wā stambhit k.

IN-TER-CO-LUM-NI-A'TION, *n.* (*L. inter, columna*) space between pillars—*Kham-bhōṇ ke bich ki jagah^h*.

IN-TER-COM'MON, *n.* (*L. inter, con, munus*) to feed at the same table, to graze in the same pasture—*Ek hi mez yā dastar-khwan par khānā, ek hi charāgah meṇ charānā*—*Ek hi chauke meṇ baithkar khānā, ek hi charāi meṇ charānā*.

IN-TER-COM-MUN'ION, *n.* mutual communion—*Āpas meṇ āmad-raft yā rāh-rabt*—Parasparasāṅsarg, āpas meṇ āwāgachchh.

IN-TER-COM-MU'NI-TY, *n.* mutual community—*Āpas meṇ sar-o-kār yā rāz-o-niyāz*—Parasparagamanāgaman, āpas meṇ sāṅgam.

IN-TER-COST'AL, *a.* (*L. inter, costa*) placed between the ribs—*Pasliyōṇ ke darmi-yān wāqī*—Pasliyōṇ ke bich meṇ sthit.

IN-TER-CŪR', *v.* (*L. inter, curro*) to intervene, to come in the mean time, to happen—*Darmi-yān ānā, isī yā usī 'arse meṇ ānā, sar-zad h. yā guzarnā*—*Bich meṇ ānā, isī wā usī antar meṇ ānā, ā-paruī ho-jinā wā bitnā*.

IN-TER-CŪRSE, *n.* communication, commerce—*Āmad-raft sar-o-kār rabt rāh-rabt āmad-shud yā rāz-o-niyāz, 'alāqa mu'āmala yā dād-sitad*—Samāgam gamanāgaman wā parasparālāp, sāṅsarg parasparasāṅsarg wā lokasāṅsarg. [man wā āwājāhī.]

IN-TER-CŪRRENCE, *n.* passage between—*Darmi-yān meṇ guzar*—*Bich meṇ gamanāga-*

IN-TER-CŪR'RENT, *a.* running between—*Darmi-yān meṇ rawān, bich meṇ jāri*—*Madhyavartti, antardhāyak, madhyachūi*.

IN-TER-CU-TĀNE-OUS, *a.* (*L. inter, cutis*) within the skin—*Khāl ke bhitar^h, chām ke tale^h*—*Twagantahsthi, twagantarbhūt*.

IN-TER-DEAL, *n.* (*L. inter, S. deal*) mutual dealing, traffic—*Āpas meṇ kār-o-bār yā dād sitad, sandū-garī*—*Āpas meṇ lenden wā lewādei, bānīya*.

IN-TER-DICT, *v.* (*L. inter, dictum*) to prohibit, to forbid, to forbid communion—*Bāz rakhnā, mun' k., āmad-raft yā rāh-rabt band k.*—*Nivāraṇ k., nishedh k., parasparasāṅsarg wā parasparālāp rok d.*

IN-TER-DICT, *n.* a prohibiting decree—*Mumānā'at-nāma, mankhāi kā hukm, mumānā'at, mankhāi*—*Nishedhakarājñā, nishedh*. [wā nivāraṇ, āp wā bhartsan.]

IN-TER-DICT'ION, *n.* a prohibition, a curse—*Mumānā'at yā mankhāi, la'nat*—*Nishedh*

IN-TER-DICT'IVE, *a.* having power to prohibit—*Mun' karne ki tāqat rakhne v.*—*Nishedh karne ko samarthi*.

IN-TER-DICT'IO-RY, *a.* serving to prohibit—*Mumānā'at, māni*—*Nishedhak, nishedhakar*.

IN-TER-EST, *v.* (*L. inter, esse*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*'Alāqa yā garaz rakhnā, āsar k., sharik h. yā k., chas-pida k.*; *n.* 'alāqa yā parwā, naf' yā faida, āsar qudrat yā ikhtiyār, hissa yā bakhṛā, garaz ya'ni khass apne faide kā khayāl, sūd—*Sambandh rakhnā wā sambaddh h., vyāpanā man-dulānā lagnā wā anurakt k., bhāgi h. wā k., apnānā wā lagānā; n. sambandh sneh wā anurāg, lābh phal hit wā arth, gaurav prabhāv prābalya wā kahāsana, bhāg wā aṅś, swārth wā ātmahit, byāj*.

IN-TER-EST-ED, *a.* having an interest—*Garaz-mand, garazī, garaz-ūshnā*—*Sambaddh, arthasambaddh, anurakt, āsakt*.

IN-TER-FERE', *v.* (*L. inter, fero*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmi-yān parnā, mudākhalat k., mukhālāfat k., mukhill h., mukhālīf h.*—*Bich meṇ parnā, hāth dālnā wā d., parasparavirodh k., parasparaviparyyās k., viruddh h.*

IN-TER-FER'ENCE, *n.* interposition, a clashing—*Mudākhalat dakhī yā tadākhal, talātum yā zidd*—*Antarāgaman paravyāpārapraves wā parādhi-kāracharchā, parasparavirodh wā parasparasamāghāt*.

- IN-TÉR-FLU-ENT, *a.* (L. *inter, fluo*) flowing between — *Darmiyán meñ jári, bích meñ bahá huá* — Madhyasaravan. [*yá chhitráya huá*].
- IN-TÉR-FUSED', *a.* (L. *inter, fusum*) poured or scattered between — *Bích meñ dhála*
- IN-TÉR-IM, *n.* (L.) intervening time — *Bích ká zamána, darmiyán ká 'arsa ya waqt, dar-in-asma, itne meñ* — Madhyakál, antargatakál.
- IN-TÉR-I-OR, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside — *Andaríni, daríni, mufassal ká*; *n.* *andaríni hissa, andar* — Antarasth wá antarvarttí, antarik wá antarañg, madhyadesí wá samudradurasth; *n.* antarbhág wá garbh, abh-yantar.
- IN-TÉR-I-OR-LY, *ad.* inwardly, internally — *Andar meñ, batin meñ* — Abhyantar meñ,
- IN-TÉR-JÁ-CENT, *a.* (L. *inter, jaceo*) lying between, intervening — *Mutawassit, darmiyáni* — Madhyasthit, madhyavarttí wá antarvarttí.
- IN-TÉR-JÁ-CEN-CY, *n.* a lying between — *Tawassut* — Madhyasthiti, madhyavarttan wá antarvarttan. [*— Bích meñ dálná^h, bích meñ áná^h, dálná^h*].
- IN-TÉR-JECT', *v.* (L. *inter, jactum*) to throw between, to come between, to insert
- IN-TÉR-JECTION, *n.* the act of throwing between, a word used to express sudden emotion — *Bích meñ rakhná ya dálná^h, harf-i-nidá* — Madhyaprakshép wá antahkshépan, vistamayúdbodhakávyay. [*Miláná^h, ek ke bích meñ dúre ko rakhná ya dálná^h*].
- IN-TÉR-LACE', *v.* (L. *inter, laqueo*) to intermix, to put one thing within another —
- IN-TÉR-LÁPSE, *n.* (L. *inter, lapsus*) the time between any two events — *Do májaron ke bích ká zamána* — Do ghātanañ wá vrittāntañ ke bích ká kál.
- IN-TÉR-LÁRD, *v.* (L. *inter, lardum*) to mix, to diversify by mixture, to insert between — *Khalt k., ámerish raug-ba-rañg ya gún-i-gún k., dákhil ya mundaraj k.* — Miláná, miláw se chitravichitra k., dálna ghusáni wá bích meñ dálná.
- IN-TÉR-LEAVE', *v.* (L. *inter, S. leaf*) to insert blank leaves between the other leaves of a book — *Kisi kitáb ke har varq ke béd ek ek síkha varq lagáná ya dákhil k.* — Kisi pustak ko pratyek líkhe wá chhāpe hue patra ko chhorkar ek ek korí wá súnya patra lagáná, pustak ke líkhe wá chhāpe hue patrón ke bích meñ kore wá bin-líkhe patra lagáná wá síkha. [*— Aksharapañktiyōñ ke bích meñ líkhná*].
- IN-TÉR-LÍNE', *v.* (L. *inter, linea*) to write between lines — *Satron ke bích meñ líkhná*
- IN-TÉR-LÍN'E-AR, *a.* inserted between lines — *Satron ke darmiyán mundaraj ya líkhá huá* — Aksharapañktiyōñ ke madhya meñ líkhá huá
- IN-TÉR-LÍN'E-A-RTY, *a.* inserted between lines; *n.* a book having insertions between the lines — *Satron ke darmiyán mundaraj ya líkhá huá*; *n.* *ek kitáb jiski satron ke darmiyán kuchh mundaraj rakhtá hai* — Aksharapañktiyōñ ke bích meñ líkhá huá; *n.* *ek pustak jiski aksharapañktiyōñ ke bích bích kuchh líkhá rakhtá hai*.
- IN-TÉR-LÍN'E-ATION, *n.* the act of interlining, correction by writing between the lines — *Satron ke darmiyán líkhná, satron ke darmiyán líkh-kar islah* — Aksharapañktiyōñ ke bích bích líkhná, aksharapañktiyōñ ke bích bích líkhkar sōdhan.
- IN-TÉR-LÍNK', *v.* (L. *inter, Ger. gelenk*) to connect by uniting links — *Kariyōñ ko jor-kar miláná^h, ek korí ya sukri ko dāsri se miláná^h*. [*rakhná^h, bích meñ dálná^h*].
- IN-TÉR-LO-CATION, *n.* (L. *inter, locus*) a placing between, interposition — *Bích meñ*
- IN-TÉR-LO-CUTION, *n.* (L. *inter, locutum*) an interchange of speech, dialogue — *Guft-gú, bát-chit* — Sambhāshan wá parasparáláp, uttarapratyuttar wá kathopakathan.
- IN-TÉR-LÓC'U-TOR, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence — *Guft-gú k. w., suwál-jawáb k. w. ya suwál-jawáb-úmez bátēn líkhnē w., má-bain kí ya darmiyáni tuwjiz ya fatrá* — Sambláshak, kathopakathak wá prasūottarakram se kathopakathanarachak, bích ká nirṇay.
- IN-TÉR-LÓC'U-TOR-Y, *a.* consisting of dialogue, preparatory to decision, intermediate — *Guft-gú-úmez ya suwál-jawáb-úmez, fāisale ke liye pesh-zurúr, darmiyáni* — Uttara-pratyuttaravisisht, nirṇayopakramasādhak, bichhí wá madhyavarttí.
- IN-TÉR-LÓPE', *v.* (L. *inter, D. looper*) to run between and intercept advantage — *Dast-andáz k., be-já dakhil k., ná-haqq háth dálná* — Par ke adhikár meñ háth dálná.
- IN-TÉR-LÓP'ER, *n.* an unauthorized intruder — *Dast-andáz, be-já dakhil k. w., ná-haqq háth dálnē w.* — Parádhikárāntargāmi, parádhikárapravesak, par ke adhikár meñ háth dálnē w.
- IN-TÉR-LÓDE, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisi sawāñg ke bích bích meñ jo kálá hoti hai* —
- IN-TÉR-LÓD-ER, *n.* a performer in an interlude — *Bhāñf jo kisi sawāñg ke bích bích meñ kálá kartá hai* —
- IN-TÉR-LÓ'EN-CY, *n.* (L. *inter, luo*) a flowing between, interposition of water — *Bích meñ bahná ya bahar^h, bích meñ pāñi ká á-jáná^h*.
- IN-TÉR-LÓ'NAR, IN-TÉR-LÓ'N-A-RTY, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible — *Shab-i-daijúr ke muta'allig, takhu-sh-shud' se nábat-dár* — Amávasyákalik, amāsanbandhí.
- IN-TÉR-MÁRRY, *v.* (L. *inter, mas*) to marry or be married reciprocally as one

- IN-EX-PÉ-DI-ENT**, *a.* (L. *in, ex, pes*) not expedient, unfit, improper, unsuitable — *Be-mauqa' yá ná-sháista, ná-láiq, be-já, ná-munásib yá ná-muwáfiq* — Akartavya anupayogi wá anupakarak, ayogya, anuchit, anupayukt.
- IN-EX-PÉ-DI-ENÇE**, **IN-EX-PÉ-DI-EN-ÇY**, *n.* want of fitness unsuitableness, inconvenience — *Ná-liyáqat yá ná-muwáfaqat, ná-munásabat, qabáhat yá ná-hamwári* — Ayogyatá, ayuktatá wá anupayuktatá, anupayogita.
- IN-EX-PÉ-RI-ENÇE**, *n.* (L. *in, experior*) want of experimental knowledge — *Ná-ázmúla-kári, ná-tajriba-kári* — Avyavaharajñatá, apakwabuddhitwa, aanubhúti, apripák, abahudaršan.
- IN-EX-PÉ-RI-ENÇED**, *a.* not experienced — *Ná-ázmúla-kár, ná-tajriba-kár, kham* — Avya-
- IN-EX-PÉ-RT**, *a.* not expert, unskilful — *Qair-máhir, ná-wáqif yá be-hunar* — Adaksh wá achatur, anipun avijña wá apatu.
- IN-EX-PI-A-BLE**, *a.* (L. *in, ex, pius*) admitting no atonement, not to be appeased — *Ná-káffára-pazir be-afú ná-takfir-pazir yá be-magfirat, amit^h* — Práyāśchittayogya aprayāśchetya wá amochaniya, akshamaniya wá amārjaniya.
- IN-EX-PI-A-BLY**, *ad.* in an inexpiable manner — *Ná-káffára-paziri se, be-magfirat se, ná-takfir-paziri se* — Práyāśchittāyogyatá se, amochaniyatwa se, aisi riti se jismeñ práyāśchitta na ho sakai.
- IN-EX-PLI-CA-BLE**, *a.* (L. *in, ex, plico*) that cannot be explained — *Lá-bayán, gair-qábilu-l-bayán, qásiru-l-bayán, lá-hall* — Avyākhyeya, avivaranīya, avaranīya.
- IN-EX-PLI-CA-BLY**, *ad.* so as not to be explained — *Qair-qábilu-l-bayáni se, lá-bayáni se* — Avivaranīyaprakár se, avaranīyārīti se.
- IN-EX-PLÓ-RA-BLE**, *a.* (L. *in, ex, ploro*) that cannot be explored or discovered — *Ná-qábil-i-tajassus, mumtán'u-t-tajassus, ná-daryáftani* — Jisko dhūññ na sakain, anirūpanīya, aprekshaniya.
- IN-EX-PRESS-I-BLE**, *a.* (L. *in, ex, pressum*) that cannot be expressed, unutterable — *Ná-guftani, be-bayán yá ná-mumkinu-l-izhár* — Avaktavya wá anirvachaniya, akathaniya wá anuchchārya.
- IN-EX-PRESS-I-BLY**, *ad.* unutterably — *Be-bayáni se, ná-guftani taur se* — Avaktavyaprā-
- IN-EX-PRESS-IVE**, *a.* not expressive, ineffable — *Qair-mā'ni-numá ná-dál ná-pur-matlab yá zāhír na k. v. ná-guftani* — Niruddesak apūrnārth wá asūchak, anirvachaniya.
- IN-EX-PUG'NA-BLE**, *a.* (L. *in, ex, pugno*) not to be taken by assault — *Qair-mumkinu-t-tashkír, jisko hante se na le sakeñ* — Anākramanīya, durgamya, jisko chap'hái se na le sakain, ajeya.
- IN-EX-TINGUISH-A-BLE**, *a.* (L. *in, ex, stinguo*) that cannot be extinguished — *Mumtán'u-l-iftá, an-bujhá^h, amit^h* — Asamanīya, anirvānīya, jo bujh na sakai.
- IN-EX-TRI-CA-BLE**, *a.* (L. *in, ex, trice*) that cannot be extricated or disentangled — *Ná-hall-pazir, pech-dar-pech, pechida* — Asulajh, jo sulajh na sakai, anuddharanīya, dustar, dustāryya, anuddhāryya.
- IN-EX-TRI-CA-BLE-NESS**, *n.* the state or quality of being inextricable — *Ná-hall-paziri, pech-dar-pechi* — Asuljhāw, anuddharanīyatá, dustāryyatá.
- IN-EX-TRI-CA-BLY**, *ad.* so as not to be extricated — *Aisa ki sulajh na sake^h*.
- IN-EYE'**, *v.* (S. *in, eage*) to inoculate — — *Qalam lagáná yá pavvand lagáná* — Kalam lagáná, ek per kí dál dūse per meñ lagáná.
- IN-FÁL-LI-BLE**, *a.* (L. *in, fallo*) not capable of erring, not liable to fail — *Ná-khatá, hukm-andáz muqarrar be-galat yá be-khatá* — Abhrāntīśil wá abhrānt, achūk nirbhūl amogh wá abhramādhīn.
- IN-FÁL-LI-BLI-TY**, **IN-FÁL-LI-BLE-NESS**, *n.* exemption from error — *Be-khatái* — Abhrān-
- IN-FÁL-LI-BLY**, *ad.* without failure, certainly — *Be-khatái se, yaqīnan yá qat an* — Biná chūk wá biná bhūl, dhruv karke wá nischaya karke.
- IN-FA-MOUS**, *a.* (L. *in, fama*) notoriously bad, odious — *Nihāyat kharāb bad-nám ruswá yá sharir, karīh najis yá zabūn* — Atidusht kukhyāt wá kalaūki, ghripārha wá kutsit.
- IN-FA-MOUS-IX**, *ad.* with infamy, shamefully — *Ruswái rū-siyāhi be-ābrūs yá bad-nāmi se, fazihati yá be-qairatī se* — Durnām apakirtti wá apratishthā se, nirlajjatá wá apayāsāskararūp se.
- IN-FA-MY**, *n.* public disgrace, disrepute — *Ruswái rū-siyāhi be-ābrūs yá bad-nāmi, fazihati* — Apratishthā apakirtti wá apayās, kalaūk wá maryyādāhāni.
- IN-FANT**, *n.* (L. *in, fari*) a young child; *a.* pertaining to infancy, young, tender — *Shir-khora, tīf*; *a.* *tufūlyat yá tīflagi ke muta'alliq, nau-khez, ná-pukhta yá jadid* — Kshirapāyī, janmatuā larkā, śīsu; *a.* bālakiya, bāl wá abhinav, kachchā wá tarup.
- IN-FAN-ÇY**, *n.* the first part of life, beginning — *Tufūlyat yá tīflagi, shurū* — Larakpan
- IN-FAN-TILE**, *a.* pertaining to an infant — *Tīflāna, bachgāna* — Bālakasambandhi, śīsu-sambandhi.
- IN-FAN-TINE**, *a.* childish, young, tender — *Tīflāna, nau-khez, ná-pukhta yá jadid* — Bāla-

- IN-FANT-LIKE, IN-FANT-LY, a.** like an infant—*Tiṣṭ yā śhr-ṭhore ke mánind*—Śísuvāt, bálak ke sadriá.
- IN-FÁN'TY-ŪIDE, n.** the murder of an infant, the murderer of an infant—*Tiṣṭ-kushí yā bachcha-kushí, tiṣṭ-kush yā bachcha-kush*—Bálahatyá bálakahatyá wá śísúbadh, bála-ghátak wá śísuhantá.
- IN-FÁN'TA, n.** (Sp.) a princess of the blood royal in Spain and Portugal—*Spen aur Portugál ke mulkón kī sháh-zádí*—Spen aur Portugál ke desón kī rájakunári.
- IN-FÁN'TE, n.** (Sp.) a prince of the blood—*Sháh-záda*—Rájakunár, kuñwar, rájaputra.
- IN-FAN-TRY, n.** (L. *in, fari* ?) the foot soldiers of an army—*Paidal^h, piyáde*—Padagasainya, pádátikasainya, patti, pádāta, padāti.
- IN-FÁT'U-ATE, v.** (L. *in, futuus*) to make foolish, to deprive of understanding; *a.* affected with folly, stupidified—*Be-wuqúf baníná, be-aql dawaána sheṭṭa yā fareṭṭa k.*; *a. be-wuqúf, be-shu'úr yā sheṭṭa*—Hatabuddhi wá buddhibhrasṭ k., hatajnán wá nashtavivek k.; *a.* hatabuddhi wá buddhibhrasṭ, hatajnán.
- IN-FÁT-U-Á'TION, n.** deprivation of reason—*Dívánagi, be-hoshí, sheṭṭagi, fareṭṭagi*—Buddhilop, jñánalop, buddhinás, mūrhatí.
- IN-FÉA'SI-BLE, a.** (L. *in, facio*) that cannot be done, impracticable—*Ná-sákhtani, gair mumkin*—Akaraniya wá asádhya, asakya wá asambháya.
- IN-FÉA'SI-BLE-NESS, n.** impracticability—*Gair-imkán, be-imkán, istihála*—Akaraniyatá, asádhya, asakya, asakya, asambhávyatá.
- IN-FÉCT', v.** (L. *in, factum*) to taint with disease, to corrupt, to pollute—*Siráyat k., kharáb k., bigárná^h*—Chhút lagná wá rogadúshit k., dúshit k., bhrasṭ k.
- IN-FÉCT'ION, n.** communication of disease—*Siráyat, 'afúnat yā 'ufúnat, taasur yā ta'afún*—Sañcháradosh, rogasañchár, sparsasanchár, sañsargadosh, chhút.
- IN-FÉCTIOUS, a.** communicating disease—*Sári, chhutihá^h, siráyat-gar*—Rogasañchári, sparsákrámak. [se, rogasanchár se.]
- IN-FÉCTIOUS-LY, ad.** by infection—*Siráyat se, chhút se^h*—Sañsargadosh se, sañcháradosh
- IN-FÉCTIOUS-NESS, n.** quality of being infectious—*Siráyat-garí, chhutihá-pan^h*—Sparsa-sancháritwa, sparsákrámanakatwa. [sparsákrámanak.
- IN-FÉC'TIVE, a.** communicating disease—*Sári, siráyat-gar, chhutihá^h*—Rogasañchárak,
- IN-FÉC'UND, a.** (L. *in, fecundus*) unfruitful, barren—*Báñjh^h, úsar^h*.
- IN-FE-CÚN'DI-TY, n.** unfruitfulness—*Báñjh-pan^h, usará^h, ná-sansgari^h, ná-ábádí*—Bandhyatá, nishphalatá wá aphilatá.
- IN-FE-LI'C'I-TY, n.** (L. *in, felix*) unhappiness, misery, misfortune—*Ná-khushi, taklíf, kam-bakhtí yā bad-bakhtí*—Asukh wá sukhábháv, dukh dukkh wá kleś, durdasá
- IN-FÉOFF'. See ENFEOFF** [durbhágya wá ápad.]
- IN-FÉR', v.** (L. *in, fero*) to deduce, to draw or derive as a fact or consequence—*Nikálná^h, tajwiz k. yā natiya nikálná*—Bájhná atkalná tárná wá bodh k., nigaman nikálná wá anumán k.
- IN-FER-A-BLE, IN-FÉR'R-I-BLE, a.** deducible—*Muntij, qábil-i-istidlál, tajwiz kerú se ṭha-harne ke láq*—Anumeya, úhaniya, anumánasádhya.
- IN-FE-RENCE, n.** deduction, conclusion—*Hásil yā istidlál, natiya*—Anumán wá anumánasiddhánt, úhan úhá tarkasiddhánt wá nigaman.
- IN-FÉ-RI-OR, a.** (L. *infra*) lower in place station or value; *n.* one lower in station—*Nichá^h, chhotá^h, halká^h, asfal, adnú, dím, pust*; *n. nichá^h, chhotá^h*—Adharasth adhahsth adhar wá nichasth, apakrishṭ níkrishṭ wá adhan, avar hín wá kutsit; *n.* avarapadasth, hinapadasth, anujivi.
- IN-FÉ-RI-ÖR'I-TY, n.** a lower state—*Farotani, kam-tari, kih-tari, chhotá^h, pastí*—Apakri-shtatá, níkrishṭatá, hinatá, nichatwa wá nichái.
- IN-FÉ-R'NAL, a.** pertaining to hell, diabolical—*Jahannami yā dozakhí, shaitáni*—Nara-kiya, nárákiya nárák náráki pátáliya wá pátíla-ambandhi, písáchi wá rúksasai.
- IN-FÉ-R'NAL-LY, ad.** in an infernal manner—*Jahannami taur se, dozakhí tariq se, shai-táni taur se*—Narákiyaprakár se, pátáli ríti se, písáchi prakár se.
- IN-FÉ-R'TILE, a.** (L. *in, fero*) unfruitful—*Úsar^h, báñjh^h, aphal^h, an-phal^h, shor.*
- IN-FÉ-R'TIL'I-TY, n.** unfruitfulness—*Úsari^h, báñjh-pan^h, aphilatá^h, ná-sansgari^h.*
- IN-FÉST', v.** (L. *in, festus*) to harass, to plague, to disturb, to annoy, to trouble—*Díqq k., izá d., tákht-o-taráq k. yā khalál dálná, tasdi' d., taklíf d.*—Satána, khijháná, upa-drav k., kleś d., pírá d. [pírá vyathá wá dukkh.]
- IN-FES-TÁ'TION, n.** molestation, annoyance—*Taklíf yā izá, tasdi'*—Upadrav wá kles,
- IN-FEU-DÁ'TION, n.** (L. *in, fides*) the act of putting in possession of a fee or estate—*Kisi zamín-dári par kisi ko qábiz k.*—Kisi bhúmi ká kisi ko adhikári banána.
- IN-FI-DEL, n.** (L. *ir fides*) an unbeliever, one who rejects all revealed religion; *a.* unbelieving, disbelieving inspiration—*Káfir, mushrik yā be-dín*; *a. káfir, mushrik*—Nástik, aniswaravádí wá dharmanindak; *a.* avíswási wá avíswásásil, nástikavritti wá devanindak.
- IN-FI-DÉL'I-TY, n.** unbelief, unfaithfulness—*Be-i'tiqádi be-díní, kufr shirk yā inkár-i-*

mazhab, bad-diyānati be-imānī be-wafāi yā dagā-būzi—Ayiśwās asraddhā dharma-mānā wā nāstikātā, bhaktihinatā bhaktibhaṅg wā viśvāśaghaṭ.

INFI-NITE, *c.* (L. *in, finis*) boundless, unlimited, immense—*Be-hadd, be-pāyān, be-intihā yā be-andāza*—Asinā wā asimāk, anant niravadhī wā atyant, amit.

INFI-NITE-LY, *ad.* without limits, immensely—*Be-hadd yā be-pāyān, be-intihā yā be-andāza*—Anantarūp se, atyant wā amitarūp se.

INFI-NITE-NESS, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, lā-intihāi be-andāzagi yā be-nihāyati*—Anantata asmatwa wā avadhihinatā, amitatā wā aparimitatā.
[rūp se wā amitarūp se vibhakt, atyant chhotā.]

INFIN-ITES-MAI, *a.* infinitely divided—*Be-intihā mayśum, be-hadd chhotā*—Ananta-

INFIN-ITIVE, *a.* applied to that mood of the verb which affirms without limiting to number or person—*Muṭlar*—Bhāvavichakaniyam, kriyā kā sādharān rūp.

INFIN-ITUDE, *n.* boundless number—*Be-shumārī*—Asaukhyatwa.

INFIN-ITY, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, be-intihāi be-andāza-gi yā be-nihāyati*—Amitatā asmatwa wā avadhihinatā, anantatā wā atyantatā.

INFIRM, *a.* (L. *in, firmus*) weak, feeble—*Kam-zor, nā-tawān nayil yā nā-quwat*—Nirbal, āsakt ūthil wā asamarth. [—Chikitsālay, chikitsāsālā, rogīsālā, ārogyasālā.]

INFIRM-ARY, *n.* an hospital for the sick—*Bimār-khāna, dārū-sh-shifā yā shifā-khāna*

INFIRM-ITY, *n.* weakness, disease, failing—*Zu'f kam-zori nayāhat yā nā-tawāni, marz maraz yā āzār, nuqṣ yā 'aib*—Nirbalatā ūthilatā kshinatā wā āsakti, rog wā vyādhi, swābhāvikadosh dosh wā chhidra.
[ūthilatā, āsakti wā balahinatā.]

INFIRM-NESS, *n.* weakness, feebleness—*Zu'f, nā-tawāni yā kam-zori*—Nirbalatā wā

INFIX, *v.* (L. *in, fixum*) to fix in, to fasten, to unplant—*Guṛnā, bāndhnā, lagānā yā dālnā*.

INFLAMÉ, *v.* (L. *in, flamma*) to set on fire, to kindle, to excite, to grow hot—*Āg-lagā-nā yā jalānā*^h, *phūṅknā yā sulgānā*^h, *uksinā uskānā ubhārnā yā barhānā*^h, *tapnā yā*

INFLAMER, *n.* one that inflames—*Sozāula, ātash-zan, muhriq*—Dāhak. [tantamānā^h.]

INFLAMABLE, *a.* easily set on fire—*Mumkinū-iktirāq, jalan-hār^h, jalan-jog^h, sūkhtanī*—Dāhyā, dahaniyā, jwāniyā, dahanaśil

INFLAMABLE-ITY, INFLAMABLE-NESS, *n.* the quality of easily catching fire—*Iukānu-iktirāq*—Dāhyatā, dahaniyatā, jwānasālitā.

INFLAMATION, *n.* the act of inflaming, the state of being on flame, a hot swelling—*Ātash-zanī, iktirāq yā illihāb, badan mēn kahīn khūn ke jamne se āmās aur dard*—Jwālān wā dahan, dāh tīp wā jwālā, deli mēn kahīn rakt ke vikār se phulāwat wā sūjan.
[dāhajanak.]

INFLAMATORY, *a.* tending to inflame—*Sozān, sozandā, muhriq*—Dāhak, tāpak,

INFLETE, *v.* (L. *in, flatum*) to swell with wind, to puff up, to elate—*Hawā se phulānā, tū'rif yā gurūr se phulānā, mayrūr k.*—Vāt se phulānā, prasūpsā wā āhañ-kār se phulānā, glāmañhī k.
[swasapūran, phūṅkāv, phulāv.]

INFLECT, *n.* the act of inflating—*Intifākh, nafkh, dam-dihī, phulāwā*—Vātapūran,

INFLECT, *v.* (L. *in, flecto*) to bend, to modulate, to vary the terminations—*Jhukā-nā*^h, *āmāz budalnā, gardannā yā tasrif k.*—Nawān nihuṛān wā ṭerhā k., swarābhed wā swarapūrvartan k., śabdārūp sulhānā wā vibhakti k.

INFLECTION, *n.* the act of bending, modulation, variation of terminations—*Jhukāw^h, nagma nurgāl yā nawā, gardān yā tasrif*—Nawāw nīhuṛāw, swarābhed swarapūrvartan wā kī, śabdārūpasūlhan wā vibhaktikāryya.

INFLECTIVE, *a.* having the power of bending—*Jhukā sakne w^h, ṭerhā kur-sakne w^h.*

INFLEXED, *a.* bent, turned—*Jhukāyā huā^h, pherā huā yā ṭerhī kiyā huā^h.*

INFLEXIBLE, *a.* not to be bent, firm—*Ṭerhā-nā-hone-lāiq yā jhukne-ke-qābil-nahīn, sākt yā nā-mulāim*—Nā-nawāñhār nā-jhukanhār wā anumanīyā, kathīn kathor wā dīrīh.

INFLEXIBILITY, *n.* the quality of being inflexible, firmness, obstinacy—*Jhukne kī nā-qābīliyat, sāktī yā karāktīyatī, hat^h*—Anumanīyatā wā jhukne kī ayogyatā, kathīnatā kathoratā wā dīrīhatī, magrīī wā āgrah.

INFLEXIBLY, *ad.* with firmness, inexorably—*Sāktī yā karāktīyatī se, nā-'uzr-pazīrī yā sang-dīlī se*—Anumanīyatā se wā nā jhukāv se, kathoratā kathīnatā wā dīrīhatī se.

INFLECT, *v.* (L. *in, flectum*) to lay on, to apply, to impose as a punishment—*Dālnā^h, lagānā^h, denā yā karnā^h.*

INFLECTER, *n.* one who inflicts—*Dālnē w^h, lagānē w^h, denē w. yā karnē w^h.*

INFLECTION, *n.* act of inflicting, punishment—*Dīlāw pahūñchāw yā lagāw^h, sarā yā gosh-mālī*—Prayog wā vidhān, dand.
[de-sakne w^h.]

INFLECTIVE, *a.* tending or able to inflict—*Lagānē w. yā lagā-sakne w^h, denē w. yā*

INFLUENCE, *n.* (L. *in, fluo*) moving or directing power, moral or spiritual power; *v.* to act upon, to lead or direct—*Zor mulāhaza asar tāsīr ikhtiyār yā ru'ib, khulqī yā Ilāhī qudrat yā tāsīr*; *v. asar k., chālānā^h*—Bal sāktī dabāw kahā-sunā adhīkār kshamatā sāmārthya guṇ gaurav vyāpakatā wā prabhāv, sadasādāchārasambandhī

wá íśwari śakti wá prabháv; v. vyápaná prabháv k. pravarttit k., prerit k. upahat k. wá nyojit k., śisan k.

IN-FLU-ENT'IAL, a. exerting influence or power—*Muassir, bá-qudrat, bá-ikhtiyár, ru'b-dár, bhárh*^h—Suprabháv, prabhávavíśiṣṭ, sagaurav. prabal, adhikári, pratápi.

IN-FLU-ENT'IAL-LY, ad. with influence—*Zor muláhaza asar yá ru'b se*—Bal dabaw gun gaurav wá prabháv se.

IN-FLUX, n. the act of flowing in, infusion—*Andar-bahná dukhúl yá dar-ámád, andar-dhálná*—Bhitar bahná antarvahan antahpraváhi antargaman wá ágaman, antahprakshepan wá bhitar dhálná.

IN-FLUX'ION, n. infusion, intromission—*Andar dhálná, andar pahuncháná*—Antahprakshepan wá bhitar dhálná, antarpraveśan wá bhitar-pahuncháná.

IN-FOLD, v. (S. *in, feuldan*) to involve, to enwrap, to inclose, to embrace—*Lapetná^h, ulhárná yá dhánpná^h, chhlpáná yá mūhdná^h, kauriyáná god-men-lená yá gale-lagáná^h*. [yá dhánpná^h.

IN-FOLI-ATE, v. (L. *in folium*) to cover with leaves—*Patiyáná^h, patte se chhá-dená*.

IN-FORM, v. (L. *in forma*) to animate, to instruct, to give intelligence, to accuse—*Zinda k., sikháná yá jatáná^h, khabar d., shikáyat yá nálísh k.*—Sajiv k., sikhláná chetáná samjháná wá batláná, samíchár d., kalúik lagáná wá nindá k.

IN-FORM'ANT, n. one who informs—*Mukhbír, khufya-navis, nammám, goinda*—Jñápak, vijñápak, súchak, jatáne w., chetáne w. samíchár d. w., aparádhāsúchak.

IN-FOR-MÁ'TION, n. intelligence, instruction, knowledge, a charge or accusation—*Khabar ittíl' yá gosh-guzári, talim, wuqúf 'ilm wáqfiyyat yá ágahí, dá'wá yá nálísh*—Samáchár sandes wá saivád, vijñápan prabodhan wá suchar, jñán vidyá wá bodh, aparádhāsúchan paśunya wá nindá.

IN-FORM'A-TIVE, a. having power to animate—*Zinda kar sakne w.*—Sajiv kar sakne w.

IN-FORM'ER, n. one who informs—*Mukhbír, khabar d. w., nammám, goinda, khufya-navis*—Súchak, jñápak. prabodhak, kauphūñkiyá, samíchár wá saivád d. w., aparádhāsúchak, anyáyasúchak.

IN-FOR'MAL, a. not in the usual form, irregular—*Khiláfi-zábíta, be qá'ida be-rabí yá khiláfi-dastúr*—Ritiviruddh, vidhiviruddh niyamaviruddh wá vidhigna.

IN-FOR-MÁL'I-TY, n. want of regular form—*Be-zábítagi, khiláfi-zábítagi, khiláfi-dastúri*—Vidhivirodh, avyavasthá, ariti, vidhibhāṅg. [kudaulí.

IN-FOR'MI-TY, n. shapelessness—*Be-shuklí, bad-uslíbi*—Nirikratwa, arupatá, kurupatá,

IN-FOR'MOUS, a. shapeless—*Be-shuklí, bad-uslíbi, bad-shukl*—Arúp, nirákár, kurúp, kudaul.

IN-FOR'MI-DA-BLE, a. (L. *in, formido*) not to be feared or dreaded—*Ná-muhíb, ná-haibat-nák*—Adárun, abhayának.

IN-FOR'TU-NATE. See UNFORTUNATE.

IN-FRÁCT', v. (L. *in, frango*) to break—*Torná^h, phorná^h, tukre-tukre k^h*.

IN-FRÁCT'ION, n. the act of breaking, violation—*Faskh yá rakhná, shikast yá shikastagi*—Bhāñjan wá bhāṅg, khandan atikram wá ullāṅghan. [gakar wá atikramí.

IN-FRÁCT'OR, n. a breaker, a violator—*Torne w^h, fásikh*—Phorne w. wá bhāñjak, bhāñ-

IN-FRÁN'CI-BLE, a. not to be broken—*Ná-shikastani, ná-tátnahár^h*—Akhañdaniya, abhedya, anatikramaniya.

IN-FRÁN'CHISE. See ENFRANCHISE.

IN-FRÉ'QUENT, a. (L. *in, frequens*) rare—*Qulil, aqall, kam, sház, nádíram, khál-khál*—Viral, birlá. [dáchitkatwa.

IN-FRÉ'QUENCE, IN-FRÉ'QUEN-CY, n. rarity—*Qillat, kamí, nádíri, nudrat*—Viralatá, ká-

IN-FRIG'I-DATE, v. (L. *in, frigo*) to chill—*Thandhá k^h*.

IN-FRIG'I-DÁ'TION, n. the act of chilling—*Thandhá k^h*.

IN-FRIN'GE, v. (L. *in, frango*) to break—*Torná^h*.

IN-FRIN'GEMENT, n. breach, violation—*Faskh yá rakhná, shikast yá shikastagi*—Bhāṅg wá bhāñjan, khañdan atikram wá ullāṅghan.

IN-FRIN'GER, n. a breaker, a violator—*Torne w^h, fásikh*—Phorne w., vichchedak bhāñjak bhāṅgakar wá atikramí. [ras, suzál-kharch—Amitavyayi, uráú.

IN-FRÚ'GAL, a. (L. *in, fruges*)—not frugal, extravagant—*Ná-kifáyat-shí'ar yá ná-juz-*

IN-FÚ'MED', a. (L. *in, fumus*) dried in smoke—*Dhūncū meñ sukháya huá^h*.

IN-FÚ'RI-ATE, v. (L. *in, furo*) to render furious, to enrage; a. enraged—*Gozab-nák yá dūwána k., barham yá khaíf k.*; a. barham, gozab-nák—Prachand wá unmatta k., prakopit k.; a. prakopit, krodhāndh, kopákul.

IN-FÚ'SE, v. (L. *in, fuso*) to pour in, to instil, to steep in liquor, to inspire—*Andar dhálná, dil-men-baithálná yá zihn-nishín k.*, 'araq yá páni meñ bhigóná, dálná^h—Bhitar dhálná, man meñ baithálná wá chitta meñ dálná, dravadravya wá jal meñ bhijáná, nivisht k.

IN-FÚ'SER, n. one who infuses—*Andar dhálné w., dil-men baithálné w., zihn-nishín k. w.*, 'araq yá páni meñ bhigone w., dálné w^h—Bhitar dhálné w., chitta meñ dálné w., dravadravya wá jal meñ bhijáne w., nivisht k. w.

- IN-FŪ'Ŗ-BLE, *a.* that may be infused : that cannot be dissolved or melted—*Andar dhā-le jāne ke qābil, zih-n-nishīn kiye jāne ke lūq : nā-gudākhtunī, lā-hall, mumtana'u-l-gudāz, galne ke nā-qābil*—Bhitar dhāle jāne ke yogya, bhitar dāle jāne ke yogya, antarprakshhepaniya, niveśaniya : adravya, adravanīya, galne ke ayogya.
- IN-FŪ'ŖION, *n.* the act of infusing, liquor made by infusion—*Andar dhālnā, 'araq jis-men nabātūt bhuyot jāti haiñ*—Antarprakshhepan, āsek wā bhitar dhālnā, kwāth ka-shāya wā niryās.
- IN-FŪ'ŖIVE, *a.* having the power of infusing—*Andar dhāl sakne w., zih-n-nishīn kar sakne w., dāl sakne w.*—Antarprakshhepak, bhitar dhāl sakne w., chitta men dāl sakne w.
- IN'GĀTH-ER-ING, *n.* (*S. in, gaderian*) the act of getting in the harvest—*Ambār-sāzi, khi-man-sāzi, fasl jam' k*—Śasyasaṅgrah, śasyasaṅhaya.
- IN-GĒM'I-NATE, *v.* (*L. in, gemino*) to double, to repeat; *a.* redoubled—*Duhrānā^b, bār-bār kahnā^b ; a. duhrāyā gayā^b, dughāyā gayā^b.*
- IN-GĒM-I-NĀ'TION, *n.* repetition, reduplication—*Takrār takarrur yā i'ādāt, duhrāw yā dohrāw^b*—Punahpunahkaraṇ, dwivarakaraṇ dwiguṇīkaraṇ wā dughnāw.
- IN-GĒN'DER. See ENGENDER.
- IN-GĒN'ER-ATE, *v.* (*L. in, genus*) to beget, to produce; *a.* inborn, innate—*Paidā k., jannānā^b ; a. jibillī yā tab'i, zāti aslī jiyarī yā bi-z-zāt*—Utpanna k., utpādan k. ; *a.* antarijāt, sahaṇ wā antarbhav. [sakai.]
- IN-GĒN'ER-A-BLE, *a.* that cannot be produced—*Jo paidā na ho sake*—Jo utpanna na ho
- IN-GĒN'ITE, *a.* innate, inborn, native—*Bi-z-zāt yā aslī, jibillī yā tab'i, zāti*—Sahaṇ, antarijāt, swābhāvik wā prākrit.
- IN-GĒN'I-OUS, *a.* (*L. ingenium*) possessed of genius, inventive, skilful, witty—*Zakī zālīn zirak yā fahim, mukhtari^b yā mutajāwiz, hunar-mand, salīqa-shī'ār sāhib-i-salīqa*—*Salīqa bā-mauqā' hāzīr-jawāb latīfa-go zarif yā khush-fahm*—Tikshṇabuddhi wā vidagdḥ, yuktimān upāyajna upāyī wā kalpak, nipuṇ praviṇ wā suyuktiniśhpanna, rasik wā saras.
- IN-GĒN'I-OUS-LY, *ad.* in an ingenious manner—*Zakāwat se, zirakī se, firāsāt se, tez-fahmī se, bā-salīqa, hunar-mandī se, lutf se, zarāfat se*—Tikshṇabuddhi se, suyukti se, upāyajnātā se, nipuṇatī se, praviṇatā se, rasikabhāv se, saras.
- IN-GĒN'I-OUS-NESS, *n.* quality of being ingenious—*Zakāwat, salīqa-shī'ārī, hunar-mandī, tez-fahmī, zarāfat*—Buddhitikshṇatī, suyukti, upāyajnātwa, nipuṇatā, suyuktiniśhpannatā, sarasatwa.
- IN-GĒNŪ'I-TY, *n.* invention, wit—*Zirakī hunar hikmat zakāwat firāsāt latāfat yā malika, giyāsāt hāzīr-jawābī latīfa-goī tez-fahmī yā zarāfat*—Buddhitikshṇatī nipuṇatā kalpanāsakti suyuktiniśhpannatā kalā suyukti wā upāyajnātā, buddhichāturrya buddhikauśal wā vidagdhatā.
- IN-GĒN'U-ous, *a.* open, frank, candid, noble—*Khulāsa yā rāst, sādiq yā sāf, be-riyā yā sina-sāf, sharfī yā 'umda*—Saraḥ wā māyāhīn, nishkapat nirmalachitta kharā wā sūddhamatī, vimalātmā wā amāyik, mahānubhāv wā udār.
- IN-GĒN'U-ous-LY, *ad.* openly, fairly, candidly—*Sāf-dilī se yā sāf-sāf, rāstī se, sina-safāi yā be-riyāi se*—Saraḥatā wā chittanirmalatwa se, śuchitā kharāi wā bhāvasūddhatwa se, vimalātmāt chittanirmalatwa wā kapatahīnatā se.
- IN-GĒN'U-ous-NESS, *n.* openness, candour—*Khulāsaṅgī safāi rāstī yā sidq, sina-safāi yā be-riyāi*—Saraḥatā wā māyāhīnatā, vimalātmāt kharāi wā kapatahīnatā. [dālnā.]
- IN-GĒST', *v.* (*L. in, gestum*) to throw into the stomach—*Mī'da men dālnā*—Udar men
- IN-GĒST'ION, *n.* the act of ingesting—*Mī'da men dālnā*—Udar men dālnā.
- IN-GLŌ'RI-ous, *a.* (*L. in, gloria*) not glorious, dishonourable, disgraceful—*Khafif, mā'yūb, qābil nā-lūq yā sharm-angez*—Halkā wā ayaśaswī, apamānajanak, kalāṅkar wā lajjākar.
- IN-GLŌ'RI-ous-LY, *ad.* without glory—*Khīffat se, be-gairatī se*—Apayaśapūrvvak, akhyātipūrvvak, kalāṅk wā apamān se. [ayaś, apamān.]
- IN-GLŌ'RI-ous-NESS, *n.* state of being inglorious—*Khīffat, zillat, be-gairatī*—Akhyātī,
- IN'GOT, *n.* (*Fr. lingot*?) a mass of metal—*Kisī dhāt kā chakkā chakkī sil int yā dālā^b.*
- IN-GRĀFF', IN-GRĀFF', *v.* (*S. in, grafan*) to insert a shoot of one tree into the stock of another, to fix deep—*Qalam lagānā yā paiwand lagānā, khūb gārnā*—Kalam lagānā arthāt ek per kī dāl katkar dūse per men khoṅskar lagā denā, bhālī bhāntī se gūrnā dhasāna wā baithālnā. [yā k^b, dhasā-kar gārnā^b.]
- IN-GRĀIN', *v.* (*S. in, geregnian*) to dye in grain, to infix deeply—*Pakkā rang rangnā*
- IN-GRĀTE', IN-GRĀTE'FUL, *a.* (*L. in, gratus*) unthankful, unpleasing—*Nā-sipās be-wafā yā nā-shukr-guzār, nā-gawārā nā-guwārā nā-guwāra nā-gawārā nā-gawār nā-guwār yā nā-pasandīda*—Akritajñā wā kritagñā, apriya wā anushāwan.
- IN-GRĀTE'FUL-LY, *ad.* without gratitude—*Nā-shukrī se, nā-sipāsī se, nā-shukr-guzārī se*—Akritajnātā se, kritagnātā se. [akritajnātā se.]
- IN-GRĀTE'LY, *ad.* unthankfully—*Nā-shukrī se, nā-shukr-guzārī se*—Kritagnātā se,
- IN-GRĀT'I-TUDE, *n.* unthankfulness, retribution of evil for good—*Nā-shukrī nā-shukr-*

guzari yā nā-nipāsi, namak-harāni yā be-wafāt—Akritajñatā, kritagnatā wā anu-pakāritā.

IN-GRĀ'TI-ATE, *v.* (L. *in, gratia*) to get into favour, to recommend—*Kisi ki khātir-joi kar-ke uski mihr-bāni hasil k., 'aziz yā maqbūl k.*—Anurodh *k.* wā anugrahapātra *h.* wā *k., priya k.*

IN-GRĀ'TI-ĀT-ING, *n.* act of getting into favour—*Kisi ki khātir-joi kar-ke uski mihr-bāni hasil karne men' ai' k.*—Anurodh, anugrah pāne ki cheshtā, anugrahanusandhān.

IN-GRĀVE'. See ENGRAVE.

IN-GRĒD-I-ENT, *n.* (L. *in, gradior*) a component part of any substance—*Juz, murak-kab chis kā ek juz*—*Kisi misrit vastu kā ek aṅg, aṅg.*

IN-GRESS, *n.* (L. *in, gressum*) entrance—*Dukhūl, guzarā yā guzāra, dar-āmad, mu-dākhulat*—*Praveś, paith.* [dākhulat—*Praveśan, paith wā praveś.*

IN-GRESSION, *n.* act of entering, entrance—*Dukhūl yā dar-āmad, guzarā guzāra yā mu-*
IN-GUINAL, *a.* (L. *inguen*) pertaining to the groin—*Jaghānse ke mutā'alliq*—*Ja-*
ghānse kā, vaishkshanasambandhi, vaishkshaniya.

IN-GŪLF'. See ENGULF.

IN-GŪR-GI-TATE, *v.* (L. *in, gurges*) to swallow greedily, to drink largely—*Marbhu-khe sā nigalnā yā bhakosnā^h, dhakosnā yā bahut-pinā^h.* [dhakosnā^h.

IN-GŪR-GI-TĀ'TION, *n.* the act of swallowing greedily or in great quantity—*Bhakosnā^h,*

IN-GŪST'A-BLE, *a.* (L. *in, gustus*) not perceptible by the taste—*Be-maza*—*Rasanen-*
driyātī, rasanendriyāviśay.

IN-HĀB'IT, *v.* (L. *in, habeo*) to dwell in, to occupy as a dweller, to live—*Sukūnat k.,*
istiqāmat k., ruhānā^h—*Basnā wā vās k., nivās wā sthiti k., tīknā.*

IN-HĀB'TA-BLE, *a.* that may be inhabited—*Qābil-i-istiqāmat, rahne ke qābil, jismeñ bas*
saken^h—*Vāsārha, vāsayogya, vāsaniya, vāsateya, vastavya, vīstavya, nivasaniya.*

IN-HĀB'T-ANCE, *n.* residence of dwellers—*Sukūnat, istiqāmat*—*Nivas.*

IN-HĀB'T-TANT, *n.* one who resides in a place—*Sākin, bāshanda yā bāshinda, muḡim*—
Nivāsi, vāsi, avasthāyī, ruhne w. [Nivās, vāsasthān.

IN-HĀB-TĀ'TION, *n.* act of inhabiting, abode—*Sukūnat, maskan makān yā būl-bāsh*—

IN-HĀB'T-TER, *n.* one who inhabits, a dweller—*Sākin, bāshanda yā bāshinda*—*Nivāsi,*
vāsi avasthāyī wā ruhne w.

IN-HĀLE', *v.* (L. *in, halo*) to draw into the lungs, to inspire—*Phephron men' khīnch*
lenā^h, dam-lenā^h—*Vakshasthān wā hridayasthān men' swās ke dwārā khīnch lenā,*
swās lenā wā sāns bharnā. [gār, be-tāl yā be-sur—*Vaitālik wā aswar, viśwar.*

IN-HAR-MŌ'NI-OUS, *a.* (L. *in, Gr. harmonia*) not harmonious, unmusical—*Nā-sāz*—
IN-HER'E', *v.* (L. *in, hereo*) to exist or be fixed in something else—*Kisi men' ruhānā yā*
gar-jānā^h. [tarbhāv, samavāyasambandh, antarvarttan.

IN-HER'ENCE, IN-HER'EN-CEY, *n.* inseparable existence in something else—*Jibillat*—*An-*
in-her'ent, a. existing inseparably in something else, naturally pertaining to, innate
—*Khilqī, zātī yā aslī, jibillat*—*Antarvartti wā sahaj, swābhāvik, antarjāt wā antar-*
bhav.

IN-HER'ENT-LY, *ad.* by inherence—*Jibillat se*—*Samavāyasambandh se, antarvarttan se.*

IN-HER'ION, *n.* existence in something else—*Jibillat*—*Antarvarttan, samavāyasam-*
bandh.

IN-HER'IT, *v.* (L. *in, heres*) to receive by inheritance, to possess, to enjoy—*Wāris h.*
mīrās lenā yā irs pānā, 'amul k., lenā^h—*Uttarādhikāri h. wā paitrikādhikār pānā,*
adhikāri h. wā adhikār lenā, bhog k.

IN-HER'IT-ABLE, *a.* that may be inherited—*Irs-pazīr, wīrāsāt-pazīr, qābil-i-wīrāsāt,*
maurūs-shudānī—*Dāyayogya, uttarādhikāropabhogya, pītriputarāramparābhogya.*

IN-HER'IT-ANCE, *n.* the act of inheriting, hereditary possession, patrimony, possession
—*Wīrāsāt, irs, mīrās, qabza yā milk*—*Paitrikādhikāraprāpti dayabhāgaprāpti wā*
paitrikārikthagrahan, paitrikādhān wā paitrikārikthā, bapauti, bhog wā rikth.

IN-HER'IT-OR, *n.* one who inherits—*Wāris, mīrās-dār, mīrās-khor*—*Uttarādhikāri, rik-*
thabbāgi, paitrikādhānādhikāri. [dhikāriṇī.

IN-HER'ITRESS, IN-HER'ITRIX, *n.* an heiress—*Wārisa*—*Uttarādhikāriṇī, paitrikādhānā-*

IN-HĀRSE', *v.* (in, *hearse*) to inclose in a funeral monument—*Murde ko rauze men'*
rakhnā—*Samādhī denā.* [sānyam *k.*

IN-HIBIT, *v.* (L. *in, habeo*) to restrain—*Man' k., bāz rakhnā, roknā^h*—*Nivāran k.,*

IN-HI-BITION, *n.* restraint, hinderance—*Man' mumūnā'at yā muzāhamat, atkāw yā*
rukāw^h—*Sānyam wā nigrah, nivāran yā nishedh.*

IN-HŌOP', *v.* (S. *in, kop*) to confine—*Qaid k., band k.*—*Bernā, mūnd denā, atkīnā.*

IN-HŌSPIT-ABLE', *a.* (L. *in, hospes*) not hospitable, not kind to strangers—*Nā-mih-*
mān-nawāz, nā-musāfir-dost yā nā-musāfir-parwar—*Satkāradweshī wā asatkārasī,*
abhyāgatadweshī abhyāgatāhīt wā atithidweshī.

IN-HŌSPIT-ABLY, *ad.* unkindly to strangers—*Nā-mihmān-nawāzī se, nā-musāfir-par-*
warī se, nā-mihmān-dāri se—*Atithyanādar se, atithyāsatkār se, usatkār se.*

IN-HŌS'PI-TA-BLE-NESS, IN-HŌS'PI-TĀL'I-TY, *n.* want of kindness to strangers—*Nā-mih-mān-parwārī, nā-mihmān-dārī, nā-mihmān-nawāzī*—Atithyanadar, atithyasaktār, abhyagatatwejh.

IN-HŪ'MAN, *a.* (*L. in, homo*) savage, cruel—*Nā-insān be-muriwat yā be-dard, be-rahm yā be-tars*—Amanushya wā krūr, nishthūr nirday wā kathorahriday.

IN-HŪ-MĀN'I-TY, *n.* cruelty, barbarity—*Sang-dili be-rahmī yā be-dardī, wahshi-pan wahshat yā nā-insāniyati*—Krūrātā nishthuratā wā nirdayātā, amanushyatwa.

IN-HŪ'MAN-LY, *ad.* cruelly, barbarously—*Sang-dili yā be-rahmī se, nā-ādmiyati wahshat yā wahshi-pan se*—Nirdayātā wā nishthuratā se, amanushyatwa wā krūrātā se.

IN-HŪME', *v.* (*L. in, humus*) to bury—*Dafn k., mitti denā^h*—Gāpnā. [samarpan.

IN-HU-MĀ'TION, *n.* a burying, sepulture—*Dafn, tudfin*—Gārtop, samādhi d. wā bhūmi.

IN-IMĀQ'I-NA-BLE, *a.* (*L. in, imago*) that cannot be imagined, inconceivable—*Gair-mutasawwar, muntanā u-q qiyās*—Achintaniya wā abhāvaniya, amanogamya wā abodhaniya.

IN-IM'I-CAL, *a.* (*L. in, amicus*) unfriendly, hostile, adverse, hurtful—*Mukhālif, bad-andesh yā bar'aks, nā-muwāfīq, muzirr yā mukhill*—Ahit, varī, virodhī dweshī wā pratikūl, apakārī wā anupakārī.

IN-IM'I-TA-BLE, *a.* (*L. in, imitor*) that cannot be imitated, surpassing imitation—*Gair-manqūl, muntanā u-n-nazir be mist yā be-nazir*—Ananukarāpiya wā anukarāpātīt, anukarāpātīg wā anupam.

IN-IM-I-TA-BIL'I-TY, *n.* the state or quality of being inimitable—*Gair-manqūlī, muntanā u-n-nazirī, be-nazirī*—Ananukarāpiyatā, anukarāpātītatwa, anupameyatā.

IN-IM'I-TA-BILY, *ad.* in an inimitable manner—*Be-nazir, be-mist, be-nazirī se*—Ananukarāpiyatā se, atulyarūp se, ati uttam rūp se.

IN-IQ'ŪI-TOUS, *a.* (*L. in, equus*) unjust, unrighteous, wicked—*Nā-'ādil yā be-insāf, gair-sālib mā'yub yā nā-huqq, bad-tinat zabūn yā bait*—Anyāyī wā anyāyīya, adhārmimī wā nyāyaviruddh, pāpi dushit khal wā burā.

IN-IQ'ŪI-TOUS-LY, *ad.* unjustly, wickedly—*Nā-huqq yā be-insāfī se, sharārat yā badī se*—Nyāyaviruddh wā adhārmimī se, dushitatā wā khalatā se.

IN-IQ'ŪI-TY, *n.* injustice, wickedness—*Be-insāfī, badī zabūnī yā mā'yubī*—Anyāy uyāya-vi udhattā nyāyaviruddh wā adhārmimī, khalatā daurātmya wā dushkarmimī.

IN-ITIAL, *a.* (*L. in, itum*) beginning, incipient; *n.* the first letter of a name—*Awwal, muqaddam*; *n. kisi nām kā uwwal harf*—Ādya wā pratham, ārambhak; *n. nāmādi-vāip, nāmādyakshar.*

IN-ITIAL-LY, *ad.* in an incipient degree—*Āgāzan, awwalan*—Ārambhak bhāv se.

IN-IT-ATE, *v.* to instruct in rudiments or principles, to introduce, to do the first part; *a.* unpractised, newly admitted—*Shurū' karānā yā 'ilm āgāz karānā, dākhil k. yā dar-lanā, āgāz yā shurū' k.*; *a. nā āzmūdā-kār yā be-tayrīh, nau-dākhil yā mashrū'*—Vidyārambh karānā wā vilyatattwa sikhlānā, praves k. wā praves karānā, ārambh k.; *a. anabhiyast, navnapravashit.*

IN-IT-I-ATION, *n.* the act of initiating, admission, introduction, entrance—*Shurū' karānā yā āgāz-ta'lim, dar-āmul yā mudakhalat, idkhal, gusar*—Vidyārambhopades vilyatattwopadōs wā prathamāsikshā, pravesan, pravesakaran wā sanskāraṇ, praves.

IN-IT-I-TO-RY, *a.* serving to initiate, introductory; *n.* an introductory rite—*Āgāz karānē w. yā shurū' kī, tamhūdī pesh-rav yā pesh rav*; *n. tamhūdī rasim, shurū' kī rasim*—Ārambhak, pravesak wā prārambhak; *n. ārambh, ādim riti.*

IN-ITION, *n.* a beginning—*Shurū'*—Ārambh.

IN-JECT', *v.* (*L. in, jectum*) to throw in—*Bhitar phenknā^h, bhitar dālnā^h*. [nā^h.

IN-JECTION, *n.* act of throwing in, a clyster—*Bhitar phenknī yā dālnā^h, pichkāri mār-*

IN-JOIN', *v.* (*L. in, jungo*) to command—*Hukm k., farmānā*—Ājū^h k., ādes k.

IN-JUNCTION, *n.* a command, an order—*Hukm, amr yā tākid*—Ājñā, ādes wā vidhān.

IN-JU-DICIOUS, *a.* (*L. in, judex*) not judicious, void of judgment, unwise—*Be-aql, be-basirat, be-shū'ūr yā nā-dān*—Vichārasūnya, avivekī wā avivechak, abuddhimān.

IN-JU-DICIOUS-LY, *ad.* without judgment—*Be-basirati se, be-aqlī se, be-shū'ūrī se*—Avivek se, binā vichār, binā vivek. [vekasūnyatā, avivechanā.

IN-JU-DICIOUS-NESS, *n.* want of judgment—*Be-basirati, be-shū'ūrī*—Avivek, avichār, vi-

IN-JURE, *v.* (*L. in, jus*) to hurt, to wrong—*Nuqsān pahunchānā yā ziyān k., be-haqq kharāb yā zulm k.*—Kshatī wā apakār k., hīnsā dhwas hāni wā anyāy k.

IN-JUR-ER, *n.* one who injures—*Ziyān-kār, jafā-kār, zālīm, kharāb-kār, bigārū^h*—Hīnsak, kshatikarak, anyāyakārī, parāpakārī, drohi, nashtā.

IN-JU-RY, *n.* wrong, mischief, detriment—*Be-insāfī jafā zulm yā sitam, khsārat khsārat izā āsēb khalat āzār yā harj, nuqsān yā ziyān*—Hīnsā anyāy droh wā aparādh, kshatī wā dosh, hāni. [hin wā anyāyā, kshatikar hīnsak wā apakārī.

IN-JŪ'RI-OUS, *a.* wrongful, hurtful—*Be-insāf yā nā-haqq, āzār-rasān yā muzirr*—Niti-

IN-JŪ'RI-OUS-LY, *ad.* wrongfully, hurtfully—*Be-insāfī se yā nā-haqq, zarar yā nuqsān se*—Anyāyapūrvvak, hīnsā hāni wā kshatī se.

IN-JŪ'NI-ous-NESS, *n.* quality of being injurious — *Be-insāfi, zarar, nuqsān, āsar-rasāni* — Nītihiṇatā, anyāyātā, kshatijanakatwa, hānikaratwa.

IN-JŪS'TIQE, *n.* iniquity, wrong — *Be-insāfi yā gair-wājibī, zarar be-qādi yā qulm* — Anyāy wā anīti, adharm hāni wā atyāchār.

INK, *n.* (D. *inkt*) a liquid used in writing and printing; *v.* to daub with ink — *Siyāhi, roshnān*; *v.* *siyāhi se bharnā, roshnāt se kālā k.* — Masi, masi, mashi, kāli; *v.* masi se bharnā, kāli se potnā. [masivarn masiya wā masisadriṣ.

INK'Y, *a.* consisting of ink, like ink — *Siyāhi-omez yā siyāhi-dār, siyāhi sā* — Masimay, INK'HORN, INK'TAND, *n.* a case or vessel for holding ink and other writing materials — *Qalam-dān, dawāt* — Masidhāni, masidhān, masipātra, lipisāmagryabbājan.

IN'KLE, *n.* a kind of narrow fillet, a tape — *Niwār^h, patlā^h.*

INK'LING, *n.* hint, whisper, intimation — *Ishāra, bhinak^h, imā yā kināya* — Saṅket, sungun wā phusphushat, isatsuchanā.

IN-KNOT', in-nōt', *v.* (S. *in, enotta*) to bind as with a knot — *Ġānth denā^h, gānthiyānā^h.*

IN-LACE', *v.* (S. *in, laqueo*) to embellish with variegations — *Raig-ā-rang kar-ke āvāsta k.* — Chitravichitra karke suśobhit k.

IN'LAND, *a.* (S. *in, land*) interior, remote from the sea, domestic, not foreign; *n.* the interior part of a country — *Mufassal meṁ, bahr se dūr, khāngi yā khānagi, mulki yā gair-mulk kā nahīn*; *n.* *mufassal* — Madhyadeśi wā madhyadesasth, samudradūravartī wā samudradūrasth, deśiya deśi wā deśi, avidēśiya; *n.* deśamadhya, madhyadeś. [se dūr rahne *v.* — Madhyadesāvāsī, samudradūravāsī.

IN'LAND-ER, *n.* one who lives in the interior — *Mufassal kā bāshinda yā bāshanda, bahr* IN-LAP'ID-ATE, *v.* (L. *in, lapis*) to convert into stone, to petrify — *Patthar banānā^h, puthriyānā^h.* [pāk k. — Nirdosh wā nirdoshī k., kalaṅk se mukt k.

IN-LAW', *v.* (S. *in, lagu*) to clear of outlawry or attainder — *Be-gunāh k., jurm se* IN-LAY', *v.* (S. *in, legan*) to diversify by inserting other substances, to variegate — *Qalam-kārī k., murabbat k.* — Nānāvarnadravya se jarāṭ, chitravichitra k.

IN'LAY, *n.* matter inlaid — *Jis shai kā qalam-kārī meṁ istī'māl hotā hai, jo chiz jarī jāti hai* — Jo vastu jarī jāti hai. [dravya se jarne w., chitravichitra k. w., jariyā.

IN-LAY'ER, *n.* one who inlays — *Qalam-kārī k. w., murabbat-kār, koft-gar* — Nānāvarna-

IN'LET, *n.* (S. *in, letan*) an opening, a passage, an entrance, an arm of the sea — *Guzar, rāh, madkhal yā guzar-gāh, khārī^h* — Dvār, mīng wā path, praveśadwār, khāt.

IN'LY, *a.* (S. *in*) internal, secret; *ad* internally, within, secretly — *Andarūni, poshidā*; *ad.* *andarūni, andar, poshidagi se* — Antarasth wā antarik, gupt; *ad.* antar, bhitar, guptarūp se.

IN'MOST, IN'NER MOST, *a.* deepest within — *Andarūni, bhitarī^h* — Antaratam.

IN'NER, *a.* interior, not outward — *Andarūn, bātini* — Bhītari, antaraṅg wā antariya.

INN, *v.* to put under cover, to house, to lodge — *Ġhar meṁ ya chhappar ke tale rakhnā^h, basānā yā basnā^h, tikhānā yā tiknā^h.*

IN'NING, *n.* ingathering of grain — term in the game of cricket — *Galla jam' k., yah lafz chahāṅ ke khel meṁ musā'at mal hotā hai* — Anaj baṭonā wā śasyasaṅgrah, is śabd kā vyavahār gend aur dānde ke khel meṁ hotā hai.

IN'MATE, *n.* (S. *in, mātā*) one who dwells in the same house with another, a lodger; *a.* admitted as a dweller — *Ham-khāna yā ham-makān, muqīm yā mihmān*; *a.* *ham-khāna* — Ekagrihāvāsī wā sahavāsī, nivāsī wā sahasthāyī; *a.* sahasthāyī wā sahavāsī.

INN, *n.* (S.) a chamber, a house of entertainment for travellers; *v.* to lodge — *Makān, sarāe bhaṭhiyār-khāna yā musāfir-khāna*; *v.* *tikhnā yā tikānā^h, basnā yā basānā^h* —

Koṭhār wā ghar, bhaṭhiyāre kī ghar uttaranaśālā wā uttaranagrih. [mī.

IN'NOLD-ER, IN'KEEP-ER, *n.* one who keeps an inn — *Bhaṭhiyārā^h* — Uttaranaśālāsawī-

IN'NATE, *a.* (L. *in, natum*) inborn, native — *Tub'ī khilqī yā zātī, jibiltī jauharī jigori yā aslī* — Antaryat antarutpanna wā prākṛitik, swābhāvik wā swabhāvaj.

IN-NAV'I-GA-BLE, *a.* (L. *in navis, ago*) that cannot be navigated — *Jahāz yā kishti chalne ke nā-lāiq yā nā-qābil* — Anautīryya, anāvya, anaugamya.

IN'NO-CENT, *a.* (L. *in, neco*) free from guilt, pure, harmless, lawful; *n.* one free from guilt or harm, an idiot — *Be-gunāh, pāk, garīb be-sharr yā nek, shar'ī dīnī yā rawā*; *n.* *be-jurm yā be-sharr shakhs, sādu-dīl yā be-amuqīf shakhs* — Anaparādhī wā nirdoshi, śūchi wā suddha, nishpāp wā anapakārī, dhammānusārī wā nyāyya; *n.* nirdoshi wā anupakārī vyakti, bhakwā bhakuwā wā murh.

IN'NO-CENCE, IN'NO-CEN-CY, *n.* freedom from guilt, purity, harmlessness, simplicity — *Be-jurmī be-gunāhī yā ma'sūmiyat, pākī yā safāī, garībī gurbat yā be-bādī, sādagī rāstī yā sāda-dīlī* — Nirdoshatwa wā niraparādhata, suddhatā wā śūchitā, nishpāpatwa wā adushatā, sidhāī bholāpan wā māyāhiṇatā.

IN'NO-CENT-LY, *ad.* without guilt or harm — *Ma'sūmiyat se, be-jurmī se, gurbat se, neki se* — Niraparādhī, nishpāp, nishkapāt, bholepan se, adushatāse. [anapakarak, akshatīkar.

IN-NOC'U-ous, *a.* harmless, safe — *Be-sharr yā gair-muzīr, be-khatar* — Anapakārī wā IN-NOC'U-ous-LY, *ad.* without harm — *Be-zarar* — Binā kshatī, binā apakār.

- IN-NŌC'U-ŌUS-NESS, *n.* harmlessness — *Ma'sūmīyat, be-badī, be-zararī* — Anapakāratā, akshatikaratwa.
- IN-NŌX'IOUS, *a.* harmless, pure, innocent — *Be-sharr yā be-zarar, pāk, be-gunāh yā gair-muzār* — Anapakārak wā akshatikar, niraparādī wā śuddha, nirdoshī wā ahimsak.
- IN-NŌX'IOUS-LY, *ad.* harmlessly — *Be-zarar* — Binā kshatī, binā apakār, anapakār se.
- IN-NŌM'I-NA-BLE, *a.* (*L. in, nomen*) not to be named — *Gair-mausūm, nām-zad hone ke nā-gābīl* — Anākhyeya.
- IN-NŌM'I-NATE, *a.* without a name — *Be-nām, gum-nām* — Nāmahin.
- IN'NO-VATE, *v.* (*L. in, nomus*) to change by introducing something new — *Ihdās k., koi nai bāt jāri kar-ke trbdīl k., nayā k^h* — Koi nai bāt nikālkar palatnā, nūtanariti sañsthāpan k., navin k.
- IN-NO-VĀ'TION, *n.* introduction of novelties — *Ihdās, ijāl, nau-tarz, ikhtirā'* — Nūtanarītisañsthāpan, navināchārasañsthāpan, nūtanakarmnupravarttan, nūtanasampralāyakaļpan.
- IN'NO-VĀ-TOR, *n.* an introducer of novelties — *Muhlis, mūjīd, muhtārī'* — Navarītisthāpak, nūtanavyavahārīsthāpak, navavyavahārāpravartak, nūtanakarmnupravarttak.
- IN-NU-ĒN'DO, *n.* (*L. in, nuo*) a hint — *Ishāra, kināya, ramz* — Sāñket, vyañgya.
- IN'NU-ENT, *a.* significant — *Ma'navī, bā-na'mī* — Sāñketik, lāksbapik, sūchak, bodhak.
- IN-NŪ-MER-A-BLE, *a.* (*L. in, numerus*) that cannot be numbered for multitude — *Be-shumār, be-hisāb, an-gināt^h* — Aganya, asañkhyā, agant, agananiya.
- IN-NŪ-MER-A-BIL'I-TY, IN-NŪ-MER-A-BLE-NESS, *n.* state or quality of being innumerable — *Be-shumārī, be-hisābī* — Aganyatā, asañkhyatā, agananiyatī.
- IN-NŪ-MER-A-BLY, *ad.* without number — *Be-shumār, be-hisāb* — Aganyatāpūrvvak, asañkhyatāpūrvvak, lingintī wā angintī.
- IN-NŪ-MER-ŌUS, *a.* too many to be counted — *Be-shumār, be-hisāb* — Aganya, asañkhyā.
- IN-O-BE'DI-ENT, *a.* (*L. in, obediō*) not yielding obedience, neglecting to obey — *Nā-farmān, gair-muīt'* — Avās, ājnālañghī. [laughan, ājnābhañg.
- IN-O-BE'DI-ENCE, *n.* neglect of obedience — *Nā-farmānī, tamarrud* — Avaśatwa, ājnā-
- IN-OB-SERVANT, *a.* (*L. in, ob, servo*) not taking notice — *Nā-mutawajjih, gair-multaft'* — Anirikshak, apreksak, ananusthāyī.
- IN-OB-SERV'ANCE, *n.* want of observance — *'Adam-i-'amal, 'adam-i-mulāhaza* — Ana-nushtān, anīshevan, anīchāran, anīdar. [anirikshā, nīrālōkan, nīlaksh.
- IN-ŌB-SER-VĀ'TION, *n.* want of observation — *'Adam-i-līhaz, 'adam-i-gaur* — Anirikshān,
- IN-ŌC'U-LATE, *v.* (*L. in, oculus*) to insert the bud of one tree or plant into another, to communicate disease by inserting infectious matter — *Paiwand k. yā qulam-lagānā, tīkā d^h* — Kalam lagānā arthāt ek per kī dāl kātkar dūse per meñ lagā d., chhāpnā. [per kī dāl kātkar dūse per meñ lagā d., chhāpnā.
- IN-ŌC'U-LĀ'TION, *n.* the act of inoculating — *Paiwand k. yā qulam-lagānā, tīkā^h* — Ek
- IN-ŌC'U-LĀ-TOR, *n.* one who inoculates — *Paiwand k. w., qulam-lagāne w., tīkā d. w^h* — Kalam lagāne w., ek per kī dāl kātkar dūse per meñ lagāne w., chhāpne w., sitālā w. mātā chhāpne w. [be-bās — Gandhahīn, nīrgandh.
- IN-ŌDOR-ATE, IN-ŌDOR-ŌUS, *a.* (*L. in, odor*) having no smell or scent — *Be-bū, be-bo,*
- IN-OF-FEN'SIVE, *a.* (*L. in, offendo*) giving no offence, harmless — *Nā-zabūn nā-karīh yā be-sharr, be-gunāh be-zarar be-khtar yā qarīb* — Aparaklesad wā nirupadravī, nirdoshī anapakārī sātīk wā sidhā.
- IN-OF-FEN'SIVE-LY, *ad.* without offence — *Nā-zabūnī yā gair-budī se, bilā qusūr, be-gunāhī se, gair-mazarrat se* — Binā aparīdh, binā kshatī, anapakār wā adroh se.
- IN-OF-FEN'SIVE-NESS, *n.* harmlessness — *Nā-zabūnī, ma'sūmīyat, gair-mazarrat, be-gunāhī, gurbat, qarībī, be-zararī* — Satwāsīlatā, anapakārasīlatā, niraparīdhatā.
- IN-OF-FI'CIŌUS, *a.* (*L. in, ob, facio*) unkind — *Nā-mīkr-bān, be-murawwat* — Nirday, kṛpāhīn, anupakārasīl.
- IN-ŌPER-A-TIVE, *a.* (*L. in, opus*) inactive — *Nā-kār-gar, be-tāsīr, gair-muassīr* —
- IN-ŌP-POR-TUNE', *a.* (*L. in, ob, porto*) unseasonable, inconvenient — *Be-waqt, be-mau-qa' nā-muwaqt yā muzīr* — Akālīk wā asāmāyik, aprastāvayogya wā ayogya.
- IN-ŌP-POR-TUNE'LY, *ad.* unseasonably — *Be-waqt, be-mauqa', nā-tāiq, nā-muwaqt* — Thīk samāy par nālīn, anavasār wā asāmāy se, kusāmāy meñ.
- IN-ŌRD-I-NATE, *a.* (*L. in, ordo*) irregular, disorderly, excessive, immoderate — *Be-qā-'ida, be-zabt yā abtar, be-hadd yā bu-īfrāt, nā-mu'tadīl 'īdāl-se-ziyāda yā be-andāza* — Aniyamī, avyavasthīt, atyant, amīt aparīmīt wā aparīmān.
- IN-ŌR'DI-NA-CY, *n.* irregularity, disorder — *Khilāf-dastūrī yā nā-hamwārī, abtarī* — Niyamavīrodh wā vyatikram, avyavasthā.
- IN-ŌR'DI-NATE-LY, *ad.* irregularly, excessively — *Khilāf-dastūrī yā nā-hamwārī se, be-hadd yā hadd-se-ziyāda* — Vyatikram wā avyavasthā se, atyant wā atīśay karke.
- IN-ŌR'DI-NATE-NESS, *n.* irregularity, excess — *Khilāf-dastūrī yā nā-hamwārī, īfrāt yā ziyādatī* — Niyamātīkram vyatikram wā avyavasthā, aparīnitātā adhīkatā wā adhīkai.
- IN-ŌR-DI-NĀ'TION, *n.* irregularity — *Khilāf-dastūrī, nā-hamwārī, abtarī* — Niyamātīkram avyavasthā wā vyatikram.

- IN-OR-GAN'IC, IN-OR-GAN'I-CAL, *a.* (L. *in*, Gr. *organon*) void of organs—*Be-rag-resha*, *gair-'uzvi*—Prāpitwasāddhanahin, jīvitwasāddhanahin, niravayav, angarahit.
- IN-OS'CU-LATE, *v.* (L. *in*, *osculum*) to unite by contact, to join in, to insert—*Mil-kar junā yā milā-kar jorā^h*, *junā yā jorā^h*, *dālnā yā tāknā^h*.
- IN-OS-CU-LĀ'TION, *n.* the act of uniting by joining the extremities—*Kanāroḥ yā kināroḥ kī pāncastagī, sroḥ yā toḥkoḥ kā bāham jor*—Toḥkoḥ wā chhoroḥ ko milākār jorā, IN-QUEST. See under INQUIRE. [agradwayasandhi.
- IN-QUI'E-TUDE, *n.* (L. *in*, *quies*) disturbed state, restlessness—*Izīrāb yū be-qarāri, be-ārāmi*—Vyagrātā wā vyastātā, asthīrātā udveg wā aswasthātā.
- IN-QUI-NATE, *v.* (L. *inquino*) to pollute—*Nā-pāk k.*, *ālūda k.*—Bigārnā, bhrasht k.
- IN-QUI-NĀ'TION, *n.* pollution, corruption—*Nā-pākī yā najāsāt, ālūdgī yā kudūrat*—Bhrashtātā, dūṣhaṇ dūṣhātā wā khotāī.
- IN-QUIRE', *v.* (L. *in*, *quero*) to ask a question, to seek for information, to make search, to examine—*Pursīsh k.*, *khabar lenā yā tahqīq k.*, *talāsh k.*, *āzmānā imtīhān k.* *yā taftīsh k.*—Pūchhanā, jijnāsā k., khojanā wā dhūnrhanā, kasnā jāuchnā wā parikshā k. [—Samikshaniya, anusandhaniya, vicharaniya.
- IN-QUIR'A-BLE, *a.* that may be inquired into—*Mumkinu-l tahqīqāt, mumkinu-l-āzmāish*
- IN-QUIR'ENT, *a.* making inquiry—*Tahqīqāt k. w.*, *istīfār-k. w.*, *āzmāish k. w.*, *talāshī*—Pūchhne w., parikshak, vichārak, anusandhātā.
- IN-QUIR'ER, *n.* one who inquires—*Pursāh, muhaqqiq, mujawiz, mutalāshī, mutajassīs*—Pūchhne w., prāsnakṛī, parikshak, vichārak, anweshak, khojī.
- IN-QUIRY, *n.* interrogation, examination—*Pursīsh taftīsh istīfār yā bāz-purs, tahqīqāt talāsh tajassīs yā āzmāish*—Pūchhpāchh prāṣṇa wā sampṛāṣṇa, parikshī samikshan anusandhān wā vichār. [parikshā, khoj dhūnrh wā anweshān.
- IN-QUEST, *n.* judicial examination, search—*Tahqīqāt, talāsh*—Vichār wā vyavahāra-
- IN-QUI-S'T'ION, *n.* judicial inquiry, examination, an ecclesiastical tribunal for the detection and punishment of heresy—*Tahqīqāt, bāz-purs tajwīz yā āzmāish, mulhidoḥ yā kāfroḥ ko pakārne aur saā dene kī 'adālat*—Vichār wā vyavahāraparikshā, parikshā samikshan wā anusandhān, dharmmaparikshanāsabhā wā nāstikoḥ ko pakārne aur daṇḍ dene kī kachahri.
- IN-QUI-S'T'ION-AL, *a.* busy in inquiry—*Tahqīqāt yā talāsh k. w.*, *tahqīqāt yā talāsh meḥ mashgūl*—Khojī, dhūnrhū, anweshak, anusandhātā, khoj pūchhpāchh wā parikshā meḥ lagā hūa.
- IN-QUI-S'T'IVE, *a.* apt to ask questions, curious—*Muhaqqiq yā mustafsīr, mutalāshī mutajassīs yā jāsus-tabi'at*—Pūchhū wā prāṣṇasīl, anusandhānasīl anweshānāsakt khojī yā wā khojī. [latwa se, pūchhpāchh se, anweshānāsakti se, khojī bhāw se.
- IN-QUI-S'T'IVE-LY, *ad.* with curiosity—*Tajassūs se, jāsusī se, just-jūi se*—Anweshānāsī-
- IN-QUI-S'T'IVE-NESS, *n.* busy curiosity—*Just-jūi, jāsusī, tajassūs*—Anweshānāsīlatā, anweshānāsaktī, pūchhpāchh, jijnāsāt, anusandhānasīlatwa.
- IN-QUI-S'T'OR, *n.* one who examines officially, a member of the court of inquisition—*Muhaqqiq yā tahqīqāt-k. w.*, *mulhidoḥ yā be-dinoḥ ko pakārne aur saā dene kī 'adālat kā ek rukn yā shakhs*—Parikshak vichārak wā anusandhātā, dharmmaparikshāsabhāsād dharmmavichārasabhāsād wā nāstikoḥ ko pakārne aur daṇḍ dene kī kachahri kā jan.
- IN-QUI-S'T'ORIAL, *a.* relating to inquisition—*Tahqīqāt tajwīz yā āzmāish ke muta'alliq, mulhidoḥ yā kāfroḥ ko pakārne aur saā dene kī 'adālat se nigāt-dār*—Parikshāsambandhī, anusandhāyī, dharmmaparikshanāsabhāsambandhī, dharmmavichāranāsabhāsambandhī, nāstikoḥ ko pakārne aur daṇḍ dene kī kachahri kā sambandhī.
- IN-QUI-S'T'ORIOUS, *a.* making strict inquiry—*Sakht yā ba-khūbī tahqīqāt k. w.*, *sakht muhaqqiq*—Kāthinaparikshak, kāthinavichārak, kāthinānusandhāyī. [lagānā^h.
- IN-RĀIL', *v.* (Ger. *in*, *riegel*) to inclose within rails—*Kathahra lagānā^h*, *kath-gherā*
- IN'ROAD, *n.* (S. *in*, *rad*) an incursion—*Yurīsh, tākht, achānak kā hamlā*—Daur, dhāwā, chāphāī, abhikraman, ākraman.
- IN-SA-LU'BRI-OUS, *a.* (L. *in*, *salus*) unhealthy, unwholesome—*Bimār-gar yā gair-sikhat-āwar, nā-muwāfiq nā-guwar yā nā-gawār*—Rogakar wā rogajanak, aswasthyakārak wā akshemya. [gawārī, nā-muwāfiqat.
- IN-SA-LU'BRI-TY, *n.* unhealthiness—*Gair-sikhat-āwarī, bimār-garī, nā-guwarī yā nā-*
- IN-SĀNE', *a.* (L. *in*, *sanus*) mad—*Divāna, saudāī, majnūn, mukhabbat*—Unmatta, bāwālā, vātul, baurahā, kshipt.
- IN-SĀN'I-TY, *n.* madness, mental derangement—*Divānagī yā khaḍī, junūn yā saudā*—Unmattātā wā vātulatā, buddhivikshiptātā wā unmād.
- IN-SĀ'TI-A-BLE, *a.* (L. *in*, *satīs*) that cannot be satisfied, greedy beyond measure—*Nā-ser, nihāyat hars*—Atrip atarpaniya wā atarpya, atilobhī wā marbhukhā.
- IN-SĀ'TI-A-BLE-NESS, *n.* excessive greediness—*Nā-serī, nihāyat hirs*—Marbhukhāī, atilubdhātā, atilobh, atriptī. [se, atilubdhātā se, atilobh se.
- IN-SĀ'TI-A-BLY, *ad.* with excessive greediness—*Nihāyat hirs se, nā-serī se*—Marbhukhāī

- IN-SĀ'TI-ATE, *a.* not to be satisfied — *Nā-ser* — Atarpaniya, atript. [atarpaniyatā se.
IN-SĀ'TI-ATE-LY, *ad.* so as not to be satisfied — *Nā-serī se, nihāyat hirs se* — Atriptī se,
IN-SA-TI-E-TY, *n* excessive greediness — *Nihāyat hirs, be-hadd lālach* — Atilobh, atyant
lālach, atripti. [tosh, atripti.
IN-SĀT-IS-FĀCTI-ON, *n.* want of satisfaction — *Be-āsūdagi, nihāyat hirs* — Atushti, asan-
IN-SĀT'U-RA-BLE, *a.* not to be saturated — *Nā-ser hone kā, nā-ser, gair-āsūda* — Abharani-
IN-SCŌNCE'. SEE ENSCONCE. [yā, jo pur̄n na ho sake, atarpaniya, atript, dushpur̄.
IN-SCŌRIBE', *v.* (L. *in, scribo*) to write on, to imprint, to engrave, to mark, to address
— *Ūpar tahrir k. yā qalan-band k., naqsh k., kanda k., nishām k., falāne ke nām se*
banānā — Ūpar likhnā, chhāpnā, khodnā, chihn k., nām likhkar samarpan. k.
IN-SCRIB'ER, *n.* one who inscribes — *Ūpar tahrir k. w., naqsh k. w., kanda-gar, nishām*
k. w., nām likh-kar niyāz k. w. — Ūpar likhne w., chhāpne w., khodne w., chihn k.
w., nām likhkar samarpan k. w.
IN-SCRIPTI-ON, *n.* something written or engraved, title, address — *Kitāba, khittāb yā*
laḡab, falāne ke nām se banānā — Abhilekhan aṅkitalekh wā mudritalekh, upādhi
wā nām, nām likhkar samarpan. [ritalekhayukt.
IN-SCRIPTIVE, *a.* bearing inscription — *Kitāba-dār, tahrir-dār* — Aṅkitalekhayukt, in-d-
IN-SCRŪ'TA-BLE, *a.* (L. *in, scrutor*) unsearchable, not to be searched out — *Mumtana-*
u-t-taftīsh, gair-mumkinu-t-tafahhus yā talāsh-nā-shudani — Anupalabhya wā alakah-
ya, durjñeya wā durlakshya. [shyatā, durjñeyatwa, durlakshyatā.
IN-SCRŪ'TA-BIL'I-TY, *n.* unsearchableness — *Mumtana-u-t-taftīshi* — Anupalabhyatā, alak-
IN-SCRŪ'TA-BLY, *ad.* so as not to be traced out — *Mumtana-u-t-taftīshi se* — Anupalabhya-
tā se, alakshyatā se, durlakshyaprakār se.
IN-SCŪLP', *v.* (L. *in, sculpto*) to engrave — *Kanda k., naqsh k.* — Takshan k., khodnā.
IN-SĒAM', *v.* (S. *in, seam*) to mark with a seam or scar — *Dāg se nishām k., dāg d.* —
Ghāw kā chihn k.
IN'SECT, *n.* (L. *in, sectum*) a small creeping or flying animal, any thing small — *Kira-*
makoṛā yā Kira-patanga^h, koī chhotī chiz — Krimī wā kit, koī chhotī vastu.
IN'SECT'ED, *a.* having the nature of an insect — *Kire-makoṛe sā^h, kire-patange sā^h, kirm-*
khāsiyat — Kitavat, krimijātiya, kitajātiya. [khāsiyat — Kitajātiya.
IN'SECTILE, *a.* having the nature of an insect — *Kire-makoṛe sā^h, kire-patange sā^h, kirm-*
IN-SE-CURE', *a.* (L. *in, se, cura*) not secure, not safe, exposed to danger or loss — *Be-*
aman, be-salāmāt yā gair-mahfūz, mahktūr — Sabhaya wā bhayayukt, sāṅkānwit,
sāṅsāyasth. [zat ke — Akshem s., bhayaśāṅsaya se, sāṅkākatā se.
IN-SE-CURE'LY, *ad.* without security — *Be-umn, be-umnī se, be-salāmātī se, ba-gair hifā-*
IN-SE-CŪ'RI-TY, *n.* want of safety, danger — *Be-amni yā be-salāmātī, khatra yā andesha*
— Akshem, ātaṅk wā bhayaśāṅkā
IN-SĒN'SATE, *a.* (L. *in, sensum*) stupid — *Be-muqāf, ahmaq* — Nurbuddhi, jar, mūr̄h.
IN-SĒN'SI-BLE, *a.* that cannot be felt or perceived, void of feeling, void of affection — *'Adam-*
qir-muhsūs yā gair-namūd, be-hiss be-hosh gum-hosh yā be-khabar, be-dard yā be-
riqqaṭ — Indriyāgochar agochar wā atindriya, achetan jar wā pramūr̄h, nirday wā
anārdra chitta.
IN-SĒN-SI-BIL'I-TY, *n.* inability to feel or perceive, want of emotion or affection — *'Adam-*
i-ḥāsāḥ be-khabarī gum-hoshī yā majhūlī, be-parvā yā be-dardī — Achetana achaitanya
jaratā chetanāhāni wā pramoh, rāḡahinatā wā dayāhinatā.
IN-SĒN'SI-BLE-NESS, *n.* inability to perceive — *'Adam-i-ḥāsāḥ, gum-hoshī, majhūlī* — Achai-
tanya, jaratā, pramoh^h, chetanāhāni.
IN-SĒN'SI-BLY, *ad.* imperceptibly, gradually — *Bilā-ijbār yā bilā-nigāh, rafta-rafta yā*
tadrījan — Alakshyaprakār se, kram se wā kramasah. [tan, chaitanyarahit, gatachetan.
IN-SĒN'TI-ENT, *a.* not having perception — *Be-khabar, be-hosh, be-gum, gum-hosh* — Ache-
IN-SĒP'A-RA-BLE, *a.* (L. *in, se, par*) not to be separated or disjoined — *Nā-mumkinu-*
t-tafriq, lāzim-malzūm, nā-munfakk, kaljuz, lāzimu-t-tafāt, an-bilgāb^h — Aprithak-
karāniya, adwaidhikarāniya, avibhajāniya, abhedya.
IN-SĒP'A-RA-BIL'I-TY, IN-SĒP'A-RA-BLE-NESS, *n.* the quality of being inseparable — *Nā-*
mumkinu-t-tafriqī, lāzim-malzūmī, be-infikākī — Aprithakkarāniyatā, abhedyatā, nitya-
sambandh.
IN-SĒP'A-RA-BLY, *ad.* with indissoluble union — *Be-infikākī se, nā-tafriq-pazīrī se* —
Samavāyasambandh se, nityasambandh se, driḡhasambandh se, abhedyarup se.
IN-SĒRT', *v.* (L. *in, sertum*) to thrust in, to place in or among other things — *Dākhil*
k. darj k. yā shāmīl k. — Dāl d., antargat wā antarasth k.
IN-SĒRTI-ON, *n.* act of inserting, thing inserted — *Idkhāl indrāj tadākhul yā dākhila,*
dākhil kī hui shai — Niveśan pravesan wā antasthāpan, niveśit wā antarasth vastu.
IN-SĒR'VI-ENT, *a.* (L. *in, servio*) conducive — *Mumidd, mu'awīn* — Pratipādak, janak,
IN-SĒT', *v.* (S. *in, settan*) to infix — *Gārnā^h, baithālnā^h, jamānā^h*. [pravarttak.
IN-SHĀD'ED, *a.* (S. *in, scead*) marked with different shades — *Sāya-dār, mukhtalif-sā-*
ya-dār — Chhāyāvisiṣṭ, nānāchhāyāvisiṣṭ.

IN-SHELL', *v.* (S. *in, scyl*) to hide in a shell—*Sip yā kauṛe meñ chhipanā^h.*

IN-SHELTER, *v.* (L. *in, cyld*?) to place under shelter—*Panāh yā sāya meñ rakhnā*
—*Ar bachāw wā chhānw meñ rakhnā.*

IN-SHIP', *v.* (S. *in, scip*) to embark—*Jahāz yā kishtī meñ bharnā*—*Naukā meñ bharnā.*

IN-SHRINE'. See ENSHRINE.

IN'SIDE, *n.* (S. *in, side*) the inner part—*Andarūn, darūn, bhītari hissa*—*Bhitar, abh-*

IN-SID'IOUS, *a.* (L. *in, sedeo*) watching to ensnare, crafty, sly, treacherous—*Shap-*
pa-bāz yā phāhane ke liye gābū dekhne w., makkār hila-bāz fītrati yā mutafanni, 'aiyār,
dagā-bāz—*Ghātī wā phāhsāne ke nimitta avasar dekhne w., kuṭl kapaṭi wā*
mayāpatu, dhūrtta, chhali.

IN-SID'ATE, *v.* to lie in ambush for—*Kamīn-gāh meñ bāithnā, ghāt lagā-kar bāithnā^h.*

IN-SID'ATOR, *n.* one who lies in wait—*Kamīn meñ bāithne w., ghāt lagā-kar bāithne w^h.*

IN-SID'IOUS-LY, *ad.* in an insidious manner—*Shappa-bāzi se, fītrat se, 'aiyāri se, hila-*
bāzi se, dagā se—*Dhūrttata se, chhal se, kapaṭ se, māyā se.*

IN-SID'IOUS-NESS, *n.* quality of being insidious—*Shappa-bāzi, fītrat, dagā, 'aiyāri,*
makk, fareb—*Dhūrttata, kūtata, kutilatī, chhal, kāpatikatwa.*

IN-SIGHT, IN'SIR, *n.* (S. *in, gesiht*) sight or view of the interior, thorough knowledge
—*Andarūn kī nigāh yā nazar-andāzi, kāmil 'ilm waqifiyat waqif basirat ma'rifat*
mahārat yā shīnākht—*Antarbhūg kā nīkshan, pariññān wā abhiññān.*

IN-SIG'NI-A, *n. pl.* (L. *in, signum*) distinguishing marks of office or honour—*Darja yā hurmat*
ke nishān—*Padachihān, maryādāchihān.*

IN-SIG-NIFI-CANT, *a.* (L. *in, signum, facio*) wanting meaning, without weight,
unimportant, contemptible—*Be-mā'ni, be-wazn yā be-qudr, adnā lā-shai yā nā-chiz,*
khafif yā hūgir—*Nirarthak wā nirarth, halkā wā aguru, laghu prabhāvahiṇ wā*
gauravahiṇ, kshudra kutsit wā tuchchha.

IN-SIG-NIF'CAN-CE, IN-SIG-NIF'CAN-CY, *n.* want of meaning, unimportance, want of
effect—*Be-mā'niyat, nā-chiz yā subhī, 'ulam-i-tūsir yā be-hūdugi*—*Nirarthakatwa*
wā arthahinatā, laghutā wā halkāi, prabhāvahinatā.

IN-SIG-NIF'CAN-T-LY, *ad.* without meaning, without importance or effect—*Be-mā'ni,*
subhī yā 'ulam-i-tūsir se—*Nirarthak wā buri arth, laghutā wā prabhāvahinatā se.*

IN-SIG-NIF'CA-TIVE, *a.* not expressing by external signs—*Zāhiri nishān yā ishāre se*
nukhūn zāhir k. w.—*Pratyaksh lakshan wā saṅket se nahīn pragat k. w.*

IN-SIN-CERE', *a.* (L. *in, sine, ceru*) not sincere, deceitful, hypocritical, false—*Nā-*
rāst, dagā-bāz, dū-rangā zāhir-dār yā riya-kār. be-wafā—*Asarāl wā asatwik, chhali,*
kapaṭi wā dambhī, ayakharth wā jhūthā.

IN-SIN-CERE'LY, *ad.* without sincerity—*Nā-rāsti se, dagā-bāzi se, riya-kārī se, dū-rangī*
se, be-wafāi se—*Asarālātī se, kapaṭ se, māyā se, dambh se, mithyā.*

IN-SIN-CER'ITY, *n.* dissimulation, hypocrisy—*Riya-kārī yā zāhir-dārī, dū-rūi dū-rangī*
yā makk—*Chhadnaves chhadma wā māyā, dambh wā dūmbh.* [drih k.]

IN-SIN'E-W, *v.* (S. *in, sinu*) to strengthen—*Mazbūt k, qurī k.*—*Porhā k., pushk k.,*

IN-SIN'U-ATE, *v.* (L. *in, sinus*) to introduce gently, to creep in, to instil, to hint—
Ahista ahista dar lānā, dhire dhire ghusnā^h, dhire dhire man meñ bāithānā^h, ishā-
ra yā ramā k.—*Dhire dhire pāthānā wā kīam se praveś k., dhire dhire pāithnā, jī*
meñ dālnā, saṅket k. wā vyañgyokti se sūchanā k.

IN-SIN'U-AT'ION, *n.* act of insinuating, a hint—*Dam-bāzi dīl-bārī yā dīl-kashī, ishāra*
kināya imā yā āwāz—*Phuslīwat lālan wā manoharan, vyañgyokti vakravākya wā*
vakrasūchanā. [lālanaṣil, parānugrahasampādak.]

IN-SIN'U-A-TIVE, *a.* stealing on the affections—*Dīl-rubā, dīl fareb, dīl-kash*—*Manohar,*

IN-SIN'U-AT-TOR, *n.* one who insinuates—*Dam-bāz, dīl-kash, dīl-rubā, ishāra k. w.*—*Ma-*
nohar, parānugotpadak, vakrokti se sūchanā k. w.

IN-SIP'ID, *a.* (L. *in, sapio*) tasteless, wanting spirit, vapid, flat, dull, heavy—*Be-lazzat,*
be-namak, be-zāiqā, be-maza, be-lutf, be-ras—*Swādahīn, nistej wā nīhsattwa, niras*
wā niras, alavan wā alonā, aras wā viśwād, phikā wā rasahīn.

IN-SIP'ID-ITY, IN-SIP'ID-NESS, *n.* want of taste, want of spirit or life—*Be-lazzatī yā be-*
mazaqī, be-namakī yā be-lutfī—*Virasatī wā nirasatī, nistejatā wā phikāhat.*

IN-SIP'ID-LY, *ad.* without taste or spirit—*Be-mazaqī yā be-lazzatī se, be-namakī yā be-luf-*
fī se—*Binā swād, binā ras, rasahinatā se, nistejatā se, phikāhat se.*

IN-SIST', *v.* (L. *in, sisto*) to stand or rest upon, to dwell upon, to press, to urge—*Qāim*
rahnā, bayān k., isrār k. be-jidd h. yā masīrr h., tūkid k.—*Khare h., atiprasang k.*
wā bakhānnā, āgrah k., haṭ k. arnā wā nirbandh k.

IN-SIST'ENT, *a.* resting upon any thing—*Qāim*—*Kharā.* [apīpāsā, atrishnā.]

IN-SIT'I-EN-CY, *n.* (L. *in, sitie*) exemption from thirst—*'Adam-i-tishnagi*—*Atrishā,*

IN-SITION, *n.* (L. *in, satum*) insertion—*Dūl-denā^h.*

IN-SNARE'. See ENSNARE.

IN-SOB'R-I-ETY, *n.* (L. *in, sobrius*) want of sobriety, intemperance—*Mai-khorī yā*
nashā-khorī, be-i-tidālī baul-parhezi yā mastī—*Madyapānāsakti, asāñyam wā mattatā.*

IN-SŌCIA-BLE, *a.* (L. *in, socius*) averse to social converse—*Qair-majlis-dost, be-milansār, an-milāpi*^h—Saṅlāpavimukh, asaṅlāpi, analāpi.

IN-SOLATION, *n.* (L. *in, sol*) exposure to the sun, a stroke of the sun—*Dhūp meṇ rakhnā*^h, *dhūp kī laṇṇā*^h.

IN-SOLENT, *a.* (L. *in, soleo*) contemptuous, overbearing, haughty, impudent—*Mutakabbir, tunuk-mizāj yā zālīm, maḡrūr, be-imtiyāz gustākḥ yā shokḥ*—Avamāni, ud-dhat, ghamāṇḍī wā garvī, nirlajja avinay wā dhith.

IN-SOLENCE, IN-SOLEN-CE, *n.* haughtiness or pride mixed with contempt, impudence—*Takabbur, gustākḥi shokḥī yā be-imtiyāzi*—Ghamāṇḍ wā garv, nirlajjatā uddhati avinay wā dhithāi.

IN-SOLENTLY, *ad.* haughtily, rudely, saucily—*Gurūr se yā mutakabbirāna, be-adabāna yā gustākḥāna, shokḥī se*—Ghamāṇḍ wā darp se, uddhati avinay wā dhithāi se, dhrish-tatā wā nirlajjatā se.

IN-SOLIDITY, *n.* (L. *in, solidus*) want of solidity, weakness—*Qair-injīmād yā nā-sunḡini, nā-tuḡanī yā zuʿf*—Aghanatā wā adrihrata, nirbalatā wā āsakti.

IN SOLUBLE, *a.* (L. *in, solvo*) that cannot be dissolved, that cannot be explained—*Nā-gudākḥtunī yā mustādhāt-l-hall, lā-buʿān yā lā-hall*—Aḡalanīya, avyākḥyeya.

IN-SOLUBENESS, *n.* the state or quality of being insoluble—*Mustādhāt-l-hallī, lā-hallī, nā-gudākḥtani khāssiyat*—Aḡalanīyatā, adriḡvyatā.

IN-SOLVABLE, *a.* that cannot be solved—*Lā bayān, lā-hall, mushkil*—Avyākḥyeya, aparīśāhīya.

IN-SOLVENT, *a.* unable to pay debts—*Nā-dūr, qarḥ adā karne ke nā-lāiq, dewāliya*^h—IN-SOLVENT, *n.* inability to pay debts—*Qarḥ adā karne kī nā-lāqatī, nā-dāri, dewālā*^h

—Rināśodhanākshamatā, rinānochanāśakti, rinānokshapāśamarthya. [*yahān takḥ*]

IN-SO-MUCH, *ad.* (in so much) so that, to such a degree that—*To yā jismen kī*^h, IN-SPECT, *v.* (L. *in, spectare*) to look into for examination, to superintend—*Mulā-haza k. yā tahqīq k., ihtimām yā niḡah-bānī k.*—Parakhnā dekhnā wā jānchnā, kīryyādhisatā wā kīryyādarsan k.

IN-SPECTION, *n.* examination, superintendence—*Mulāhaza nazar-andāzī yā niḡāḥ, ihtimām nazar yā niḡah-bānī*—Alokan ālochan nīriksā wā parīksā, kāryyādhisatā wā kāryyādarsan. [*parīksḥak, dekhne w., kāryyādhyakḥ, kāryyādhis.*]

IN-SPECTOR, *n.* one who inspects—*Muhtamim, nāzir, niḡah-bān, amīn*—Nīriksḥak, IN-SPECTORSHIP, *n.* the office of an inspector—*Nāzarat, niḡah-bānī, ihtimām, muhta-*

mīm-garī—Adhyakḥatī, kāryyādhyakḥatwa, kāryyādhisatā.

IN-SPER-SION, *n.* (L. *in, sperare*) a sprinkling upon—*Chhīrkāv*^h, *chhīrkātḥ*^h, *chhītatw*^h.

IN-SPHERE, *v.* (Gr. *en, sphaيرا*) to place in a sphere—*Muhīt meṇ rakhnā, chamber yā kura meṇ rakhnā*—Maḡḡal meṇ rakhnā.

IN-SPIRE, *v.* (L. *in, spiro*) to draw in the breath, to breathe into, to infuse into the mind, to animate by the supernatural influence of the Holy Spirit—*Dam-lenā, phūnk-nā*^h, *dīl meṇ dālne, ilhām k. yā mulham k.*—Śwās wā sāns lenā, śwās se bharnā, chitta meṇ dālne, Śwārapraperit wā Śwārapadisḥ k.

IN-SPIRABLE, *a.* that may be inspired—*Dam-kushī ke qābīl, dam-se khīche yā bhare jāne ke lāiq, dīl meṇ dāle jāne ke qābīl, ilhām yā mulham kīye jāne ke lāiq*—Śwāsagrāhanayogya, śwās se khīnche wā bhare jāne ke yogya, chitta meṇ dāle jāne ke yogya, Śwārapadisḥ kīye jāne ke yogya.

IN-SPIRATION, *n.* the act of inspiring, the supernatural influence of the Holy Spirit—*Dam-kashī dam-se bharnā yā dīl-meṇ dālne, vahi ilhām yā ilqā*—Śwāsagrāhan śwāsādān śwāsapūran śwāsaprakḥshepan wā chitta meṇ dālne, Śwārapraperanā Śwārapades, Śwārasūchanā wā Śwārasūnavas.

IN-SPIRIT, *n.* one who inspires—*Dam-lene w., dam-se bharne w., dīl meṇ dālne w., mul-hīm*—Śwāsagrāhak, śwās lene w., śwās se bharne w., chitta meṇ dālne w., Śwārapraperanā wā Śwārapades k. w. [*wā samāśwās d., jīlanā.*]

IN-SPIRIT, *v.* to animate, to enliven—*Himmat jūn yā tahrīk d., zinda k.*—Dhārhas IN-SPIS-SATE, *v.* (L. *in, spissus*) to thicken, to make thick; *a.* thick—*Thakkā kḥ*^h,

IN-SPIS-SATION, *n.* the act of making thick—*Garḥā kḥ*^h. [*gārhā kḥ*^h; *a. gārhā*^h.]

IN-STABLE, *a.* (L. *in, sto*) inconstant—*Nā-pāc-dūr, be-qiyām, be-qarār, be-istiqlāl*—Asthāyī, asthīr, chanchāl, adrihr.

IN-STABILITY, *n.* inconstancy, fickleness—*ʿAdam-i-sabāt be-sabātī yā nā-pāc-dāri, be-istiqlālī yā talawwun-mizājī*—Asthāyitwa anavasthiti wā asthīratā, adhāyīrya wā chāṇchalatā.

IN-STABILITY, *n.* fickleness, mutability—*Be-istiqlālī yā talawwun-mizājī, ʿadam-i-sabāt be-qarārī yā nā-pāc-dāri*—Chāṇchalatā wā chāṇchalāya, asthāyitwa asthīratā wā adhīratā.

IN-STALL, *v.* (S. *in, steal*) to place in any rank or office, to invest with office—*Khīlat d. yā kīsi durje yā ʿahde par muqarrar k., ʿahde-nīshīn k.*—Kīsi adhīkār wā pad par niyukt k., abhīshekādīsāṅskār se padasth wā adhīkārārūḥ k.

IN-STAL-LĀ'TION, *n.* the act of installing—*Kisī 'uhde ke liye khil'at-poshī, 'uhda-dihī, darja-dihī, kisī 'uhde par muqarrari*—Abhishekādīsanskār se navādhikārapraveśan, padasthāpan, adhikārasthāpan

IN-STĀL'MENT, *n.* the act of installing, part of a sum of money paid at a particular time—*Kisī 'uhde ke liye khil'at-poshī darja-dihī yā 'uhda-dihī, qist*—Padasthāpan navādhikārapraveśan wā adhikārasthāpan, rinabbig jo nirpit wā nischit kāl meñ diyā jātā hai.

IN-STANT, *a.* (L. *in. sto*) urgent, immediate, quick, current; *n.* a moment—*Mutaqāzī, yā mustad'ī, hāziri yā maujūd, jalil, rorān yā hāl*; *n. lamha, lahza, dam*—Atiprārthak āgrahāsīl wā nirbandhasīl, tātkālik wā anantarakālin, śighra, varttamān; *n. kshan, pal, vipal, nimesh.*

IN-STANCE, *n.* urgency, example, occasion, motive, suit; *v.* to mention as an example—*Tarjāzā istid'āyī dar'harast, misāl yā nazir, mu'āmala mānqā yā majarā, bā'is yā miyib, istigāsa yā muqaddama*; *v. misāl lānā, nazir d., nazir-lānā*—Āgrah pramān wā atiprārthana, drishtānt wā udāharan, prastāv wā sunay, hetu wā kāraṇ, arthavād; *v. drishtānt d., udāharan d.*

IN-STANCED, *a.* given as a proof or example—*Dalil yā misāl ke taur par kahā yā diyā gayā*—Pramāṇ wā drishtānt ke sadris diyā gaya [thanā.]

IN-STAN-CEY, *n.* urgency, importunity—*Taqāzā, taqayyud*—Āgrah, atiyāchanā wā atiprārthān—*TA-NE-T-TEY, n.* production in an instant—*Ek lahze kī kartaib yī kām*—Ek kshan kā kām wā phal. [qayī—Kshanabliṇ, ek kshan meñ kiya gayā.]

IN-STAN-TĀ'NE-IOUS, *a.* done in an instant—*Ek dam meñ kiya gayā, ek lamhe meñ kiya*

IN-STAN-TĀ'NE-IOUS-LY, *ad.* in an instant—*Phuran, jī-l-faur, bilā-tarvaqquf, ust-dam, ek lamhe meñ*—Kshanamātra meñ, jhat wā jhatpūt, ek kshan meñ.

IN-STĀTE, *v.* (L. *in. statum*) to place in a certain state or rank—*Kisī hūlat yā darje meñ qaim k., darja yā 'uhda d.*—Kisī avasthā wā pad meñ sthit k., adhikārārūp k., padasth k.

IN-STĀU'RATE, *v.* (L. *instaurō*) to repair—*Marammat k., sābiq hūlat par ba-hāl k.*—Purvvassthiti wā purvvadaśā meñ k., purvvavat k., jirgoddhār k., phir jaise kā taisā kar dena.

IN-STĀU-RĀ'TION, *n.* restoration, renewal—*Istirdād yī sābiq-hūlat-par ba-hālī, tajaddud yā tajdīd*—Purvvassthutisthāpanā wā purvvadasisthāpan, purvvavatkarṇ pratisamīdhan wā jirgoddhār.

IN-STĒAD, *ad.* (S. *in. stede*) in place of—*'Iwaz, ba manzila badal, ba-jā*—Jagah meñ,

IN-STĒEP, *v.* (Ger. *in. stoppen*) to soak—*Bhigānā^b, dubo rakhnā^b, bhijānā^b.*

IN'STEP, *n.* (L. *in. step*) the upper part of the foot near its junction with the leg—*Pusht-i-pā*—Pādāgra, pādoparibhāg, pād ke upar kā bhāg

IN'STI-GATE, *v.* (L. *in. stigo*) to incite to evil, to set on, to provoke, to urge—*Wargalānā, bar-angekhtā k. yā bar-pā k., chirhānā^b, tahrīk yā tahrīs d. yā k.*—Burāī kī or bahkānā, ubhārnā, kbijhānā, uksānā wā uskīnā.

IN-STI-GĀ'TION, *n.* incitement to evil—*Bar angekhtagī, badī kī taraf tahrīs tahrīk yā targīb*—Burāī kī or pravarttan, uttejan, prōsahan, burāī kī or bahkānā.

IN-STI-GĀ-TOR, *n.* one who incites to evil—*Wargulanne w., badī kī or tahrīk yā tahrīs d. w., musīd, fusādi*—Burāī kī or bahkāne w., burāī kī or pravarttak.

IN-STĪL', *v.* (L. *in. stillo*) to infuse by drops, to infuse slowly, to insinuate—*Chulā-nā^b, āhista-āhista dālne, ishīra imā yā kināya k.*—Tapkānā, dhīre dhīre dālne, saiket vakrokti wā vyāngya k. [Tapkāw., dhīre dhīre dālne.]

IN-STIL-LĀ'TION, *n.* the act of instilling—*Chulānā^b, āhista āhista dālne, chulānā^b*

IN-STĪL'LER, *n.* one who instills—*Chulāne w.^b, āhista-āhista dālne w., ishīra yā kināya k. w.*—Tapkāne w., dhīre dhīre dālne w., saiket vakrokti wā vyāngya k.

IN-STĪL'MENT, *n.* any thing instilled—*Jo che: chulāī jātī hai, jo shai āhista-āhista dālī jātī hai*—Jo vastu tapkāt wā chulāī jātī hai, jo bāt dhīre dhīre dālī jātī hai.

IN'STINCT, *n.* (L. *in. stinguo*) the natural faculty or disposition by which animals are led to do whatever is necessary for their preservation—*Zūti 'aql, 'aql-i-haiwānī*—Swābhāvīkabuddhī, swābhāvīkajñān, paśubuddhi

IN-STINCTIVE, *a.* prompted by instinct, involuntary—*Tabi'ī yā zātī, itirārī*—Swābhāvīkabuddhisūcīt, swābhāvīkaprerit, sahajajñānaprayukt, sahajajñānasiddh.

IN-STINCTIVE-LY, *ad.* by force of instinct—*'Aql-i-haiwānī se, zātī 'aql se, be-ikhtiyār, ba-zāt*—Prākṛitīkajñān se, swābhāvīkabuddhi se, swābhāvīkajñān se

IN-STI-TŪTE, *v.* (L. *in. statuo*) to establish, to appoint, to found, to instruct, to commence; *n.* an established law—*Muqarrar k., qaim k., bar-pā paidā yā iqd k., ta'lim k., shurū' k.*; *n. dastūr, zābita, qā'ida, rasm, qānūn*—Bāndhnā, thahrānā, saṁsthāpan k., sikhānā wā upadeś d., ārambh k.; *n. vyavasthā, vidhī, vidhān, niyam, sūtra, nidarān.*

IN-STI-TŪ'TION, *n.* the act of establishing, establishment, a law, education, induction—*Taqarrur, ta'ayun yā tashakkukhus, āin qānūn qā'ida yā zābita, ta'lim, Nazr-*

i-aimma ya'ni dñi ma'ash ya'uhde par taqarruri—Sthápan vyavasthápán vidhán wá niyojan, saasthiti wá saasthán, vidhi vyavasthá niyam wá sūtra, śikshá wá vidyádan, vṛttivishishtadharminapad par niyukti wá niyog.

IN-STI-TUTION-AL, *a.* instituted by authority—*Rawá, jáiz, mubáh, qánúni, áini, shar'i*—*Vihit, vaidhik, naiyamik.*

IN-STI-TUTION-ARY, *a.* containing first principles or doctrines, elemental—*Qaul-i-awwal-amez ya maslak-i-awwal-amez, asli ya bunyádi*—Múlatattwayukt wá mūlasūtra-vishisht, bhautik mūlik wá ārambhak. [—Vyavasthālekhak, vyavasthākār.

IN-STI-TUTIST, *n.* a writer of institutes—*Qá'ida-navis, áin-navis, qánun-navis, áin-sáz*

IN-STI-TUTIVE, *a.* able to establish—*Muqarrar ya qáim karne ki taqat rakhne w., muqarrar k. w.*—Sthápak, sthápānakāri, vidhāyi, vidhāyak, sthāpan karne ko samarth.

IN-STI-TUTOR, *n.* one who institutes—*Bāni, mujid, áin-sáz, dustúr-gar*—Saasthāpak, sthāpak, prayojak, vidhāyak, vidhāyi, vyavasthakāri.

IN-STRUCT, *v.* (L. *in, struo*) to teach, to educate, to direct, to command, to inform—*Sikhlaná^h, tá'lim ya tarbiyat k., hidāyat rah-numái ya nasihat k., farmāná, khabar ya ittilá^h d.*—Sikháná wá upades k., śikshá k., ádes k., ájná k., samāchār d. batlánd chetáná wá jatíná. [desak, upadesi, adhyāpak, vidyādātā. jñāpak.

IN-STRUCTER, *IN-STRUCT'OR*, *n.* a teacher—*Mu'allim, muaddib, adib*—Śikshak, upa-

IN-STRUCT'IBLE, *a.* capable of being instructed—*Tu'lim-pazir, tarbiyat-pazir*—Śikshaniya, śikshya.

IN-STRUCT'ION, *n.* the act of teaching, information, a precept, direction, mandate—*Ta'lim talqin ya tarbiyat, khabar ya ittilá^h, suláh nasihat ya pand, hidāyat rah-numái ya tádrb, hukm ya farmāish*—Śikshá wá upades, vijñāpan wá samāchār, vidhi niyam sūtra wá nidarsan, ádes wá mirdes, ájná.

IN-STRUCT'IVE, *a.* conveying instruction—*Ta'lim-bakhs, nasihat-bakhs, muhazzib, budh-dei^h*—Upadesāvali, śikshākar, upadesi, jñānotpādak.

IN-STRUCT'IVELY, *ad.* so as to instruct—*Ta'lim ya nasihat ke taur se, sikhlané ke tariq pur*—Sikhāne ki riti se, upadesi prakār se.

IN-STRUCT'IVENESS, *n.* power of instructing—*Ta'lim-bakhs, tarbiyat-dih, tarbiyat karne ki taqat*—Sikhāne ki śakti, śikshākaratva. [upadesini, śikshiká.

IN-STRUCTRESS, *n.* a female teacher—*Ustāni, áu ya átin^h, gurwāin^h*—Adhyāpiká,

IN-STRU-MENT, *n.* (L. *in, struo*) a tool, a machine, a writing, an agent—*Auzār ála mujib ya wasila, kal^h, qabiz, sanad ya navishta, gumāshat ya kāranda*—Hathiyār karān karān wá hetu, yāntia, lekhaapatra lekha wá sadhanapatra, pratipurush pratindhi wá kartā.

IN-STRU-MENT'AL, *a.* pertaining to an instrument, conducive to some end—*Muta'al-lig-i-auzār ya ála se mansub, mumild madad-gār ya mu'ín*—Kārapasambandhi wá baituk, upakāri karyasādhak wá prayojak. [twa, karakatwa, sādhanatwa, kartritwa.

IN-STRU-MEN-TÁL-ITY, *n.* subordinate agency—*Pā'iligat, kār-parlāz, tāsir*—Kārapa-

IN-STRU-MEN-TÁL-LY, *ad.* as an instrument—*Auzār ke taur se, ála ke taur se, wasila ke taur se, mujib ke rū se*—Kārapavat, kārau ki riti se, sādhan wá hetu ke bhāv se.

IN-STRU-MEN-TÁL-NESS, *n.* usefulness to an end—*Fāidu-mandi, sud-mandi*—Upakārakatā, upakāritwa, upayogitā. [utfi—Apriyatā, amridutā.

IN-SUÁVITY, *n.* (L. *in, suavis*) unpleasantness—*'Adam-i-latāfat, ná-pasandidagí, be-*

IN-SUB-ÓR-DI-NÁTION, *n.* (L. *in, sub, ordo*) state of disorder, disobedience—*Be-*

band-o-bastí abtárí ya 'ulam-i-siyásat, 'udáb-i-hukmí ná-farmān-burdári ya 'adam-i-itá'at—Sāsanabhaṅg wá ayyavasthá, ájñābhaṅg avāsātwa wá magrái.

IN-SUB-STÁNTIAL, *a.* (L. *in, sub, sto*) not substantial, not real—*Gair-máddi be-*

jasad ya be-bardāsh, jhūthá^h—Avastav wá nihsār, asatya.

IN-SUFFER-ABLE, *a.* (L. *in, sub, fero*) that cannot be suffered, intolerable—*Gair-bar-*

dāshit ya be-bardāsh, an-sahú ya ná-sahne-joy^h—Asahaya, asahaniya wá sahanāsakya.

IN-SUF-FER-ABLELY, *ad.* beyond endurance—*Bardāshit ke búhar, ba-shúddat*—Sahan ke báhar, asahyarúp se, asahyatā se.

IN-SUF-FICIENT, *a.* (L. *in, sub, facio*) not sufficient, inadequate, incapable, unfit—*Gair-káfi, náqis qásir ya kum, ná-qábil, ná-láiq*—Ayatheshit, nyūn hín wá apūrn,

asamarth wá aksham, ayogya wá anupayukt.

IN-SUF-FICIENCE, **IN-SUF-FICIENCY**, *n.* inadequateness, want of value or power—*Kamí ya kumtí, 'adam-i-liyáqat, 'adam-i-qábiliyat ná-láiqi ya ná-qábiliyat*—Nyūnatá hinatá ayatheshatatá wá totá, ayogyatá anupayuktatwa akshamatá wá asamarthya.

IN-SUF-FICIENTLY, *ad.* inadequately—*Kamí se, ná-qábiliyat se, 'adam-i-qábiliyat se, ná-liyáqat se*—Nyūnatá se, ayatheshhtarúp se, ayogyatá se, asamarthya se.

IN-SU-FLÁTION, *n.* (L. *in, sub, flo*) the act of breathing upon—*Phákh^h*.

IN-SU-LAR, *a.* (L. *insula*) belonging to an island; *n.* one who dwells in an island—*Tápu ká^h, jazire ke muta'alliq; n. tápu ká. rahne w^h, jazire ká bāshanda ya báshanda*—Dwīpasambandhi, dwipi; *n. dwīpanivási. [dwipi, dwīpasambandhi.*

IN-SU-LARY, *a.* belonging to an island—*Tápu ká^h, jazire ke muta'alliq*—Dwīpiya,

- IN'SU-LATE, *v.* to make an island, to detach—*Jazira banānā, judā k.*—*Tāpū banānā, bilgānā wā prithak k.* [uyasanyukt, prithak alag wā ayārā.]
- IN'SU-LAT-ED, *a.* not contiguous, separate—*Be-lagāw, judā*—*Ananyasallagna wā ana-*
- IN'SULT, *n.* (L. *in, saltum*) act or speech of insolence or contempt, gross abuse—*Be-'izzati haik yā subki, malāmat tanz yā tā'n*—*Apamānakriyā apamānavākya wā avajñā, tiraskār anādar bhartsanā durvachan wā gālī.*
- IN-SULT', *v.* to treat with insolence or abuse—*Be-'izzati k., malāmat k., haik k., tanz k., lā-sakhun kahñā*—*Apamān k., avajñā k., tiraskār k., bhartsanā k., durvachan kahñā, gālī d., tōkārā d.* [mān, tiraskār, bhartsanā, gālī.]
- IN-SUL-TATION, *n.* insulting treatment—*Bad-sulūki, malāmat, haik*—*Avajñā, apa-*
- IN-SULT'ER, *n.* one who insults—*Be-'izzati k. w., malāmat k. w., haik k. w., tannāz, lā-sakhun kahñe w.*—*Apamānakārī, apamānakartā, avamantā, avajñā k. w., gālī d. w.*
- IN-SULT'ING, *a.* containing or conveying gross abuse; *n.* act or speech of insolence—*Bad-zabānī-āmez, bad-zabān yā lā-sakhun; n. be-'izzati, malāmat, bad-zabānī*—*Apamānakārī, kutsāvādī, nindak; n. nindā, bhartsanā, gālī, apamān, avajñā.*
- IN-SULT'ING-LY, *ad.* with insolent contempt—*Tanz se, shokhī se, be-imtiyāz se*—*Avaj-nāpūrvak, apamān se, tiraskār se.*
- IN-SUPER-ABLE, *a.* (L. *in, super*) that cannot be overcome, insurmountable—*Gair-maghlūb, tai na hone kā*—*Ajeya, dustar wā alaṅghaniya.*
- IN-SUPER-ABLE, *ad.* insurmountably—*Gair-maghlūbī se, tai na hone ke taur se*—*Dur-jay se, ajeyatā se, alaṅghaniyatā se.*
- IN-SUP-PORT'ABLE, *a.* (L. *in, sub, porto*) not to be endured, insufferable, intolerable—*Gair-numkinu-t-tahammul, be-bardāsh, gair-bardāsh sakht yā shadīd*—*Asahya, asahaniya, durvah wā akshantavya.*
- IN-SUP-PORT'ABLE-NESS, *n.* the state or quality of being insupportable—*'Adam-i-tahammul, be-bardāshī, shiddat*—*Asahyatā, asahaniyatā, dulsahyatā.*
- IN-SUP-PORT'ABLE, *ad.* beyond endurance—*Be-tahanmūli se, shiddat se*—*Asahyatā se, asahaniyatā se, sahan ke bāhar.* [Jisko dubā yā chhipā na saken^b.]
- IN-SUP-PRESS'IBLE, *a.* (L. *in, sub, pressum*) not to be suppressed or concealed—
- IN-SURE', *v.* (L. *in, securus*) to make sure, to secure against loss or contingency by the payment of a certain sum—*Be-khatra yā mahfūz k., bimā k.*—*Sthir dirh wā satya k., yogakshem wā andāsyatwa k.* [yogya.]
- IN-SUR-ABLE, *a.* that may be insured—*Qābil-i-bimā, bimā ke laūq*—*Bimājog, bimā ke*
- IN-SUR-ANCE, *n.* the act of insuring, security against loss by the payment of a certain sum—*Bimā^b, āwak^b*—*Kshemakaraṇ, kshemavidhān, kshemapratividhān wā anās-*
- IN-SUR'ER, *n.* one who insures—*Bimā w^b, bimē w^b.* [yatwa.]
- IN-SUR'GENT, *n.* (L. *in, surgo*) one who rises in rebellion against the established government; *a.* rising in rebellion—*Bāgī, sar-kash; a. baqī, gardan-kash*—*Rājavi-rodhī wā rājadrohi; a. rājaviruddh, rājaviparit.*
- IN-SUR-RECTION, *n.* a sedition, a rebellion—*Fasad jina yā hangāma, bagāwat yā sar-kashī*—*Kalah balwā wā rājadroh, rājyakhshobh prajākshobh rājyasāsanatyāg wā swāmīdroh.*
- IN-SUR-RECTION-ARY, *a.* relating or suitable to insurrection—*Muta'alliq-i-fasad, fit-na ke muta'alliq, bagāwatī, balwe se nisbat-dār, fasād yā bagāwat ke laūq*—*Rāja-drohasambandhī, rājāsāsanatyāg-avishayak, rājadroh ke yogya, rājaviruddh.*
- IN-SUR-MOUNT'ABLE, *a.* (L. *in, super, mons*) that cannot be surmounted or overcome, insuperable, unconquerable—*Gair-maghlūb, tai na hone kā, sar-nu-hone-w. yā sar-hone ke laūq-nahtī*—*Alaṅghaniya wī anatīkramya, dustar, ajeya.*
- IN-SUS-CEPTIBLE, *a.* (L. *in, sub, capio*) not susceptible, not capable—*Nā-mutaakh-khiz yā nā-ākhiz, nā-qābil*—*Agrahapāṣil wā grahanaksham, asamarth wā ayogya.*
- IN-TAGLIO, in-tālyo, *n.* (It.) a precious stone with a figure engraved on it—*Nag jis par koi mūrāt khudī rahtī hai^b.*
- IN-TAGL'IED, *a.* engraved, stamped on—*Khudā huā^b, chhāpā huā^b.*
- IN-TAN'GIBLE, *a.* (L. *in, tango*) not to be touched, not perceptible by touch—*Jisko chhū na saken^b, jo chhulāt na pare yā jo chhulāt na deve^b.*
- IN-TE-GER, *n.* (L.) the whole of any thing, a whole number—*Majmū'a yā majma', 'adad-i-sahīh*—*Samudāy, pūrṇānūk wā abhinna.*
- IN-TE-GRAL, *a.* whole, complete, not fractional; *n.* a whole—*Musallam, tamām, sahīh yā gair-māksūr; n. jumla, kulliyat, majmū'a*—*Sārā wā samūchā, pūrṇ wā sampūrṇ, abhinna akhaṇḍ wā atūṭit; n. samudāy, samast.*
- IN-TE-GRAL-LY, *ad.* wholly, completely—*Bi-t-kull, mutlaq*—*Sampūrṇarūp se, sab.*
- IN-TE-GRANT, *a.* making part of a whole—*Juz'ī, pūrā k. w^b*—*Sādhak, pūrak.* [pūrṇ k.]
- IN-TE-GRATE, *v.* to form one whole, to make up—*Majmū' k., pūrā k.*—*Samudāy k.,*
- IN-TE-GRI-TY, *n.* entireness, uprightness—*Tamāmī yā kulliyat, rastī rast-bāzī rast-mū'a-malagī yā sūd*—*Akhaṇḍatā samastatī samudāy wā sampūrṇatā, satyaśīlatā sūddhatā wā mayāshīnatā.* [jhilī^b, chamṛā^b, bethan^b, okār^b—*Puṭ, āvaran, rehatan, koṣ, chhāl.*
- IN-TEG'UMENT, *n.* (L. *in, tego*) any thing that covers or envelops another—*Pardā*

- IN-TEL-LECT, *n.* (L. *inter, lego*) the understanding, the faculty of thinking—*Fahm, mudrika idrāk yā quwwat-i-khayāl*—Buddhi wā bodhasakti, medhā wā chetana.
- IN-TEL-LECTIOS, *n.* the act of understanding—*Samajh^h, samajhnā^h, bājhnā^h*—Bodh, buddhigrah.
- IN-TEL-LECTIVE, *a* having power to understand—*Ahl-i-fahm, fahīm, 'aql, dānish*.
- IN-TEL-LECTU-AL, *a.* relating to the understanding, mental, ideal; *n.* the understanding, the mental powers or faculties—*Idrāk-mansūb yā muta'alliq-i-mudrika, bātini qalbī yā zihni, khayālī*: *n.* *idrāk yā fahm, quwwat-i-mudrika yā 'aql quwwat*—Buddhisambandhi wā buddhivishay, mānasik, manasij wā manobhav; *n.* buddhi, dhī-sakti.
- IN-TEL-LECTU-AL-IST, *n.* one who overrates the human understanding—*Quwwat-i-mudrika ko bahut ziyāda ginne w.*—Dhī-sakti ko bahut baghkar mānne w.
- IN-TEL-LECTU-AL-ITY, *n.* intellectual power—*Quwwat-i-mudrika, 'aql quwwat*—Dhī-sakti, bodhasakti.
- IN-TÉL-LI-GEN-CE, *n.* information, notice, skill—*Khabar, ittillā' yā āqāh, hunar yā wuqūf*—Samāchār, saṁvād, kuśalatā chitūryā vijñatā wā vidagdhatā.
- IN-TÉL-LI-GEN-CER, *n.* a conveyer of intelligence—*Mukhbir, ittillā' d. w., samāchār d. w.*—Vārtāvalā, sandeśāhar.
- IN-TÉL-LI-GEN-ING, *a.* conveying information—*Khabar pahunchāne w., khabar-rusān*—Samāchār pahunchāne w., samāchār d. w., saṁvādavah.
- IN-TÉL-LI-GEN-T, *a.* knowing, instructed, skilful—*'Aql dānā khirad-mand zirak fahīm yā dānish-mand, wāqif fahmida yā āqah-dil, hosh-yār hunar-mand yā māhir*—Jnāni wā jñānawān, vijñā wā vijñapt, chatur kuśal praviṇ wā guṇī.
- IN-TÉL-LI-GEN-TIAL, *a.* consisting only of mind, exercising understanding, intellectual—*Sūf zihni kā hunā hui, sāhib-e-ulrāk, zihni yā idrāk-mansūb*—Kewal mānasik arthāt kewal man kā banī huā, dhimān, buddhisambandhi wā manasij.
- IN-TÉL-LI-GEN-TIBLE, *a.* that may be understood—*Mumkin-i-fahm, fahm-pazīr, mumkin-i-idrāk, qābil-i-fahm*—Buddhigamya, buddhigrahyā, bodhaniya, suspasht.
- IN-TÉL-LI-GEN-TI-AL-ITY, IN-TÉL-LI-GEN-TI-BL-NESS, *n.* the state or quality of being intelligible—*Mumkin-i-fahm, fahm-pazīr, umkān-i-fahm*—Buddhigamyatā, buddhigrāhyatā, bodhanīyatā, spashatī. [rūp se, samajh paṛne ke yog a.]
- IN-TÉL-LI-GEN-TLY, *ad.* so as to be understood—*Sūf sūf, samajh paṛne ke lāy*—Spashat.
- IN-TÉMPER-ANCE, *n.* (L. *in, tempero*) want of temperance, excess, drunkenness—*Be-i-tidālī, bad-parhezī yā ziyādātī, mai-khori yā sharab-khori*—Asāḥyam, atyachār wā amittatwā, pāndsaktatā wā madyapan prasaktatwā.
- IN-TÉMPER-A-MENT, *n.* bad constitution—*Bad-hālat*—Kudast, burī awasthā.
- IN-TÉMPER-ATE, *a.* immoderate in appetite, drunken, gluttonous, passionate, excessive—*Be-i-tidālī yā bad-parhez, mukhmūr yā sarshār, bishār-khor, tunl-mizāj yā gussa-war, qair-mu'tadil*—Asāḥyam, madomatta matawālī wā madyapāndsakt, peṭū wā atibhojī, prachand wā krodhī, apamitt wā atisay.
- IN-TÉMPER-ATE-LY, *ad.* immoderately—*Be-i-tidālī se, bad-parhezī se, ziyādātī se*—Asāḥyam se, atisay karke, atyachār se [atyachār.]
- IN-TÉMPER-ATE-NESS, *n.* want of moderation—*Be-i-tidālī, qair-mu'tadil*—Asāḥyam.
- IN-TÉMPER-A-TURE, *n.* excess of some quality—*Kisī sifat ke ziyādātī, be-i-tidālī*—Guṇā-dhitya.
- IN-TÉN'A-BLE, *a.* (L. *in, teneo*) that cannot be held or maintained, indefensible—*Jisko qāim nā mahfūz nā rakkh saknā, mantanā n-l-azr qair-mahfūz nā-mumkin-i-istbāt be-bachāw yā nā-hifāzat-pazīr*—Jisko bachā nā sakarī, arakshanīya wā apratī-pādāniy.
- IN-TÉND', *v.* (L. *in, tendo*) to mean, to design, to purpose, to strain, to regard—*Irāda k., naṣṭ k., 'azm manshā yā mansūba k., phailīnā^h, khayāl yā guar k.*—Mano-jath rakhnā wā āsay k., abhiprāy k., kalpanā vivakshā ākāṅkshā wā man k., pasārnā, dhyān k. wā mānānī. [adhyaksh, adhikārī]
- IN-TÉND'ANT, *n.* an officer who superintends—*Nāzir, amīn, dāroga*—Upadrastā.
- IN-TÉND'ER, *n.* one who intends—*Irāda k. w., 'azm k. w., phailāne w.^h, khayāl k. w.*—Abhiprāy wā vivakshā k. w., man k. w., dhyān k. w., mānne w.
- IN-TÉND'MENT, *n.* design, purpose—*Qarar yā irāda, matlab yā 'azm*—Āsay wā vivakshā, abhiprāy.
- IN-TÉNSE', *a.* strained, vehement, extreme—*Phailūyā huā^h, tunl shadid yā sukt, be-hadd ziyāda yā nihāyat*—Khīnchā huā, prachand ugra kathin wā tikshn, atisay wā atyant.
- IN-TÉNSE-LY, *ad.* to a great degree, earnestly—*Nihāyat be-hadd yā bā-shiddat, shaṅq chāh sar-garmi yā tapāk se*—Atisaya karke wā atyant, chop wā kīlāsā se.
- IN-TÉNSE-NESS, *n.* vehemence, great attention—*Tundī suktī ziyādātī yā shiddat, barī sa'ī yā tarajūh*—Ugratā kathoratī nitāntatā wā prachandatā, barā manoyog wā
- IN-TÉN'SION, *n.* the act of straining—*Phailūw^h, tanāw^h, phailāwat^h*. [manlagaw.]

IN-TÉN'SI-TY, *n.* state of being intense, excess—*Phailáwat tundi shiddat yá sakhti, ziyádúti*—*Khúcháw tanáw ugratí káthinatí wá tshshnatí, atyantatá nitantatá wá ádhikya.*

IN-TÉN'SIVE, *a.* stretched, assiduous, emphatic—*Phailáyá huá^h, mustagill yá ba-sa'i, táktití yá zor-dár*—*Taná wá pasará huá, dirih wá prasaktí, prakarshakar wá utkarshajñapak.* [karne ki riti se, utkarshajñapak karne ki riti se, utkarshatáipúrvak.

IN-TÉN'SIVE-LY, *ad.* in a manner to give force—*Táktidan, táktití se, zor se*—*Prakarshakar*

IN-TENT, *a.* anxiously diligent, eager, earnest; *n.* a design, a purpose, meaning—*Ní-háyat mihnati mashgúl yá sú'i, mushtáy yá arzú-mand, sar-garm; n. iráda yá manshá, matlab garaz yá qasd, murád mu'ni yá muddá'a*—*Átyantaparísrami ekagriachitta tatpar nirat wá prasakt, laulin, vyagra; n. manorath, abhupráy, ásay arth wá tátparyya.* [murád, maqsad—*Abhipray, ásay, manorath, ákanishá wá abhipret.*

IN-TÉN'TION, *n.* design, purpose, end, aim—*Íráda yá qasd, manshá yá 'azm, garaz yá*

IN-TÉN'TION-AL, *a.* done by design, designed—*'Amilan qasdan yá bi-l-qasd, maqsidi murádi qasdi yá dáda-o-dánata*—*Jánabúhakar matipuv sábhípráy wá jánakrit, abhipret aichehlik wá sáukalpak.* [bujhakat, ichelhapuvak wá yathákáin.

IN-TÉN'TION-AL-LY, *ad.* by design, with choice—*Qasdan yá 'amilan, bi-l-qasd*—*Jána-*

IN-TÉN'TIVE, *a.* diligently applied—*Mutawajjih, masrif, mashgúl*—*Manoyogi, samá-lit, kaitávdhán, abhiyukt.*

IN-TÉN'TIVE-LY, *ad.* with application, closely—*Sa'i yá koshish se, dil-dihí yá mihnati se*—*Udyog abhiyuktatí wá sansakti se, manlagaw manoyog wá shamse.* [manoyog

IN-TÉN'TIVE-NESS, *n.* state of being intensive—*Tawajjuh, dil-dihí*—*Abhiyuktata, sansakti,*

IN-TÉN'TLY, *ad.* with close attention, eagerly—*Qawr yá dil-dihí se, shuuq yá sar-garm se*—*Manoyog manlagaw wá ekágamanu se, chop lalasi wá atispihá se.*

IN-TÉN'TNESS, *n.* the state of being intent—*Dil-dihí, qawr, tanajjuh*—*Manoyog, manlagaw, ekachittatá, ekágatá.* [Komal k., mridu k.

IN-TÉN'TER-ATE, *v.* (*L. in, tener*) to make tender, to soften—*Mulum k., نرم k.*—

IN-TÉN'TER-ATION, *n.* the act of making tender—*Mulum yá نرم k.*—*Komalakáuran, mridu k.* [Madfan k., dafn k., gayna^h—*Samadhi d, mirti d, bhūmisamapān k.*

IN-TÉR, *v.* (*L. in, terra*) to put under the earth, to bury, to cover with earth—

IN-TÉR'MENT, *n.* burial, sepulture—*Dafn, tadfan*—*Bhūmisamapān wá gūtop, samádhi.* [mizani waqt, darmizani sawang—*Bich ká samay wá sawang.*

IN-TÉR-ACT, *n.* (*L. inter, actum*) time or performance between parts or acts—*Dar-*

IN-TÉR-ÁM'NI-AN, *a.* (*L. inter, amnis*) situated between rivers—*Daryawn ke darmizán wáq²*—*Nadiyon ke bich men shait.*

IN-TÉR'CA-LAR, IN-TÉR'CA-LARY, *a.* (*L. inter, calo*) inserted out of the common order to preserve the equation of time—*Kabisá, waqt bardábar rukhne ke liye zigáda jo² diya gayá*—*Sau ábdapuvak, kál ki tuliyati ke nimitta ádhik jo²á gayá.*

IN-TÉR'CA-LATE, *v.* to insert days—*Bich men din jirna^h.*

IN-TÉR-CA-LÁTION, *n.* insertion of days—*Darmizán men zigáda dinon ká jo²na*—*Bich men ádhik dinon ká jo²na, ádhikádivas-anvesan.*

IN-TÉR-CEDE', *v.* (*L. inter, cedo*) to pass between, to mediate, to act between two parties in order to reconcile them—*Darmizán gazarná yá mutawassit h., darmizán jo²na yá shaf'at k., do shakhson ki darmizán pay kar raf'-t-sharr k.*—*Antargat h., madhyasth h. wá bich men pajna, bich-bich w k.*

IN-TÉR-CÉS-SION, *n.* the act of interceding, mediation, agency between two parties in order to reconcile them—*Mutawassit, shaf'at*—*Antargaman wá madhyavarttan, madhyasthatá wá madhyasthya, bich bicháw.*

IN-TÉR-CÉS-SOR, *n.* one who intercedes—*Shaf'i, shaf'i, darmizáni*—*Madhyasth, madhyastháy, bichwayá, paráthapráthak.*

IN-TÉR-CÉS-SO-RY, *a.* containing intercession—*Shaf'at-ánu*—*Paráthapráthana-ivishit.*

IN-TÉR-CÉPT', *v.* (*L. inter, captum*) to stop or seize by the way, to obstruct, to cut off—*Ráh men rokna yá pakarna, bá²-rukhná, band h.*—*Batnári k. wá bit² men at-káná wá pakarna, gatirodh k., rokna.*

IN-TÉR-CÉPT-ER, *n.* one who intercepts—*Batnári k. w^h, bát² men rokne w. yá pakarne w^h, rokne w^h, muzáhim, muzahumat k. w.*

IN-TÉR-CÉPT-ION, *n.* the act of intercepting—*Batnári^h, ráh men giriftagi, rukáw^h*—*Bit² men dhar wá pakar, atkáv, gatirodh, avarodh.*

IN-TÉR-CÍP'I-ENT, *n.* one that intercepts—*Batnári k. w^h, bát² men rokne w. yá pakarne w^h, atkáne w^h, muzáhim.*

IN-TÉR-CHÁIN', *v.* (*L. inter, catena*) to chain or link together—*Zanjir men band k., báham bándhná*—*Sikari men bándhná, ekattha bándhná.*

IN-TÉR-CHÁNGE', *v.* (*L. inter, Fr. changer*) to give and take mutually, to exchange, to reciprocate, to succeed alternately—*Apas men adlá-badli k^h, 'iwaz-mu'awaza k., mubádalat k., bári-bári se mutawátir h.*—*Paraspar ádnápradán k., palta k., parasparaparivarttan k. wá parasparawinunay k., bári bári se pichhe h.*

IN-TER-CHĀNGE, *n.* mutual change, barter—*Tabdil-i-jāmbāin*, 'īwaz-mu'āwaza yā mu-bādala—Parasparavinimay.

IN-TER-CHĀNGE-A-BLE, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubādala-pazīr* yā mumkinu-l-'īwaz, bāri-bāri yā tarātur se ek dūre ke piche hone-uāle—Parasparaparivarttaniya wā parasparavinimayārha, parasparānugāmi wā anyonyaprishthanugāmi.

IN-TER-CHĀNGE-A-BLE-NESS, *n.* the state of being interchangeable, alternate succession—*Mubādala-pazīrī*, bāri-bāri se tarātur—Parasparaparivarttaniyatā, parasparānugāmitwa.

IN-TER-CHĀNGE-A-BLY, *ad.* by interchange—*Mubādala-pazīrī se*, *tabdil-i-jāmbāin se*, 'īwaz-mu'āwaza se—Parasparaparivarttan se, palte se, parasparavinimay se.

IN-TER-CHĀNGE'MENT, *n.* mutual transference—'Iwaz-mu'āwaza, mubādala—Parasparaparivarttan, paltā.

IN-TER-CĪSION, *n.* (L. *inter, cismus*) interruption—*Rukūwat^h*, *rokh^h*, *atkāw^h*.

IN-TER-CLODE, *v.* (L. *inter, claudo*) to shut from, to intercept, to cut off—*Band k.*, *bā-rakhnī*, *rok d^h*.—*Avavuddh k.*, *roknā*, *atkāmi āpnā wā stambhit k.*

IN-TER-CO-LUM-NI-AT'ION, *n.* (L. *inter, columna*) space between pillars—*Kham-bhoṭh ke bich kī jayṭh^h*.

IN-TER-COM'MON, *v.* (L. *inter, com, munus*) to feed at the same table, to graze in the same pasture—*Ek hi me, gā dastar-khān par khānā*, *ek hi charāgāh meṁ charānā*—*Ek hi chauke meṁ bathkar khānā*, *ek hi charāī meṁ charānā*.

IN-TER-COM-MUN'ION, *n.* mutual communion—*Āpus meṁ āmad-raft yā rāh-rabt*—Parasparasāṁsarg, āpus meṁ āwāgachchh.

IN-TER-COM-MUN'ITY, *n.* mutual community—*Āpus meṁ sar-o-kār yā rāz-o-niyāz*—Parasparagamanāgaman, āpus meṁ sāṁgam.

IN-TER-COST'AL, *a.* (L. *inter, costa*) placed between the ribs—*Pashiyōṅ ke darmi-yān wāṅī*—*Pashiyōṅ ke bich meṁ shūt*.

IN-TER-CUR, *v.* (L. *inter, curro*) to intervene, to come in the mean time, to happen—*Darmiyān ānā, usi gā usi āse meṁ ānā, sar-zat h. gā guzarnā*—*Bich meṁ ānā, isī wā usi antar meṁ ānā, āpanī ho jana wā līnā*.

IN-TER-COURSE, *n.* communication, commerce—*Āmad-raft sar-o-kār rabt rāh-rabt āmad-shud yā rāz-o-urpī*, 'alāpī mu'āwala yā dād-sitād—*Sānāgām gamanāgaman wā parasparālip, sāṁsarg para parasāṁsarg wā lokasāṁsarg* [man wā āwājābī].

IN-TER-CUR'RENCE, *n.* passage between—*Darmiyān meṁ guzar*—*Bich meṁ gamanāgā*.

IN-TER-CUR'RENT, *a.* running between—*Darmiyān meṁ rānā, bich meṁ jāri*—*Madh-yavartī, antardhāyīk, madhyachhī*.

IN-TER-CUT'ANE OUS, *a.* (L. *inter, cutis*) within the skin—*Khāl ke bhitar^h*, *chām ke talē^h*—*Twagantasthī, twagantomūt*.

IN-TER-DE'AL, *n.* (L. *inter, S. de*) mutual dealing, traffic—*Āpus meṁ kār-o-bār yā dād-sitād, sandā-garī*—*Āpus meṁ fardīn wā k-wādī, bānyā*.

IN-TER-DICT, *v.* (L. *inter, dictum*) to prohibit, to forbid, to forbid communion—*Bāz rakhnā, man'k, āmad raft nā rāh-rabt banāk*.—*Nivāṁk k.*, *nishedh k.*, *parasparasāṁsarg wā parasparālip rok d*.

IN-TER-DICT, *n.* a prohibiting decree—*Mumānā'at-nāma*, *man'hāī kā hukm, mumānā'at*, *man'hāī*—*Nishedh k nāpnā, nishedh*. [wā mīrān, kāp wā bhāṁsan.]

IN-TER-DIC'TION, *n.* a prohibition, a curse—*Mumānā'at yā man'hāī, la'nat*—*Nishedh*.

IN-TER-DIC'TIVE, *a.* having power to prohibit—*Man' karne kī tāqat rakhne w.*—*Nishedh karne ko samarth*.

IN-TER-DIC'TO-RY, *a.* serving to prohibit—*Mumānā'atī, mānī*—*Nishedhak, nishedhakar*.

IN-TER-EST, *v.* (L. *inter, esse*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*Alāp yā garaz rakhnā, āsar k.*, *sharik h.*, *yā k.*, *chas-pidā k.*; *n.* 'alāp yā parwā, naf' yā fāidā, āsar qudrat yā ikhtiyār, hissā yā bakhrā, garaz yā nī khass apne fāidē kī khaṭīḥ, sūl—*Sambandh rakhnā wā sambaddh h.*, *vyāpanā man-dulīnā lagnī wā anurakt k.*, *bhāgi h.*, *wā k.*, *āpnānī wā lagīnā*; *n.* sambandh such wā anurakt, lābh phal hūt wā antī, guṇav prabhāv prībalya wā kahā-sunā, bhag wā ānā, swārth wā ātūahit, byāj.

IN-TER-EST-ED, *a.* having an interest—*Garaz-mand, garazī, garaz-ūshnā*—*Sambaddh, arthasambaddh, anurakt, āsakt*.

IN-TER-FER'E, *v.* (L. *inter, ferro*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmiyān parnā, mudākhlat k.*, *mukhālafat k.*, *mukhilt h.*, *mukhālīf h.*—*Bich meṁ parnā, hath dīnā wā d.* *parasparavirodh k.*, *parasparaviparyās k.*, *viruddh h.*

IN-TER-FER'ENCE, *n.* interposition, a clashing—*Mulākhlat dakhīl yā tadākhul, talātum yā zidd*—*Antarāgaman paravyāparapraves wā parādhikāracharchā, parasparavirodh wā parasparasamāghāt*.

IN-TER-FLU-ENT, *a.* (L. *inter, fluo*) flowing between — *Darmiyān meñ jārti, bich meñ bahlā huā^b* — Madhyasrayan. [*yā chhitrāyā huā^b*]

IN-TER-FUSEID', *a.* (L. *inter, fusum*) poured or scattered between — *Bēch meñ dhālā*

IN-TER-IM, *n.* (L.) intervening time — *Bich kā zamāna, darmiyān kā 'arsa yā waqt, dar-in usmā, itne meñ^b* — Madhyakāl, antargatakāl.

IN-TER-I-OR, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside — *Andarīni, darāni, mufassal kā* : *n.* *andarāni hissa, andar* — *Antarasth wā antaravartti, antarik wā antarañg, madhyadesī wā samudralūrasth*; *n.* *antarbhāg wā garbh, abh-yantar*.

IN-TER-I-OR-LY, *ad.* inwardly, internally — *Andar meñ, bātin meñ* — *Abhyantar meñ,*

IN-TER-JĀ-CENT, *a.* (L. *inter, jaceo*) lying between, intervening — *Mutarassit, darmiyāni* — *Madhyasthiti, madhyavartti wā antaravartti*.

IN-TER-JĀ-CEN-CY, *n.* a lying between — *Tarassut* — *Madhyasthiti, madhyavarttan wā antaravarttan* [— *Bich meñ dālānā^b, bich meñ ānā^b, dālānā^b*].

IN-TER-JECT', *v.* (L. *inter, jectum*) to throw between, to come between, to insert

IN-TER-JECTION, *n.* the act of throwing between, a word used to express sudden emotion — *Bich meñ vakhnā yā dālānā^b, harji-mulā* — *Madhyaprakshēp wā antahkshēpan, vismayābhodhakāvya* [— *Mitānā^b, ek ke bich meñ dāse ko rakhnā yā dālānā^b*].

IN-TER-LACE', *v.* (L. *inter, laqueo*) to intermix, to put one thing within another —

IN-TER-LAPSE, *n.* (L. *inter, lapsus*) the time between any two events — *Do mājarañ ke bich kā zamāna* — *Do gharāyon wā vrittibāñ ke bich kā kāl*.

IN-TER-LARD', *v.* (L. *inter, lardare*) to mix, to diversify by mixture, to insert between — *Khalt k., amezish rang-barang wā gharā-ān k., dākhil yā mundaraj k.* — *Milānā, mūlāw se chhivachhita k., dālānā gharānā wā bich meñ dālānā*

IN-TER-LEAVE', *v.* (L. *inter, S. laep*) to interleave — leaves between the other leaves of a book — *Kisi kitab ke har pāñ ke bich ek ek pāñ rang lagānā yā dākhil k.* — *Kisi pustak ke pratyak likhe wā chh ke hōe putā ko chhakar ek ek korā wā sūnya patra lagānā, pustak ke likhe wā chhape hōne putāñ k. bich meñ korā wā bīn-likhe patra lagānā wā sūnya*. [— *Alphabapunktyon ke bich meñ likhnā*].

IN-TER-LINE', *v.* (L. *inter, linea*) to write between — *betwē n. hū s—Satron ke bich meñ likhnā*

IN-TER-LINE-AR, *a.* inserted between lines — *Satron ke darmegān mandaraj yā likhā huā* — *Akshapanktyon ke madhya meñ likhā huā*

IN-TER-LINE-ARY, *a.* inserted between lines, *a.* a book having insertions between the lines — *Satron ke darmegān mandaraj yā likhā huā, n. ek kitāb jiski satron ke darmiyān kuchh aur harj rakhtā ho* — *Akshapanktyon ke bich meñ likhā huā*; *n.* *ek pustak jiski akshapanktyon ke bich bich ke hū likhā chitā hai*.

IN-TER-LIN-E-TION, *n.* the act of interlining, connection by writing between the lines — *Satron ke darmiyān likhnā, satron ke darmiyān likh-kar islah* — *Aksharapanktyon ke bich bich likhnā, akshapanktyon ke bich bich likhkar sōdhan*.

IN-TER-LINK', *v.* (L. *inter, Ger. verknipfen*) to connect by joining links — *Kariyon ko jōr-kar milānā, ek karī yā sakri ko dā n. milānā^b* [— *Prakhnā^b, bich meñ dālānā^b*].

IN-TER-LOCUTION, *n.* (L. *inter, locus*) a placing between, interposition — *Bich meñ*

IN-TER-LOCUTION, *n.* (L. *inter, locution*) an interchange of speech, dialogue — *Guft-gā, bāt-chū^b* — *Sambhashan wā prapanchit, uttarapratyutta wā kathopakathan*.

IN-TER-LOCUTION, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence — *Guft-gā k. w., suval parāb k. w. yā suval-parāb āmer bātin likhne w., mā-bāin kī yā darmiyāni tyaq yā jātā^b* — *Sunī hūchh, kathopakathan wā prapanchitakram se kathopakathanachak, bich karpāyā*.

IN-TER-LOCUTION-ARY, *a.* consisting of dialogue, preparatory to decision, intermediate — *Guft-gā-āmer yā suval parāb-āmer, jōrāl ke hīpe pesh karār, darmiyāni* — *Uttara-pratyuttaravishist, nirnayopakramas-ullak, bichlā wā madhyavartti*.

IN-TER-LOPE', *v.* (L. *inter, D. looper*) to run between and intercept advantage — *Dast-andāz k., be-jā dākhil k. nā haqq kuth dālānā* — *Par ke adhikār meñ hāth dālānā*.

IN-TER-LOR'ER, *n.* an unauthorized intruder — *Dast-andāz, be-jā dākhil k. w., nā haqq hāth dālne w.* — *Parādhikārāntargāmi, parādhikārāpavesak, par ke adhikār meñ hāth dālne w.*

IN-TER-LUDE, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisi savāñg ke bich bich meñ jo tilā hotī hai^b*.

IN-TER-LUD-ER, *n.* a performer in an interlude — *Blāñr jo kisi savāñg ke bich bich meñ tilā kartā hai^b*.

IN-TER-LÜ'EN-CY, *n.* (L. *inter, luo*) a flowing between, interposition of water — *Bich meñ bahnā yā bahānā^b, bich meñ pāni kā ā-jānā^b*.

IN-TER-LÜ'NA-RY, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible — *Shub-i-daujūr ke muta'alli, taht-sh-shuā^b se nisbat-dār* — *Amāvāsya-kālik, amāsambandhi*.

IN-TER-MĀ'R'RY, *v.* (L. *inter, mas*) to marry or be married reciprocally as one

family one tribe or one nation with another — *Āpas meñ byāh k^h*. — *parasparavivāh k.*, *parasparavivāhavyavahār k.*

IN-TER-MĀR'RIAGE, *n.* marriage between families where each takes one and gives another — *Āpas meñ byāh^h* — *Parasparavivāhavyavahār*, *parasparavivāh*.

IN-TER-MĒD'DLE, *v.* (*L. inter, D. middle*) to interpose officiously, to mingle — *Be-jā mudākhlat k. yā nā-haqq hāth dālnā, khalt yā makhlat k.* — *Paravyāpārapraves k.* *parādhikāracharch k* wā *parakārya meñ hāth dālnā, milānā*.

IN-TER-MĒD'DLER, *n.* one who intermeddles — *Nā-haqq mudākhlat k. w.*, *dast-andūz*, *har-degi-chamecha*, *mukhlil*, *be-jā hāth dālne w.* — *Parakārya meñ hāth dālne w.*, *paravyāpārapravesak*, *parakārya antargāmi*, *parādhikāracharchak*.

IN-TER-MĒDI-ATE, *a.* (*L. inter, medius*) lying between two extremes, intervening, interposed; *v.* to intervene, to interpose — *Mutawassit*, *darmiyanī*, *mā-bain* : *v. bich meñ anā^h*, *bich anu paṇnā^h* — *Madhyavartti*, *madhyagāmi* wā *antarit*, *madhyas-thit* wā *madhyasth*.

IN-TER-MĒDI-ACY, *n.* intervention — *Tawassut*, *wasitat*, *tadākhul*, *vasila* — *Antarāga-man*, *antargaman*, *madhyas-thatā*, *madhyavarttan*. [*yasthi*, *madhyavartti*.

IN-TER-MĒDI-AL, *a.* lying between — *Mutawassit*, *mā-bain*, *darmiyanī* — *Madhya*, *madh-*

IN-TER-MĒ-GRĀTION, *n.* (*L. inter, migro*) removal by parties each of which takes the place of the other — *Mubādala-i-maqām*, *ek dūstre ke maqām kī adlā-badli* — *Āpas meñ sthān kī paltā*, *mvāsthān kī parasparapūrvarttan*.

IN-TER-MI-N-ABLE, *a.* (*L. in, terminus*) admitting no limit, boundless, endless — *Be-hadd*, *be intihā*, *be-mutanāhi yā be-pāyān* — *Anant*, *amit* wā *aparyant*, *niravadhī* wā *asim*, [*anantati*, *simāhinatā*.

IN-TER-MI-N-ABLENESS, *n.* endlessness — *Be-intihāi*, *be-nihāyati*, *be-haddi* — *Niravadhītā*.

IN-TER-MI-N-ATE, *a.* unbounded, unlimited — *Be-badd*, *be-intihā*, *yā be-pāyān* — *Anant* wā *aparyant*, *niravadhī* wā *asim* [*k yā makhlat k.*, *makhlat h* — *Ekathā milānā, milnā*.

IN-TER-MIN'GLE, *v.* (*L. inter, S. mingle*) to mingle together, to be mixed — *Khalt*

IN-TER-MIT', *v.* (*L. inter, mitto* to cease for a time, to interrupt, to suspend — *Thorī der tak band k. yā h.*, *manṇṇṇ yā multani rakhnā, kināre yā mu'attal rakhnā* — *Kuchh kāl tak nivrattā k* wā *h.*, *vichchhinna k*, *roknā* wā *thāṭhānā*.

IN-TER-MISSION, *n.* cessation for a time — *Waqfa*, *muklat*, *manṇṇṇi*, *ta'til*, *nāga* — *Nivrit-ti*, *virām*, *vichchhed*, *visām*, *chhutī*, *anjhā*.

IN-TER-MISSIONE, *a.* coming by fits — *Waqfa wa nāga de-kar āne w.*, *āntarālī^h* — *Āntariyā*, *virām* wā *antar dekar āne w.*, *pūi dekar āne w.*, *vrativāsisht*, *savirām*, *savichchhed*.

IN-TER-MIT'TENT, *a.* ceasing at intervals — *Waqfa-dār*, *bā-nāga*, *āntarālī^h* — *Savirām*, *vrativāsisht*, *rah rah kar h.* w., *āntariyā*, *kuchh kāl tak thāhar jāne w.*

IN-TER-MIT'TING-ING, *ad.* at intervals — *Waqfa-ba-waqfa*, *arsa de-kar* — *Virām se*, *viratī se*, *rah rah kar*. [*milnā^h*.

IN-TER-MIX', *v.* (*L. inter, misceo*) to mix together, to be mixed together — *Milānā^h*.

IN-TER-MIXTURE, *n.* a mass formed by mixture — *Milān^h*, *milāre se jo dher bentā hai^h*.

IN-TER-MUNDANE, *a.* (*L. inter, mundus*) being between worlds — *Do jahān yā dim-qā ke darmiyan kī* — *Do jagat ke bich kī*, *do prithwī ke madhya kī*.

IN-TER-NAL, *a.* (*L. intra*) inward, real — *Darīni andarāni*, *yā bātinī*, *janhārī haqiqī yā asli* — *Bhūtāi antarāth wā āntarik*, *vastavik* wā *yathārth*

IN-TER-NAL-LY, *ad.* inwardly; mentally — *Andarāni yā andar*, *bātin*, *yā dil meñ* — *Bhī-tar*, *man* wā *antahkaran* meñ.

IN-TER-NATION-AL, *a.* (*L. inter, natus*) relating to the intercourse between different nations — *Mukhtalif qaumon ke darmiyan āmad raft yā rāh-rahit ke muta'alliq* — *Deṣon kī parasparasamsargasambandhi*, *deṣon ke bich meñ parasparavyavahār kī sambandhi*. [*darmiyan-go* — *Bichwānī*, *ubhayapakshadūt*.

IN-TER-NUN'CI O, *n.* (*L. inter, nuncio*) a messenger between two parties — *Dallāl*,

IN-TER-PĒL-LĀTION, *n.* (*L. inter, pello*) an interruption, an earnest address, a summons — *Rok yā rukāvat^h*, *bahut kahnā-sunnā^h*, *bulāwā pukār yā bulahat^h*.

IN-TER-PLEDGE', *v.* (*L. inter, Fr. pleige*) to give and take as a mutual pledge — *Kuchh apnā dūstre ke pas bandhak rakhnā aur uskā apne pas rakhnā^h*

IN-TER-POINT', *v.* (*L. inter, punctum*) to distinguish by stops or marks — *Waqfa ke nishān d* — *Virāmchihndūkan k.*, *virāmchihn d*.

IN-TER-PO-LATE, *v.* (*L. inter, polio*) to renew, to foist in, to insert a spurious word or passage — *Sar-i-naw yā tāza k.*, *ja'l-sāzi se ilhāq k.*, *yā milā d.*, *tagallubī yā sākhṭa lafz yā jum'a mundaraj k.* — *Nayā k.* wā *naye sir se k.*, *chhal wā kapṭ se ghuser d.*, *kritrimalekhyā milā d.*

IN-TER-PO-LĀTION, *n.* something foisted in — *Jo kuchh ūpar se ghuser diyā jāy^h*, *tagallubī lafz yā 'ibarat* — *Antahkshapan*, *upartappū lekḥ*, *kritrimalekhyā jo milā diyā jāṭā hai*.

IN-TER-PO-LĀ-TOR, *n.* one who interpolates — *Dūstre kī 'ibarat meñ tagallubī yā sākhṭa lafz yā jum'a mundaraj k.* w. — *Upartappū lekḥ milā d.* w., *kritrimalekhyā milā d.* w., *dūstre ke lekḥ meñ kritrimalekḥ milā d.* w.

IN-TER-PŌL'ISH, *v.* to polish between — *Bich meñ chiknáná^b.*

IN-TER-PŌSE', *v.* (L. *inter, positum*) to place between, to mediate, to interfere — *Bich meñ rukhná^b, bich meñ parná ává yá jáná^b, bich meñ háth dálná^b.* •

IN-TER-PŌS'AL, *n.* interference, intervention — *Mudákhlat dakhil yá talákhul, wasálat waslil yá tavassut* — Antarágaman antargaman wá bich meñ háth dálná, madhyasthatá antariy antargatakriya wá vyavadhán.

IN-TER-PŌS'ER, *n.* one who interposes — *Wasila-sáz, bich meñ parne w^b, bich meñ háth dálné w^b, bichwá^b, bichwini^b* — Antargimí, madhyavartí, madhyasth.

IN-TER-PO-S'ITION, *n.* mediation, agency between parties, intervention — *Tavassut, shafá at, talákhul wasálat yá wasila* — Antargaman wá antarágaman, madhyasthya wá madhyasthatwa, madhyasthatá wá madhyavarttan.

IN-TER'PRET, *v.* (L. *interpres*) to explain, to translate, to expound, to decipher — *Samjhána^b, tarjuma k., tashih tafsir yá bayán k., zahir k. yá ta'bir k.* — Bujháná, ulthí k. wá bháshántar k., vyákhyá k., vivarán k. spashít k. wá kholná.

IN-TER'PRET-A-BLE, *a.* that may be interpreted — *Mumkinu-t-tafsir, mumkinu-l-bayán* — Vyákhyeya, vivaraniya, vyákhyayoga.

IN-TER-PRE-T'ATION, *n.* explanation, exposition — *Tafsil yá tashrih, bayán yá inkisháf* — Spashítikaran wá vyákhyá, vivarán wá prakáśan.

IN-TER-PRE-TA-TIVE, *a.* explanatory, expositive — *Musharrih yá sharh-wár, ma'ní-par-díz yá tafsili* — Vyákhyákúrí wá vivaranakúrí, arthabodhak wá prakáśak.

IN-TER-PRE-TA-TIVE-LY, *adv.* by interpretation — *Tafsilan, tashrih se, bayán se* — Vyákhyá se, vivarán se, tiki se.

IN-TER'PRET-ER, *n.* one who interprets — *Mutarjim, tarjuman, shárik, do-bháshiyá^b* — Ulthí k. w., dwibháshavádi wá bháshántaravaktá, vyákhyitá, vivaranakartá, arth-aprakáśak, dwibháshi.

IN-TER-PUNCT'ION, *n.* (L. *inter, punctum*) the act of making points between words or sentences — *Waqfa ke nishán d., nishán-i-waqfa-dihí* — Vratnachihnanákan.

IN-TER-REG'NUM, *n.* (L.) the time during which a throne is vacant between the death of one prince and the accession of another — *Ek badsháh ke marné aur दूसरे ke julús farmáne ke darmiyán ká waqt, pādsháh-gardí* — Rájadwayamadhyagatí arájakakál, do rájón ke bich ká bina rájá ká kál.

IN-TER-RÉIGN, *n.* vacancy of a throne — *Do badsháhón ke darmiyán kí pādsháh-gardí, ek badsháh ke marné aur दूसरे ke julús farmáne ke darmiyán ká waqt jab kí koi badsháh nahín rukhtá* — Do rájón ke bich ká bina rájá ká kál, rájadwayamadhyagata arájakakál.

IN-TER'RO-GATE, *v.* (L. *inter, rogo*) to question, to examine, to ask; *n.* question — *Pursish k., intihán lená, istisár k.; n. suwál, istisár, pursish* — Púchná, parikshá k. wá parikshá lená, prasn wá jijnásá k.; *n.* prasn, jijnásá.

IN-TER-RŌG'ATION, *n.* the act of questioning, a question, a point [?] denoting a question — *Pursish yá istisár, suwál, suwál ká nishán jaise kí yah [?]* — Jijnásá wá puchh-páchn, prasn, prasnashichakachilin jaise kí yah [?]

IN-TER-RŌG'A-TIVE, *a.* denoting; a question; *n.* a pronoun used in asking questions — *Istifhámá* — *n. harf-i-istifhám* — Prasnashichak, prasnakarak, prasnarup; *n.* prasnarthakasai vyanám. [se, prasnakram se, prasn se.]

IN-TER-RŌG'A-TIVE-LY, *adv.* in form of a question — *Istifhámán, púchh ke^b* — Prasnarup

IN-TER-RO-GĀ-TOR, *n.* an asker of questions — *Mustasir, sáil, pursán, pursinda, púchhne w^b* — Prashítá, prasnakartá, prachchhak wá prichchhak.

IN-TER-RŌG'A-TO-RY, *a.* continuing a question; *n.* a question, an inquiry — *Suwál-ámez, istifhámí*; *n. suwál, istisár tafsh pursish yá tahqiqát* — Prasnavisisht, prasnarup; *n.* prasn, jijnásá wá púchh-páchn.

IN-TER-RŪPT', *v.* (L. *inter, ruptum*) to hinder, to divide, to separate; *a.* broken — *Rokná^b, torná^b, alag k. yá khandit k^b; a. tūtá^b.*

IN-TER-RŪPT'ED-LY, *adv.* not in continuity — *Lagá-tár nahín^b, barábar nahín, ilhúq se nahín, khalál se* — Rok se, vichchhed se.

IN-TER-RŪPT'ER, *n.* one who interrupts — *Mukhill, harj-marj k. w., ta'arruz k. w., ta-khalul k. w., torne w^b, rokne w^b* — Vichchhedakúrí, bádhak, vighnakartá.

IN-TER-RŪP'TION, *n.* the act of interrupting, interposition, intervention, hinderance — *Rok yá rukávat^b, wasálat yá wasila, talákhul yá tavassut, khalál takhalul yá harj-marj* — Vichchhed, antarágaman wá antargaman, madhyavarttan wá vyavadhán, vyághát pratibandh vighna wá bádhá.

IN-TER-SÉCT', *v.* (L. *inter, sectum*) to divide mutually, to cross each other — *Taqátu' k., mutaqáttí^b k.* — Paraspar kátná, ek दूसरे ko kátná.

IN-TER-SÉO'TION, *n.* a point where lines cross — *Nuqta-i-taqátu', wah jayah jahán lakirén ek दूसरे ko káttí hai^b* — Rekháón ke parasparavichchhed ká vindu, rekháparichchhed-davindu. [darmiyán dálná yá rakhná — Aur vastuón ke bich meñ dálná wá rakhná.

IN-TER-SÉRT', *v.* (L. *inter, positum*) to put in between other things — *Aur chizón ke*

IN-TER-SER'TION, *n.* a thing interserted—*Jo shai aur chizon ke darmiyān dāli jāti hai*—*Jo vastu aur padārthon mein rakhti wā dāli jāti hai.*

IN-TER-SPACE, *n.* (*L. inter, spatium*) an intervening space—*Darmiyānī fāsila*—*Antar, abhyantarasthān.*

IN-TER-SPEKSE', *v.* (*L. inter, sparsum*) to scatter here and there among other things—*Chhitrānā^h, chhitrānā^h, idhar udhar dālānā^h.*

IN-TER-SPEK'SION, *n.* the act of interspersing—*Chhitrāw^h, chhitrānā^h.*

IN-TER-STEL'LAR, *a.* (*L. inter, stella*) intervening between the stars—*Sitārōn ke darmiyān*—*Tārāganāntarvartti, tārāmaṇḍalamadhyavartti, nakshatroṇ ke madhya mein sthit.*

IN-TER-STICE, *n.* (*L. inter, sto*) a space between things, time between acts—*Darār yā chizon ke darmiyān kā fāsila, kāmōn ke bich kā 'ursa yā waqt*—*Chhidra phāṅk wā vastuoṇ ke bich-kā antar, madhyakāl wā antarāvasar.* [tar, phāṅk w.

IN-TER-STY'GIAL, *a.* containing interstices—*Darār-dar, phāṅk-dār*—*Chhidravisisht, sān-*
IN-TER-TANGLE, *v.* (*L. inter, S. tang*) to knit together, to intertwist—*Binnā bun-*
nā yā guhnā^h, hatnā^h [interwoven—*Binnā yā bunnā^h, bināwat yā bunāwat^h.*

IN-TER-TEXTURE, *n.* (*L. inter, textum*) the act of weaving together, state of being
IN-TER-TWINE', *v.* (*L. inter, S. twīnan*) to unite by twining one with another—*Bun-*
nā^h, bunnā^h, batnā, lupetnā^h, baunriyānā^h.

IN-TER-TWIST', *v.* (*L. inter, D. twisten*) to twist one with another—*Batnā^h, ma-*
roṇ-kar yā aint-kar milānā yā jorānā^h.

IN-TER-VAL, *n.* (*L. inter, vallum*) space between places, time between acts or events—*Fāsila yā mufāsila, 'ursa yā asma*—*Abhyantarasthān antar wā madhyasthān, abhyantarakāl madhyakāl wā antarāvasar*

IN-TER-VENE', *v.* (*L. inter, venio*) to come between, to interpose, to interrupt—*Darmiyān ānā yā darmiyān h., mutarassit h. yā darmiyān parnā, mānā^h harṇ yā mukhill h.*—*Bich mein ānā wā h., bich mein pānā wā madhyasth h., vichhedh badhā viglā wā vyāghāt k* [vyalahit, madhyachārī, antargat

IN-TER-VEN'IENT, *a.* coming between—*Mutarassit, darmiyān, hāil, tāri*—*Madhyavartti,*

IN-TER-VEN'TION, *n.* interposition, mediation—*Tawassut, wasatut yā shaf'at*—*Antargaman wā antarāgaman, madhyasthātī.* [denā yā dūre kām mein lagā denā^h.

IN-TER-VERT', *v.* (*L. inter, verto*) to turn to another course or use—*Dūsrī or pher*

IN-TER-VIEW, *n.* (*Fr. entre, vue*) sight of each other, an appointed meeting or conference—*Char-chashm milāqat dochār yā duchār, didār*—*Parasparadarśan wā dekhidekhi, bhent wā para-parālāp.* [lapetnā^h.

IN-TER-VOLVE', *v.* (*L. inter, volvo*) to involve one with another—*Ek ko dūre mein*

IN-TER-WEAVE', *v.* (*L. inter, S. weaving*) to weave together, to intermix—*Ekaṭhā binnā yā bunnā^h, milānā^h.*

IN-TER-WEAVING, *n.* intertexture—*Bināwat yā bunāwat^h, bināw yā bunāw^h.*

IN-TER-WREATHED', *in-ter-rēthd', a.* (*L. inter, S. wreath*) woven in a wreath—*Bin-kar yā bun-kar malā banā huā^h.*

IN-TEST'A-BLE, *a.* (*L. in, testis*) disqualified to make a will—*Nā-jāzu-l-wasiyat, wasiyat karne kā ikhtiyār nā rakhne w.*—*Mritapatrakarāpāksham, mritalekhakarāpāksh, uttarādhikṛtapatra karne ko vyavasthā kī riti se asamarth.*

IN-TEST'A-ÇY, *n.* state of dying without a will—*Be-wasiyat marne kī hālat, be-wasiyat marnā*—*Akritamritapatratā, mrityulekh ke binā hīkhe marān.*

IN-TEST'ATE, *a.* dying without a will—*Be-wasiyat, ba-gair wasiyat kiye marne w.*—*Akritamritalekh, akritamrityupatra, mrityulekh ke binā hīkhe marne w.*

IN-TESTINE, *a.* (*L. intus*) inward, internal, domestic; *n.* a gut, a bowel—*Andarūnī, dhitarī^h, khānagī khāngī yā mulkī; n. ānt^h, antari^h*—*Antarik, abhyantar wā avāhya, swadesī deśi wā gharailā.*

IN-TESTI-NAL, *a.* belonging to the intestines—*Āntōn kā^h, antariyōn kā^h.*

IN-THRAL', *v.* (*S. in, thral*) to enslave—*Gulām k., giriftār k., halqa-ba-gosh k.*—*Dās k., baṇdhua k., vās k.*

IN-THRAL'MENT, *n.* slavery, servitude—*Gulāmī, halqa-ba-goshi*—*Dāsya, dāsawā,*

IN-THRONE', *v.* (*L. in, thronus*) to place on a throne, to raise to royalty—*Shāhi takht par baithālūnā, takht-nishīn k. yā badshāhi-darjā d.*—*Sinhāsān par baithālūnā, rājāpad d.*

IN-TI-MATE, *a.* (*L. intus*) inmost, near, familiar; *n.* a familiar friend; *v.* to hint, to suggest, to give notice—*Darūnī, qarib, mālūf ham-dam yā yak-dil; n. mahram, yār-i-gār yār-jānā ham-suhbat khalāmālā yā dost-i-ek-dil; v. ishāra k., imā k., khabar d. yā ittīlā^h k.*—*Bhitarī antarasath wā antaratam, nikat wā sannihit, suparichit wā su-sāhsargī, n. dūrahmitra, susāhsargī mitra; v. sain k., saṅket wā iṅgt k., samāchār d.*

IN-TI-MA-ÇY, *n.* close familiarity or fellowship—*Ham-dili, ham-rūzi, ham-dami, ikhtilāt, muwāsat yā muwāsat, āshnāt, irtibāt, yāri, dostī*—*Ātimitatā, atiprapay, suparichay, driḥāsānsarg, atisakhyā.*

- IN-TI-MATE-LY, *ad.* closely, nearly, familiarly—*Sat-kar^h, ikhtilāt yā nazdiki se, ham-dili muwānasat muānasat ham-rāzi ham-damī dosti yā irtibat se*—Gārhepan wā driḥatā se, driḥasambandh wā samīpatā se, atimītratā atiprayay wā superichay se.
- IN-TI-MĀ'TION, *n.* hint, suggestion, notice—*Ishāra, imā yā kināya, khabar dgāhi yā utillā*—*Sāket wā sain, vyangyokti suchanā wā ingit, undeś vijñāpan wā samātohar.*
- IN-TIM-I-DATE, *v.* (L. *in, timeo*) to make fearful, to overawe, to dishearten—*Darā-nā yā darwānā^h, dāntnā yā dhamkānā^h, jī-tornā yā man-tornā^h.*
- IN-TIM-I-DĀ'TION, *n.* the act of intimidating—*Dhamki^h, dānt^h, darānā^h.*
- IN-TIRE'. See ENTIRE.
- IN-TIT'LE. See ENTIT'LE. [—*Madhya meū.*]
- IN'TO, *prep.* (S.) noting entrance—*Meñ^h, darmiyān meū, andar, bich meñ^h, bhitār^h.*
- IN-TOL'ER-A-BLE, *a.* (L. *in, tolero*) not to be borne, not to be endured, insufferable—*Nā-qābil-i-bardāsh, gair-bardāsh yā nā-bardāsh, gair-mumkinu-t-tahammul yā gair-mutahammal*—*Asahiya, asahaniya, sahaniśakya.*
- IN-TOL'ER-A-BLY, *ad.* beyond endurance—*Bardāsh ke bākar, ba-shiddat, nihāyat saḥti se*—*Sahan ke bāhar, asahyarūp se, asahaniyatā se.*
- IN-TOL'ER-ANCE, *n.* want of toleration—*'Adam-i-tahammul, nā-chashm-poshi, 'adam-i-sulh-kullī*—*Asahan, asahanaśilātā, kshamābhāv*
- IN-TOL'ER-ANT, *a.* not enduring, not tolerant—*Be-tahammul, nā-sulh-kullī yā nā-shikebā*—*Asahamān, asahanaśil wā asahishnu.* [Nivārit, nishiddh.]
- IN-TOL'ER-AT-ED, *a.* denied toleration—*Bardāsh na-kiyā-gayā, nā-rawā, nā-jāiz*—*IN-TOL-ER-AT'ION, n.* want of toleration—*'Adam-i-tahammul, nā-chashm-poshi, 'adam-i-sulh-kullī*—*Asahan, asahanaśilātā, kshamābhāv*
- IN-TOMB', *in-tōm'*. See ENTOMB.
- IN'TO-NATE, *v.* (L. *in, tono*) to sound, to sound the notes of the musical scale—
- IN-TO-NĀ'TION, *n.* the act or manner of sounding, the modulation of the voice in speaking—*Āwāz d. yā āwāz kū tarīq. bol-chāl kū taur*—*Ṣabd k. wā ṣabd ka bhav, swarabhed wā lay.* [swar se bolnā, dhīmā aur dhīrī swar nikālñā.]
- IN-TONE', *v.* to make a slow protracted noise—*Dhīmī aur dhīrī āwāz k.*—*Gambhīr*
- IN-TORT', *v.* (L. *in, tortum*) to twist—*Maropnā^h, batnā^h, nichopnā^h, machopnā^h.*
- IN-TOX-I-CATE, *v.* (L. *in, toxicum*) to make drunk, to mēbriate; *a.* mēbriated—*Makhmūr k., mast sar-shūr yā sar-mast k. : a. makhmūr, sar-mast, sar-shūr*—*Madomnatta k., matawālā wā madānwit k. : a. madomnatta, matawālā, madānwit, piakkar.* [yā sar-shūr—*Madomnattatwa, matwālāpan unmad wā unmatattā*]
- IN-TOX-I-CĀ'TION, *n.* drunkenness, mēbriation—*Mukhmūri, mad-hoshī sar-masti nashā*
- IN TRAC'TA-BLE, *a.* (L. *in, tractum*) stubborn, unmanageable, ungovernable—*Zuddī, bad-lagām be-lagām yā sar-kash, nā-jarmān yā be-zat*—*Haṭṭhī duḥśāya duḥśādhyā wā durādharsh, adamīya wā āśāniya* [nacy—*Haṭṭh, māgrā-pan māgrā yā ar^h.*]
- IN-TRAC'TA-BIL'I-TY, IN-TRAC'TA-BLE-NESS, *n.* the quality of being intractable, obsti-
- IN-TRAN-QUIL'I-TY, *n.* (L. *in, tranquillus*) unquietness, want of rest—*Be-chāni, be-kālī*—*Āsthiratā wā vyastatā, vyākulitā wā aswasthatā.*
- IN-TRAN'SIENT, *a.* (L. *in, trans, eo*) not transient, not passing away—*Nā-ārizī, nā-raftanī nā-fānī yā pāc-dār*—*Aksharīk, chirasthāyī.* [Lāzmi—*Akarimmak.*]
- IN-TRAN'SI-TIVE, *a.* denoting an action or state which is limited to the agent—*Fī l-i-*
- IN-TRAN'SI-TIVE-LY, *ad.* without an object following, in the manner of an intransitive verb—*Be-gair maf'ūl ke, fī l-i-lāzmi ke taur se*—*Binā karmīna ke, akarimmakadhātu kī riti se.*
- IN-TRANS-MUTA-BLE, *a.* (L. *in, trans, muto*) unchangeable in substance—*Be-tab-dil, gair-tabaddul, dūsrī shai na hone ke qābil*—*Avasthantarāksham, avikāryya.*
- IN-TRĒAS'URE, *v.* (Gr. *en, thesaurus*) to lay up as in a treasury—*Jam' k., khāzāne meñ rakhnā*—*Sānchit k., bhandār wā kosh men rakhna.*
- IN-TRENCH', *v.* (Fr. *en, tranche*) to dig a trench, to fortify with a trench, to invade, to encroach—*Gird khandaq khodnā, gird khandaq khod kar mazbūt k., chāphāi k^h, bayh-chālñā^h*—*Chārōn or khāi khodnā, charon or khāi se pushit k., ākraman k. charb-jānā wā chāph-ānā, dabā lenā.* [khāi aur dhus ho^h.]
- IN-TRENCH'MENT, *n.* fortification with a trench—*Khāi^h, dhus^h, garhī jāsī chārōn or*
- IN-TREPID, *a.* (L. *in, trepido*) fearless—*Be-bāk, diler, jān-bāz, himmat*—*Nidar, nirbhay, sāhasī, śūr.* [—*Nirbhaytwa wā abhītatā, śūratā wā sāhas.*]
- IN-TRE-PID'I-TY, *n.* fearlessness, courage—*Be-bākī, dilerī jān-bāzī sar-bāzī yā himmat*
- IN-TREPID-LY, *ad.* fearlessly, daringly—*Be-bākī yā dilerī se, dilerana yā be-tahāsha*—*Nidar, śūratā wā sāhas se.*
- IN-TRI-CATE, *a.* (L. *in, trico*) perplexed, complicated. Obscure; *v.* to perplex—*Pechāla, pech-dar-pech yā pur-pech, muglaq yā nā-sāf; v. ghabrā-d^h, harbarā-d^h, uljhānā^h*—*Vakra wā kuṭil, kunchit ghurchilā wā uljhā, gurh durjheya wā kathin.*
- IN-TRI-CAT'Y, *n.* perplexity, complication—*Pech, uljhepā^h*—*Ghurchi, uljhāw kathinatā wā gurhatā.*

- IN-TRI-CATE-LY**, *ad.* with intricacy — *Pech se, uljhāw se^h, iḡkāl se, iḡlāq se* — Uljhare se, kathinātī se, ghurchiyāhaṭ se, gūhātā se. [ḡkunchitaw, gūhātī wā kathinya.]
- IN-TRI-CATE-NESS**, *n.* perplexity, obscurity — *Pech, iḡlāq yā diḡqat* — Uljhārā uljhāw wā
- IN-TRIGUE**, *n.* (L. *in, tricea*) a plot, a stratagem, an amour; *v.* to form plots — *Sāzish ya bandish, fitrat yā fann-fareb, 'ishq-bāzī 'āshiqi yā 'ūshnāi; v. sāzish k., bandish k.* — Guṭṭ goshṭ wā kapatāprabandh, upāy kalbā wā chhalabal, kānācharitra; *v. goshṭ k., guṭṭ k., kapatāprabandh k.*
- IN-TRIGUER**, *n.* one who intrigues — *Bandishi, fitratī, kūr-sāz, 'āshiq-tan, 'ishq-bāz* — Vidadghānayak, kapatāprabandh k. w., guṭṭ wā goshṭ k. w., kānācharitra k. w., rāsiyā.
- IN-TRIN'SIC**, **IN-TRIN'SI-CAL**, *a.* (L. *intra, secus*) internal, solid, natural, real — *Andarūnī, jūhārī yā aṣlī, zīti, haqiqi* — Antarik antarasth wā bhītārī, vāstāvik, swābhāvik wā prākritik, akritrim wā yathārth.
- IN-TRIN'SI-CAL-LY**, *ad.* internally, really — *Andar bātin-mēn yā bī-zātihi, haqiqatan yā haqiqat-mēn* — Bhitar wā swābhāvatah, sach sach wā vastutah.
- IN-TRO-DUCE**, *v.* (L. *intro, ducere*) to lead or bring in, to make known, to begin — *Dākhil k. andar-lānā jārik. ya rawij d., mulāyāt yā shinasāi karānā, shurū' k.* — Praveś k. lānā wā prachalit k., bhent parichay wā jūn-pāhelān karānā, ārambh k.
- IN-TRO-DUCE**, *n.* one who introduces — *Dākhil k. w., andar-lāne w., jāri k. w., mu rawij, rawij d. w., mulāyāt karāne w., shinasāi karāne w., shurū' k. w.* — Pravesak, lāne w., pravartak, prathamasthāpak, bhent karāne w., parichay karāne w., jūn-pāhelān karāne w., ārambhak.
- IN-TRO-DUC'TION**, *n.* the act of introducing, the preliminary part of a discourse, a preface — *Idkhāl andar-lānā jāri k. rawij d. ya shinasāi karānā, tamhūd 'urwan mu-qaddama yā zikr, dibuchā yā dibāju* — Praveśan lānī parichay-karānā wā piachār, paribhāsha wā vākyaārambh, prastāvanā wā bhumika.
- IN-TRO-DUC'TIVE**, **IN-TRO-DUC'TO-RY**, *a.* serving to introduce — *Pesh-raw, tamhūdī, jāri k. w., dākhil k. w.* — Prathamik, prārambhak, bhumikarūp, prastāvanārūp, pravesak, pravartak.
- IN-TRO-MIT**, *v.* (L. *intro, mittere*) to send in, to let in, to admit, to intermeddle with the effects of another — *Andar bhagnā, andar jāne d., dākhil k., dīsrē ke mal meñ hāth lagānā* — Paṭhālnā, bhitar jāne d., praveś k., dīsrē ke dhan meñ hāth lagānā.
- IN-TRO-MIS'SION**, *n.* the act of introumitting — *Paithāl^h, andar jāne d., idkhāl, gair ke māl meñ hāth lagānā* — Pravesākaran bhitar jāne d., pravesan, parāye dhan meñ hāth lagānā. [— *Idkhāl, dākhil k.* — Praveśan, bhitar praveś k.]
- IN-TRO-RE-CEP'TION**, *n.* (L. *intro, re, captum*) the act of admitting into or within
- IN-TRO-SPEC'TION**, *n.* (L. *intro, spectrum*) a view of the inside — *Andarūnī nigāh, andarūn-bīnī* — Antardrishti, antardokan, antardarśan.
- IN-TRO-SOME**, *v.* (L. *intro, sumo*) to suck in — *Chusnā^h, pī-jānā^h.* [lenā^h.]
- IN-TRO-SUS-CEP'TION**, *n.* (L. *intro, sub, captum*) the act of taking in — *Bhitar le-*
- IN-TRO-VE-NIENT**, *a.* (L. *intro, venio*) entering, coming in — *Paithne w^h, bhitar jāne w^h.* [phernā^h.]
- IN-TRO-VERT**, *v.* (L. *intro, verto*) to turn inwards — *Bhītārī or phernā^h, bhitar kō*
- IN-TRO-VER'SION**, *n.* the act of introverting — *Bhitar kī or phernā^h, bhitar kō or phiraw^h.*
- IN-TRUDE**, *v.* (L. *in, trudo*) to thrust in, to come in unwelcome, to force in rudely — *Ghus jānā yā ghusnā^h, binā bulāye ghusnā yā ānā^h, āp se āp gairwār sā paith jānā^h.* [paith jāne w^h.]
- IN-TRUDER**, *n.* one who intrudes — *Ghus-jāne w^h, binā bulāye ghusne w. ya āne w^h.*
- IN-TRU'SION**, *n.* the act of intruding — *Dākhil-ī-be-jā, ba-gair istihqāq ke mudākhālat, binā bulāye ghus-paith^h* — Anadhikārāpūrvvakapraveś, binā bulāye āgaman.
- IN-TRU'SIVE**, *a.* apt to intrude — *Ghus jāne w^h, binā bulāye paith jāne w^h.*
- IN-TRUST**, *v.* (S. *in, trymanan*) to deliver in trust, to commit to the care of — *Sipur d. supur d. yā zimānā k., amānat rukhnā* — Sānpnā, vīkās karke kisi bāt ka bhār kisi ko d.
- IN-TU-ITION**, *n.* (L. *in, intuitum*) the act of the mind in perceiving truth without argument or testimony — *Bilā bahs yā subūt ke haqiqat kī daryāftī, zūd-daryāftī, bātinī danish, ilqā* — Binā vichār wā pramāṇ ke jūn, tātkālikājān, sahaajjān, antarjān.
- IN-TU-I-TIVE**, *a.* seen by the mind immediately — *Ladunnī, jawān daryāft kiyā gayā, bilā-bahs yā subūt ke jānā gayā, bātinī danish se daryāft kiyā gayā* — Sahajjānīnopalābḥ, antarjānīnopalābḥ, binā vichār wā pramāṇ ke jānā gayā, sahaajjāneya.
- IN-TU-I-TIVE-LY**, *ad.* by immediate perception — *Bātinī danish se, zūd-daryāftī se, ilqā se* — Sahajjānīn se, antarjānīn se, tātkālikājānīn se.
- IN-TU-MES'CENCE**, **IN-TU-MES'CEN-CY**, *n.* (L. *in, tumeo*) a swelling — *Phūlan^h, sījan^h.*
- IN-TU-MU-LATE**, *v.* (L. *in, tumulus*) to place in a tomb, to bury, to inter — *Dajn k., madfūn k.* — Mittī d., garna. [lan^h, sījan^h.]
- IN-TUR-GES'CENCE**, *n.* (L. *in, turgeo*) the act or state of swelling — *Phūlan^h, phū-*
- IN-TWINE**. See ENTWINE. [nā^h, ubtan kī malāi.]
- IN-UNCTION**, *n.* (L. *in, unctum*) the act of anointing — *Uḡhan lagānā^h, bukūā lagā-*

- IN-ŪN'DATE, *v.* (L. *in, unda*) to overflow—*Chhalaknā^h, umarnā^h, chaphnā^h, bhar-ānā^h, bhar-pūr k.^h, umrā^h d.^h, bornā^h, dubanā^h, buhānā^h.* [*borne w.^h*]
- IN-ŪN'DANT, *a.* overflowing—*Lub-rez, gary k. w., umrāne w.^h, dubāne w.^h, buhāne w.^h.*
- IN-UN-DĀ'TION, *n.* a flood, a deluge—*Sūlāb, tugyāni yā tūfan*—*Bāih wā būrā, jala-pralay wā jalāplāvan.* [*dagi, kurakhtugi*—*Asabhyatā, aśishtatā, avinay.*]
- IN-UR-BĀN'I-TY, *n.* (L. *in, urbs*) rudeness—*Be-murawwatī, bad-akhlaqī, nā-tarāshī.*
- IN-ŪRE', *v.* (L. *in, utor*?) to habituate, to accustom, to take or have effect—*'Adat dāl-nā, 'ādī yā kхо-gur k. yā k., murawwaj yā kār-gur k.*—*Abhyās k., bān-dālnā tēw-dālnā wā abhyast k., prachalit wā samarth h.*
- IN-ŪRE'MENT, *n.* practice, habit, use—*Maṣṣyā yā muzāwalut, 'adat yā kхо, 'amal rabi, dastūr yā rawaj*—*Abhyās, bān wā tēw, vyavahār.*
- IN-ŪRN', *v.* (L. *in, urna*) to bury—*Mutī d.^h, gurnā^h.*
- IN-U-TĪL'I-TY, *n.* (L. *in, utor*) uselessness—*Lu-hūsili, rā-bakārī, be-fūidagi, be-kūidagi*—*Vyarthatā, nishphalatā, nirathakatwa.*
- IN-ŪTTER-A-BLE, *a.* (L. *in, S. utor*) not to be uttered, inexpressible—*Nā-guṣṭant, lā-bayān be-bayān yā gair-qābilu-l-bayān*—*Avichya wā anuchcharaṇīya, akathya.*
- IN-VĀDE', *v.* (L. *in, vado*) to enter as an enemy, to attack, to assail—*Chaphāi k.^h, hamla k., gūrish k.*—*Chaph ānā wā chaph jānā, dhāwā k., akramap k.*
- IN-VĀD'ER, *n.* one who invades—*Qanim, mulk-gir, hamla-āwar, chaphāi k. w.^h*—*Ākrā-mak, deśākrīmak.*
- IN-VĀ'SION, *n.* a hostile entrance—*Hamla, gūrish, chaphāi^h*—*Ākramap, digvijayakram.*
- IN-VĀ'SIVE, *a.* entering as an enemy—*'Yūrishī, hamla āwar, chaphāi k. w.^h*
- IN-VĀL'ID, *a.* (L. *in, valeo*) weak, of no weight or force, void, null—*Zu'if, sabuk yā nā-kāra, bātīl, radd*—*Balahin, halkā wā prabhāvahin, vyarth, nishphal.*
- IN-VA-LID, *n.* one who is weak or infirm—*Ma'ur shakhs, dāma-l-marz shakhs*—*Rogi, aswashtāsarir, janmarogi.* [*yā mansūkh k.*—*Nirbal k., vithā vyarth wā nishphal k.*]
- IN-VĀL'I-DATE, *v.* to weaken, to make void—*Zu'if yā nā-tawān k., mu'attal radd bātīl*
- IN-VĀL'I-DĀ'TION, *n.* the act of weakening—*Zu'if k., butīl k.*—*Nirbal k., nishphal k.*
- IN-VA-LID'I-TY, *n.* weakness, want of force—*Zu'if yā kam-zorī, fashk yā butlān*—*Nir-balatā wā balahinatā, vyarthatā prabhāvahinatā wā nishphalatā.*
- IN-VĀL'U-A-BLE, *a.* (L. *in, valeo*) precious above valuation, inestimable, constant—*Be-bahā yā be-qimat, 'aziz-tarīn*—*Anmol amulya wā atimūlya, atyuttam wā atyutkriah.*
- IN-VĀL'U-A-BLY, *ad.* inestimably—*'Aziz-tarīn, be-bahā*—*Amūlyatā se, aninol.*
- IN-VĀ'RI-A-BLE, *a.* (L. *in, varius*) unchangeable, immutable, constant—*Gair-muta-lawwin, be-taqayir, be-tabaddul*—*Aparivartaniya, nirvikār nirvikalp wā avikāryya, nitya niyat susthīr aḥal wā āṭal.* [*Aparivartaniyatā, avikāryyatā, sthīratā, nityatī.*]
- IN-VĀ'RI-A-BLE-NESS, *n.* unchangeableness—*'Adam-e-taqayir, uchalatā^h, aḥalutā^h*—*IN-VĀ'RI-A-BLY, ad.* unchangeably, constantly—*'Adam-i-taqayir yā be-tabaddulī se, bar-qarār yā 'ala-d-dawām*—*Nirvikāraup se wā aparivartaniyatā se, nitya wā sarvadā.* [*Achal, aparivartaniya.*]
- IN-VĀ'R'IED, *a.* not changing or altering—*Gair-mutalawwin, be-taqayir, be-tabaddul*—*IN-VEIGH', in-vā', v.* (L. *in, reho*) to rail against, to utter censure, to reproach—*Izām dā, ma'ūn k., tā'n k. yā tā'nuzanī k.*—*Dokhnā wā apavād lagānā, mindā k. wā kalaūk lagānā, jhīraknā wā durvākya kalnā.* [*sāvādī, mindak, apavādak.*]
- IN-VEIGH'ER, *n.* a vehement railer—*Sakht tā'in, karalht tā'na-zan*—*Jhīrakne w., kut-*
- IN-VĒC'TIVE, *n.* railing speech, angry abuse, harsh censure; *a.* satirical, abusive—*Zabān-darāzi, tā'na-zanī yā dush-nām, mazammat shikayal yā tā'nat-malamat; a. tā'na-zan tan-go yā hajo āmez, bad-zubān yā dush-nām-āmez*—*Durvākya, bhartsana-vakya wā gūli, nindivākya kutsāvākya wā jhīrkī; a.* upahasak wā kutsāvādī, mindak apavādī wā galī d. w.
- IN-VĒC'TIVE-LY, *ad.* satirically, abusively—*Tā'na-zanī se, zabān-darāzi malāmat yā bad-zabānī se*—*Avakshap upahas wā umūdā se, durvākya wā gūlī se.*
- IN-VĒ'GLE, *v.* (Fr. *avengler*) to persuade to something bad, to entice, to allure—*Burūi ki or ubhāpnā yā uskānā^h, buhkānā yā phuslānā^h, lūch-mā yā lūbhānā^h.*
- IN-VĒ'GLE-MENT, *n.* allurements, seduction—*Lūbhāw yā phuslāhat^h, kutnāpā uphār yā bahkūw^h.* [*lene w.^h, thag yā chhāl^h.*]
- IN-VĒ'GLER, *n.* a seducer, a deceiver—*Bahkāne w. phor-lene w. urhāne w. yā phuslā-*
- IN-VĒ'ILED', *a.* (L. *in, velum*) covered as with a veil—*Manōh gūnighat pakine hue^h.*
- IN-VĒNT', *v.* (L. *in, ventum*) to find out something new, to forge, to fabricate—*Ijād k., ikhtirā' k. gānkhnā^h*—*Nikālnī rachana wā nū upanī, jōrnā, bāndhna garhnā wā jhūthā banānā.* [*—Nikālanhār, nirmatā, parikalpak, nūrupak, virachak, vidhātā.*]
- IN-VĒNTER, IN-VĒN'TOR, *n.* one who invents—*Mūjid, mukhtārī, bānī, wāzī', mutujāwiz*
- IN-VĒN'TION, *n.* the act or faculty of inventing, a thing invented, forgery, fiction—*Ijād yā quwwat-i-mutakhaiyilā, nau-paidā-shai, ikhtirā' yā taqlūd, sāktī yā bundish*—*Nirman parikalpanā rachana nirmāyasakti wā kalpanāsakti, parikalpit wā kalpanā, bandawat, mithyākalpana wā mauahsrishṭī.*

- IN-VĒN'TIVE, *a.* apt to invent, ingenious—*Mukhtari' yá mujid, zahin zirak tez-sahm ya kuner-manul*—Kalpak, upayi suprayogawán wá yuktiman. [yitri, nirupanewali.]
- IN-VĒN'TRESS, *n.* a female who invents—*Mújida, nikálan-hári^h*—Parikalpiká, nirúpa-
- IN-VEN-TO-RY, *n.* a catalogue of goods; *v.* to place in a catalogue, to register—*Táliqa, táliqa, niyaha, fard*; *v. táliqa men mundaraj k., qalam-band k.*—Kharra, asthávара-
dravyasaikhya-patra; *v. kharre men charhána, tákná wá likhná.*
- IN-VEN-TŪRI-AL-LY, *ad.* as an inventory—*Táliqa yá táliqa ke manind, fard ke taur par*—
Kharre ki náin, asthávараdravyasaikhya-patra ke sadri.
- IN-VĒRT', *v.* (L. *in, verto*) to turn upside down, to place in a contrary order—*Aun-
dhána^h, ulaina yá ultina^h*. [*n'akis yá mungatab*—*Aundhá, ulta wá ultá pultá.*]
- IN-VĒRSE', *a.* inverted, opposed to direct—*Zer-zabar yá tah-o-bála, maqlúb ma'kús mu-*
IN-VĒRSE'LY, *ad.* in an inverted order—*Zer-zaburi se, bar-khiláf, bar-aks*—*Ultá pultá,*
ulat pulat se, viparyyay se. [kram, viparitatá, vyatyay.]
- IN-VĒR'SION, *n.* change of order—*Inqiláb, in'ikás, nigún-sári, ultá^h*—*Viparyyay, vyati-*
IN-VĒRTE'LY, *ad.* in reversed order—*Bi-l-inqiláb, bar-aks*—*Ultá, viparyyay se, vyati-*
kram se.
- IN-VĒST', *v.* (L. *in, vestis*) to clothe, to array, to place in possession, to inclose, to
lay out money in some permanent form so as to produce an income—*Pahinána^h,
arasta k., bahshna yá muqarrar k., muhasura k., amaduní ya naf' k. garaz se kisí
mál yá jáe-dád men zar lagána*—*Qihání, sanwáraná sajáná wá susobhit k., dená
sainjama k. visisht k. wa yukt k., gheruá rúndhaná wa chhenkná, lábháarth kisi
stháyi vastu men dhan lagáni.*
- IN-VĒST'IENT, *a.* covering, clothing—*Dhūmpne w^h, pahináne yá orháne w^h.*
- IN-VĒST'ITURE, *n.* the act of giving possession—*Khal'at-posha yá khit'at-posht, khit'at-
dik'á yá khal'at-dih, ta-plia, tulak^h, tuka^h*—*Abhishek, padasthāpan, pratishthāpan,*
IN-VĒST'IVE, *a.* encircling, inclosing—*Gherne w^h, gher lene w^h*. [pratishthā.]
- IN-VĒST'MENT, *n.* act of investing, dress, habit, the laying out of money in some per-
manent form so as to produce an income, the money laid out in some permanent
form with a view to produce an income—*Khal'at-bahshí khal'at-posht yá muhá-
sura, poshták, libás, amulaná ya gáft k. garaz se kisí mál yá jáe-dád men zar lagána,
zar jo gáft k. garaz se kisí mál yá jáe dád men lagayá játe hai*—*Padasthāpan abhi-
shek pariveshan wa gherá, vastua, achchhādan wa paridhān, lábháarth kisi sthāyi
vastu men dhan lagána, dhan jo lábháarth kisi sthāyi vastu men lagiyá játe hai.*
- IN-VĒST-TI-GATE, *v.* (L. *in, vestigo*) to search out, to inquire into, to examine—
Tulásh yá taftish k., tahqiq k., hálk ya dargáft k.—*Khojaní dhūmrhaná anusandhān
k. wá anweshan k., sahajana sawāchaná puchh páchh k. dekhaná chhānā wá ji-
jnāsá k., janchaná parakhná wá pariksha k.*
- IN-VĒS-TI-GA-BLE, *a.* that may be searched out—*Qábílut taftish, tahqíqát-pazir*—*Anwe-
shaniya, anusandheya, vichitraníya.*
- IN-VĒS-TI-GĀ'TION, *n.* a searching, examination—*Tulásh taftish tajassus yá just-o-jú, tah-
qiq tahqiq tahqíqát yá tajiz*—*Khoj dhūmrhan anusandhan wa anweshan, parikshá
janchaw vichar wá vivechaná* [nechchu wa bhediyá, khoj wá jijnasu.]
- IN-VĒS-TI GĀ-TIVE, *a.* curious, searching—*Ráz-u, mutajassus yá mutaláshi*—*Anusandhá-*
- IN-VĒS-TI-GĀ-TOR, *n.* one who investigates—*Muhayyq, tajiz k. w., tahqíqát k. w., já-
chan-kár^h, mutaláshí, mutajassus*—*Parikshak, vicharak, khoj, anweshí.*
- IN-VĒT-ER-ATE, *a.* (L. *in, vetus*) old, long established, deep rooted, obstinate—
Purána^h, diu^h, jariyáya^h, kari^h.
- IN-VĒT-ER-A-CY, IN-VĒT-ER-ATE-NESS, *n.* long continuance, obstinacy confirmed by time—
Daráz-muddat-báshí ya kuhnaq, shiddat ya sakht ba-anbab daráz-báshí—*Bahukali-
katwa wa chiralikatiwa, baddhamulata abhinivishatá wá sthiratá*
- IN-VĒT-ER-ATE-LY, *ad.* with obstinacy, violently—*Sakhtí se, ba-shiddat*—*Hañh wá bad-
dhamulata se, kari wá prachandata se.*
- IN-VĒT'IOUS, *a.* (L. *in, video*) envious, malignant, likely to excite envy—*Hásid, kina-
kash yá kina-war, 'adawat-angez hasud angez ya kina-angez*—*Dáhi wá matsari, irshyi
wa dweshi, dweshajanak wá irshyíjanak.* [se, dwesh dioh wá duashabhav se.]
- IN-VĒT'IOUS-LY, *ad.* enviously, malignantly—*Hasad se, kinz yá hugt se*—*Dáh wá irshyá*
- IN-VĒT'IOUS-NESS, *n.* quality of exciting envy—*Kina-angezí, hasad-angezí, 'adawat-
angezí*—*Dweshajanakata, irshyajanakata.*
- IN-VĒG'O-RATE, *v.* (L. *in, rigor*) to give vigour to, to strengthen, to animate—*Quw-
wat d., gari wá mazbút k., pushi d.*—*Bal barhána wá d., sabal wá pushk k., sattwa wá
tej barhána.* [rhána, sattwawarddhan, balavridhí.]
- IN-VĒG'O-RĀ'TION, *n.* the act of invigorating—*Taqwiya, tamíná, quwwat-dihí*—*Bal ba-*
- IN-VĒN'CI-BLE, *a.* (L. *in, vinco*) not to be conquered, not to be overcome—*Gair-
maglúb, be-sar yá be-zabí*—*Ajey wá ajayya, aparajey aparajit wá aparabhavya.*
- IN-VĒN'CI-BLE-ITY, IN-VĒN'CI-BLE-NESS, *n.* the state or quality of being invincible—
Gair-maglúbí, sar na hone k. qábiliyat—*Ajeyatá, durjeyata, aparajeyatwa, adamyatá.*

- IN-VÍN'CI-BLY, *ad.* unconquerably, insuperably — *Gair-maghlúib se, sar na h-éine ke taur se* — Ajeiyatá se, durjeyatá wá aparájeiyatwa se.
- IN-VÍ'O-LA-BLE, *a.* (L. *in, violó*) not to be profaned, not to be injured or broken — *Be-futúr yá be-zuáil, gair-mumkinu-l-fuskh* — Anapakáryya abúdhya wá alaughaniya, abhedya anatikramya anatikramaniya wá abhaúg.
- IN-VÍ'O-LA-BÍL'I-TY, IN-VÍ'O-LA-BLE-NESS, *n.* the state or quality of being inviolable — *Be-zuáil, gair-mumkinu-l-fuskh, be-futúri* — Alaughaniyatá, abhediyatá, anatikramaniyatá. [*na-bigarne ke taur se* — Alaughaniyatá se, abhediyatá se, anatikramaniyatá se.
- IN-VÍ'O-LA-BLY, *ad.* without breach or failure — *Gair-mumkinu-l-fuskh yá be-zuáil se*, IN-VÍ'O-LATE, *a.* unprofaned, unbroken — *Pák sáf yá ná-álúda, ná-shúasta ná-mansúkh yá be-futúr* — Adúshit wá abhrasht, akshat abhang wá akhand.
- IN-VÍ'O-LÁT-ED, *a.* unprofaned, unpolluted — *Pák, ná-álúda yá sáf* — Adúshit wá akritivajña, abhrashtikrit.
- IN-VÍ'OUS, *a.* (L. *in, via*) impassable — *Be-guzáir, masdúd* — Durgam, agamya.
- IN-VÍ'OUS-NESS, *n.* state of being inviolable — *Ma-diúli, ná-mumkinu-l-guzáir* — Durgamyatá, agamyatá. [*Ná mardí, ná mard-inagi* — Apurushatwa, pauushahinatá.
- IN-VÍ-RÍL'I-TY, *n.* (L. *in, vir*) want of manhood, departure from manly character — IN-VÍS-CATE, *v.* (L. *in, viscus*) to lime, to entangle in glutinous matter — *Lásá lugá-ná^b, lase se phansáná yá phánná^b*.
- IN-VÍS'I-BLE, *a.* (L. *in, visum*) that cannot be seen, not perceptible by the sight — *Gáib gáib ná-padid yá ná-dída, gair-mahús yá gair-mubshir* — Adríya paroksha wá alakshiya, apratyaksh darsanatit wá drishtyagochar.
- IN-VÍS'I-BÍL'I-TY, *n.* state of being invisible — *Gáibut, gaibúbat, ná-dídagí* — Adríyatá, parokshatá, apratyakshatá, drishtyagocharatá.
- IN-VÍS'I-BLY, *ad.* so as to escape the sight — *Gáibána, andikhái^{sc}, gáib meí* — Apratyaksh se, adrishitarup se, asakshat, drishtyagochar se.
- IN-VÍTE', *v.* (L. *invito*) to ask to a place, to bid, to request, to allure, to persuade — *Da'wat k., tavázu' k., iltimás ya'arz k., lálach d^b, wargalánná* — Nimantran k., nyotaná wá bulána, mánganá, lubhána wá ákarshan k., phúslaná bhuluná wá bahkáná.
- IN-VÍ-TÁTION, *n.* the act of inviting, solicitation — *Tavázu' yá dá wat, istid'á* — Áváhan nimantran nyotá wá buláhat, piáthaná wá máng.
- IN-VÍTA-TO-RY, *a.* using or containing invitation, *n.* a hymn of invitation to prayer — *Da'wat-ámez, tavázu'-ámez; n. bhajan^b* — Áváhanarthak, nimantranavisisht; *n.* stutigan, Íśvarastutigit.
- IN-VÍTER, *n.* one who invites — *Da'watí, istid'á k. w., buláne w^b, lálach d. w^b, wargalánné w.* — Nimantran k. w., nyotano w., mángne w., áváhan k. w., lubhane w., phúsláne w. wá bahkáne w. [*bulavá^b*.
- IN-VÍTING, *p. a.* alluring; *n.* invitation — *Lubháne w^b, phúsláne w^b; n. nyotá^b, buláhat^{sc}*.
- IN-VÍTING-LY, *ad.* in a manner to invite or allure — *Dil-pazíri se, dil-rubáí se, shakwat-angezi se* — Buláne wá lubhane ki ríti se. [*pralobhakatá.*
- IN-VÍTING-NESS, *n.* power or quality of inviting — *Dil-rubáí, dil-pazíri* — Ákarshakatá, IN-VO-CATE, *v.* (L. *in, voco*) to call upon — *Bulána^b, mángná^b, mándná^b*.
- IN-VO-CÁTION, *n.* act of calling upon in prayer — *Mundáit, dú'á, istid'á* — Jap k., devatánámochcháran, námasmaran, námagrahan, áváhan.
- IN-VOKE, *v.* to call upon, to implore — *Bulána^b, dú'á-mángná mundáit-k. yá istid'á k.* — Ábhimantran áváhan sambodhan wá námagrahan k., piáthaná k. wá mángná.
- IN-VOÍCE, *n.* (Fr. *envoyer*) an account of goods sold or consigned with their prices — *Bijak^b, chalan-chitthí^b*.
- IN-VÓL'UN-TA-RY, *a.* (L. *in, volo*) not having will or choice, not done willingly — *Be-iráda yá be-khwákhish, be-ikhtiyár yá iztirári* — Nishkám akám wá anichchhu, aswechchháját avás wá anichchhádhiin.
- IN-VÓL'UN-TA-RÍ-LY, *ad.* not by will or choice — *Be-khwákhish, be-iráda, be-ikhtiyár, be-qasá* — Nishkám, anichchhápúrvvak, abodhapúrvvak, anutipurvvak.
- IN-VÓL'UN-TA-RÍ-NESS, *n.* want of will or choice — *Be-ikhtiyár, ádam-i-iráda, be-qasá* — Nishkámata, aswechchhájátatwa, anichchhádhiinatá, ichchháváthyatá.
- IN-VÓLVE', *v.* (L. *in, volvo*) to roll in, to involve, to comprise, to entwine, to take in, to entangle, to blend — *Dhánpná yá lapáná^b, lapetná^b, rakhná yá dhurná^b, batná yá bhátjáná^b, pakarná yá lená^b, uljhána yá phansána^b, milána yá sinná^b*.
- IN-VÓLV'ED-NESS, *n.* state of being involved — *Chhipáw^b, lapet^b, dháráw^b, báráw^b, pak-ráw^b, uljháw^b, phansáw^b, miláw^b*. [*tan, uljbáw ghurchí wá pherphár.*
- IN-VO-LÚTION, *n.* act of involving, complication — *Lapet^b, pech* — Áveshtan wá parivesh.
- IN-VÓL'NER-A-BLE, *a.* (L. *in, vulnus*) that cannot be wounded, secure from injury — *Ná-zakhm-pazíri, mumtana'u-l-zakhm mumtana'u-l-jarh ná-mumkinu-l-majráh yá roin-tan* — Anághátaniya abhedya wá achhedya, kshatáksham wá vajrasarir.
- IN-VÓL'NER-A-BLE-NESS, *n.* the quality or state of being invulnerable — *Ná-zakhm-pazíri, mumtana'u-l-majráh, ná-mumkinu-l-majráh* — Anághataniyatá, abhedyatá, achhedyatá.

- IN-WÁLL', *v.* (L. *in. vallum*) to inclose or fortify with a wall—*Divār dauri-kar mazbūt k.*—Blit se gher kar pushē k. [andar—Abhyantar mañ, bhitor.
- IN'WARD, IN'WARD, *ad.* (S. *in. ward*) towards the internal parts, within—*Andariñ, In'ward, a. internal, interior, placed within—Andariñ bātini, darāni—Bhitari, abhyantar antaratañ wā antarāñ, antarnath antargat antarbhūt wā antahat.*
- IN'WARD-LY, *ad.* internally, in the heart—*Andar, bātini meñ yā dil meñ—Bhitar, antah-karñ wā man meñ.*
- IN'WARDS, *n. pl.* the inner parts, the bowels—*Āntariyāñ^h, ānteñ^h.*
- IN-WÉAVE', *v.* (S. *in. wēfan*) to mix in weaving, to intertwine—*Binne meñ milānā^h, lapetnā yā batnā^h.*
- IN-WRAP', in-rāp', *v.* (in, wrap) to involve, to perplex, to ravish or transport—*Lapet-nā^h, pureshāñ yā hairāñ k., be-khud yā be-kawās k.*—Lapāñ, ghabrā-d. wā vyākul-k., nehet wā vimohit k. [gherñā^h, malā dātñā yā pahrāñā^h.
- IN-WREATHY, in-rēth', *v.* (S. *in. wrath*) to surround as with a wreath—*Mālā se*
- IN-WROUGHT', in rit', *a.* (in, work) adorned with work—*Kām-dār, murassā', jarāñā^h, khod-kāri-dār—Khachit. jāit.*
- I-ŌN'IC, *a.* belonging to *Ionia*, denoting one of the orders of architecture—*Āionia ke mutā'alliq, mī-mārī kī ek taur jāhir k. w.*—Āioniasambandhī, nirmāñāñ kī ek riti.
- I-Ō'TA, *n.* (Gr.) a tittle, a jot—*Reza, carra—Lavaleñ wā vindu, tilanātra wā tinkā.*
- IRE, *n.* (L. *ira*) anger, rage, wrath—*Khasagi yā khashm, gussa. qazab—Krodh, rosh, kop.* [chūñ, śighrakopi, śighrakrodhī, chandaswabdhv.
- I-RĀS'CI-BLE, *a.* prone to anger—*Ātash-mizāj, zud-ranj, tunuk-mizāj, tund, tez—Chīñ.*
- I-RĀS'CI-BIL'ITY, *a.* proneness to anger—*Ātash-mizāj, zud-ranj, tunuk-mizāj, nafs-i-lauwāna, nafs-i-sub'i—Chīñchīñāñ, swabhāvachandātā, krodhasāilitā, śighrakopi-twa.* [Krudhī, krodhī, kōpi wā sakop.
- IRĒ'FUL, *a.* angry, raging, furious—*Khasa, khashm-nāk, qazab-nāk yā qazab-ālīda—*
- IRĒ'FUL-LY, *ad.* with ire, in an angry manner—*Qazab se, khashm-nāki yā qazab-nāki se—Kop se, krodh se.*
- IRIS, *n.* (Gr.) the rainbow, the circle round the pupil of the eye, a flower—*Qans-i-qazab, mardum-i-chashm yā mardumak, ek qism kī phul—Indriyudh indradhanu wā rūmadhanu, nebratīrakāmandal wā putli, pushpaviśesh wā padmañvīśesh.*
- IR'ISH, *a.* belonging to *Ireland*; *n.* the natives of *Ireland*, the *Irish* language—*Āyarland ke mutā'alliq; n. mulk-i-Āyarland ke mutawattin, mulk-i-Āyarland kī zabāñ Āyarlanddesasambandhī; n. Āyarlanddesiyan, Āyarlanddes kī bhāshā.*
- IR'ISH-ISM, *n.* an *Irish* idiom—*Āyarland kī zabāñ kī mahāwara—Āyarlanddes kī vāg-*
- IRK, *v.* (S. *weore*) to weary—*Satāñā^h, dukh d^h.* [uti, Āyarlanddes kī vāgdharā.
- IRK'SOME, *a.* wearisome, tedious—*Ranj āwar yā dushwār, sakht nā-guār nā-gawār yā zabūñ—Klesākar dukhdhāt wā klesād, kashṭakar śraññjanak wā dukhakar.*
- IRK'SOME-LY, *ad.* wearisomely, tediously—*Ranj-āwārī yā sakht se, dushwārī yā kāhili se—Thakāñ wā klesājanakatwa se, kashṭatwa wā dirghasūtratā se.*
- IRK'SOME-NESS, *n.* wearisomeness, tediousness—*Sakhtī yā malāl-angezī, ranj-āwārī—Klesājanakatwa, kashṭatwa wā dirghasūtratā.*
- IR'ON, i'urn, *n.* (S. *īren*) a metal, an instrument made of iron: *pl.* chains, fetters—*Āhan, āhani āwar yā āla . pl. zanjir, pai-karē^h—Lohā, lohe kī hathiyār; pl. berī lauhabandhan wā lauhapāḍabandhan.*
- IRON, *a.* made of iron, like iron, harsh, stern, hard; *v.* to smooth with an iron—*Āhanī, āhan-numā, sakht, karukht, mazbūt; v. istri k^h.*—Lohanay wā ayomay, lohasadriś wā lohe kī nāñ, rukhā rukh wā karkas, mshṭhur wā kathor, karā wā kathin.
- IRON-Y, *a.* made of iron, like iron—*Āhanī, āhan-numā yā āhan ke nāñind—Lohanay wā ayomay, lohasadriś wā lohe kī nāñ.* [lohakār.
- IRON-MON-GEI, *n.* a dealer in hardware—*Lohār^h, āhan-farosh—Lohadravyavikrayī,*
- IRON-MOULD, *n.* a spot or mark on cloth occasioned by the rust of iron—*Lohe kī dāg—Lohachubna, lohāñk.*
- IRON-Y, *n.* (Gr. *eiron*) a mode of speech in which the meaning is contrary to the words, sarcasm—*Tanz, ramz ta'n hajo-malih yā lāba—Vyajokti wā vyañgya, mihñā avakshep wā vyañgyokti.*
- I-RŌN'IC, I-RŌN'IC-AL, *a.* expressing one thing and meaning another, containing irony—*Tanz-āmez, ta'n-āmez, ramz-āmez—Avakshepak, savyañgya wā vyañgyamay.*
- I-RŌN'IC-AL-LY, *ad.* by the use of irony—*Tanzan, tanzāna—Viparitalakshañpūrv, avakshep se, vyañgya se, vyañgyokti se.*
- IRON-IST, *n.* one who uses irony—*Tanz-go, ramz go—Avakshepak, vyañgyavādī.*
- IR-RĀ'DI-ATL, *v.* (L. *in. radius*) to dart rays into, to emit rays, to adorn with light, to illuminate, to shine: *a.* adorned with shining ornaments—*Ruśhan yā roshan k., munawwar h., raunaq d., munowwar k. yā darakhshāñ k., chamuknā^h; a. nūr-dār, zewar se ārasā, raunaq-dār—Ujjwal k., prakāśit h., prakāś se susobhit k., vikāśit wā dīpt k., jagmagāñū jhalakñāñ rājit-h. wā dyotit h.; a. ujjwal, alaukīr se susobhit.*

- IR-RĀ-DI-AN-GE, IR-RĀ-DI-AN-ÇY, *n.* emission of rays of light on any object, lustre—*Sau-
'a'-reṣṭ yā purtan-andāzi, jahou jilā raunaq yā shu'a*—Dipti wā dyuti, prabhā wā tej.
- IR-RĀ-DI-Ā-TION, *n.* the act of emitting beams of light, illumination, light—*Purtan-an-
dāzi yā shu'a'-andāzi, tanwir yā darakhshāni, roshni yā nūr*—Prakāśan uddīpan
wā pradīpan, nijwālān wā dyotan; dipti wā dyuti.
- IR-RĀ-TION-AL, *a.* (L. *in, ratio*) void of reason, contrary to reason, absurd—*Gair-
nātiq, lā'-aql yā be'-aql, nā-mā'qul yā be-fāida*—Paśusamabhāv buddhīhīn nīrbuddhi
wā abuddhīmān, anyāyā wā anyāyi, anarthak nyāyaviruddha asaṅgat wā yuktivi-
ruddha. [dhihinatā, jūmahinatā, anyāyātā, nīrbuddhitwā.
- IR-RĀ-TION-ĀL-TY, *n.* want of reason—*Nā-mā'qul, lā'-aql, be'-aql, gair-nātiq*—Bud-
IR-RĀ-TION-AL-ITY, *ad.* without reason, absurdly—*Nā-mā'qulī se, be'-aqlī yā be-wājibi se*
—Buddhīhinatā wā nyāyavirodhī se, asaṅgat riti se wā anyāyā se.
- IR-RE-CLAIM-A-BLE, *a.* (L. *in, re, clamo*) not to be reclaimed, not to be reformed—
Gair-mumkinu-t-tahzib, mumtana'u-l-iṣlāh yā gayā-guzrā—Anuddhāryya wā dush-
karmmānīvarttayitavya, āśodhaniyā.
- IR-RE-CLAIM-A-BLY, *ad.* so as not to be reclaimed—*Mumtana'u-l-iṣlāhan, gair-mumki-
nu-t-tahzibi se, gair-mumkinu-t-tahziban*—Anuddhāryya riti se, āśodhaniyābhyā se.
- IR-RĒC'ON-ÇILE, *v.* (L. *in, re, concilio*) to prevent from being reconciled—*Phir se*
muwāfaq na hone d., phir se muwāfaqat karne se mau' k.—Phir se mel na karne d.,
saṅgat wā aviruddh na hone d.
- IR-RĒC'ON-ÇIL'A-BLE, *a.* not to be reconciled—*Nā-mumkinu-l-ittifāq, mumtana'u-l-iṣlāh,
gair-mumkinu-t-tatbiq, mumtana'u-l-ittifāq, an-mel*—Asandheya wā asandhātavya,
asaṅgat viśaṅgat asamañjas wā anyonyaviparīt.
- IR-RĒC'ON-ÇIL'A-BLE-NESS, *n.* the quality of being irreconcilable, incongruity, incompat-
ibility—*Nā-mumkinu-l-ittifāqī yā mumtana'u-l-iṣlāhi, nā-mutābaqat, nā-muwāfaqat*
nā-munāsabat yā ikhtilāf—Asandheyatā wā anyonyaviparītatā, asaṅgati, paraspara-
virodh.
- IR-RĒC'ON-ÇIL'A-BLY, *ad.* in a manner not admitting reconciliation—*Nā-ittifāq-pazirī se,
'adam-i-muwāfaqat se*—Asandheyatā se, asaṅgati se, parasparavirodhī se, anyonyavi-
parītatāpūrvvak.
- IR-RĒC'ON-ÇILED, *a.* not atoned for—*Jiskā kafūra yā kaffūra na huā ho*—Jiskā prāyaś-
chitta na huā ho. [rodh, asaṅgati.
- IR-RĒC'ON-ÇILEMENT, *n.* disagreement—*Nā-muwāfaqat, nā-munāsabat, ikhtilāf*—Vi-
IR-RĒC'ON-ÇIL-I-Ā-TION, *n.* want of reconciliation—*Nā-muwāfuqat, nā-munāsabat, mu-
khālafat*—Asandhan, punahanehābhāv, viparītatā, virodh.
- IR-RE-COV'ER-A-BLE, *a.* (L. *in, re, capio*) not to be regained, not to be repaired—
Gayā-guzrā gair-mumkinu-t-husul mumtana'u-t-tahsil yā mumtana'u-l-husul, lā'-ilāj
gair-mumkinu-l-ilājī yā, gair-murammāt-pazir—Apunarābhya punaralābhiya wā
apunarābhya, achikitsaniya anuddhāryyā wā anuddharaniya.
- IR-RE-COV'ER-A-BLE-NESS, *n.* state of being beyond recovery or repair—*Mumtana'u-t-
tuhsil, nā-mumkinu-t-husul, lā'-ilājī, gair-mumkinu-l-ilājī, gair-murammāt-pazirī*
—Punaralābhyatā, apunarābhyatā, achikitsaniyatā, anuddharaniyatā, asidhyatā.
- IR-RE-COV'ER-A-BLY, *ad.* beyond recovery—*Be-chārugi se, 'adam-i-husul se, gair-mum-
kinu-t-husulī se, mumtana'u-t-tahsilī se, gair-murammāt-pazirī se*—Apunarālbhī se,
apunarālbh se, asidhyarūp se, achikitsaniyābhāv se.
- IR-RE-DEEM-A-BLE, *a.* (L. *in, re, emo*) that cannot be redeemed—*Chhurāye jāne ke*
nā-qābil, istikhilās ke nā-qābil, āzādagi ke nā-qābil—Aparikreya, anuvāhāryya, chhu-
rāye jāne ke ayogyā, anuddharaniyā. [Aparikray se, anuddhār se, anukti se.
- IR-RE-DEEM-A-BLY, *ad.* beyond redemption—*'Adam-i-istikhilās se, 'adam-i-āzādagi se*—
- IR-RE-DUC'IBLE, *a.* (L. *in, re, duco*) that cannot be reduced—*Ghatne ke nā-qābil,
lautāye jāne ke nā-qābil, pher-lāye jāne ke nā-qābil, gair-maqlūb, tore jāne ke nā-qābil*
—Ghatne ke ayogyā, lautāye jāne ke ayogyā, pher lāye jāne ke ayogyā, anāneya, ājey,
tore jāne ke ayogyā.
- IR-RĒF'RA-GA-BLE, *a.* (L. *in, re, frango*) that cannot be refuted or overthrown—
Mumtana'u-l-butlān, gair-mumkinu-r-radd, lā-kalām, qat' lā-jawāb—Avivadaniyā,
apratyākhyeya, akhāṇḍaniyā, akhāṇḍya, sunīśchit, vajrapramāṇ.
- IR-RĒF'RA-GA-BLE-NESS, *n.* the state or quality of being irrefragable, force of argument
above refutation—*Mumtana'u-l-butlāni, gair-mumkinu-r-raddi lā-kalāmi yā lā-
jawābi*—Avivadaniyatā, akhāṇḍaniyatā wā akhāṇḍyatā,
- IR-RĒF'RA-GA-BLY, *ad.* above confutation—*Mumtana'u-l-butlāni se, gair-mumkinu-r-
raddi se, lā-kalāmi se, lā-jawābi se, 'adam-i-butlān se, 'adam-i-ibtāl se*—Avivadaniya-
rūp se, akhāṇḍhyatā se, vajrapramāṇ se.
- IR-RE-FUT'A-BLE, *a.* (L. *in, re, futo*) not to be overthrown by argument—*Gair-
mumkinu-r-radd, nā-radd-pazir, mumtana'u-l-butlān, qat', lā-jawāb, lā-kalām*—
Avivadaniyā, akhāṇḍya, akhāṇḍaniyā, akhāṇḍitavya.
- IR-RĒG'U-LAR, *a.* (L. *in, rego*) not regular, not according to common rule or order,

not uniform, immethodical; *n.* one not following a settled rule—*Khilāf-i-ma'mul yā be-taur, khilāf-i-dastūr be-qā'ida yā khilāf-i-qānūn, nā-hamwār, be-saliga be-tartib be-rabt yā be-dhāb*; *n.* *jo shakhs rawāj yā dastūr ke mutābiq na chale*—*Aniyam wā vidhiviruddha, vidhighna avidhi vidhibin wā avaidhik, visham wā asam, kramaviruddha kramahin avyavasthit wā virūp*; *n.* *vidhighna vyakti, niyamaviruddhavyakti, vidhibhānjak vyakti*.

IR-REG-U-LAR-ITY, *n.* deviation from rule or order, neglect of form or method, vice—*Be-dastūri yā khilāf-i-dastūri, be-tartibi had-ustūbi be-dauli yā abtari, bad-chālī sharārat yā gunāh*—*Avidhi aniyam wā vidhivirodh, akram vyatikram aparipāti wā avyavasthā, anāchār vyabbichār wā pāp*.

IR-REG-U-LAR-LY, *ad.* without rule or order—*Be-dastūri se, be-qā'idagi se, be-āini se, be-tartibi se, nā-hamwāri se, bilā-qā'ida, bilā-dastūr*—*Avidhivat, vidhivirodh se, kramavirodh se, aparipāti se, avyavasthā se, vishamatā se*.

IR-REL'A-TIVE, *a.* (*L. in, re, latum*) not relative, unconnected—*Be-'alāqa, be-nisbat*—*Āsambandhi wā sambandhahin, nihsambandh wā anānushaṅgik*.

IR-REL'A-TIVE-LY, *ad.* unconnectedly—*Be-'alāqagi se, be-lagāw se*—*Binā sambandh, asam-bandh se*.

IR-REL'E-VANT, *a.* (*L. in, re, levis*) not applicable, not to the purpose—*Be-lagāw be-'alāqa yā be-manqa', nā-ma'qāl nā-bakār yā be-hūda*—*Āsamparkī aprāsaṅgik wā aprākaraṇik, nirvishay nishphal wā vyarth*.

IR-REL'E-VAN-QY, *n.* state of being irrelevant—*Be-'alāqagi, nā-ma'qūli, be-hūdagi*—*Aprāsaṅgikatwa, aprasaṅg, nirvishayatā, āsampark, asaṅgatatwa*.

IR-REL'E-VANT-LY, *ad.* not to the purpose—*Be-hūdagi se, nā-bakāri se, be-manqa', bilā-'alāqa, nā-ma'qūli se, be-'alāqagi se*—*Vyarth, uishphal, āsambandh se, āsampark se, aprasaṅg se*.

IR-RE-LIEV'A-BLE, *a.* (*L. in, re, levis*) not admitting relief—*Mumtana' u-t-taskein, mumtana' u-t-takhfif, mumtana' u-l-ārām, nā-madud pazir*—*Āsamaniya, asāmya, anuddharaniya*.

IR-RELIG'ION, *n.* (*L. in, re, ligō*) want of religion, contempt of religion, impiety—*Be-dīni, ilhād yā kufr, bad-mazhabī yā nā-Khudā tarsi*—*Ādharmma vaidharmmya wā dharmmahinatā, abhakti wā devanindā, bhaktihinatā apunyaṭwa wā dushatātī*.

IR-RE-LIG'IOUS, *a.* impious, ungodly—*Be-dīn lā-mazhab bud-mazhab bar-gashṭa mulhid yā mukhālif-i-dīn, nā-Khudā-tars yā Khudā-dushman*—*Ādharmmi dharmmahin nirdharmma wā bhaktihin, apunya devanindak wā anīswar*.

IR-RE-LIG'IOUS-LY, *ad.* with irreligion—*Be-dīni se, lā-mazhabī se, nā-Khudā-tarsi se, ilhād se*—*Ādharmma se, vaidharmmya se, bhaktihinatā se, abhakti se, devanindā se, dushatātī se*.
[*Ādharmma, vaidharmmya, abhakti, devanindā, dushatātī*].

IR-RE-LIG'IOUS-NESS, *n.* want of religion—*Be-dīni, lā-mazhabī, nā-Khudā-tarsi, ilhād*—*IR-RE-ME-A-BLE*, *a.* (*L. in, re, meo*) admitting no return—*Jismēn se phir na sake^h, jismēn selaut na sake^h*—*Apunarāgama, apratyāgama*.

IR-RE-ME'DI-A-BLE, *a.* (*L. in, re, melior*) not to be remedied, admitting no cure—*Be-'ilāj yā lā-'ilāj, nā-'ilāj-pazir gair-mumkinu-l-'ilāj be-upāy yā lā-dawā*—*Achikitsya, achikitsaniya asādhya nirupāy wā upāyātī*.

IR-RE-ME'DI-A-BLE-NESS, *n.* the state of being irremediable—*Be-'ilājī, lā-'ilājī, nā-'ilāj-pazirī, be-chāra-pazirī*—*Achikitsyatā, asādhayatā, asamādheyatā, nirupāyatwa*.

IR-RE-ME'DI-A-BLY, *ad.* without cure—*Bilā-'ilāj, lā-dawā, bilā-chāra*—*Asādhayatā se, binā upāy, nirupāy*.

IR-RE-MIS'SI-BLE, *a.* (*L. in, re, missum*) not to be remitted or pardoned—*Nā-qābilu-l-'afū, nā-mumkinu-l-'afū, nā-'uzr-pazir*—*Akshantavya, akshamaniya, amochaniya*.

IR-RE-MIS'SI-BLE-NESS, *n.* the quality of being unpardonable—*Nā-qābilu-l-'afū, mumtana' u-l-'afū, nā-'uzr-pazirī*—*Akshantavyatā, akshamaniyatwa, kshamanarhatā*.

IR-RE-MOV'A-BLE, *a.* (*L. in, re, moveo*) that cannot be moved or changed—*Achal^h, atal^h, gair-mumkinu-d-daf^h*—*Anihsāraṇiya, sthir*. [*jismēn dūr na ho sake^h*].

IR-RE-MOV'A-BLY, *ad.* so as not to be moved—*Jismēn hatāyā yā sarkāyā na jā sake^h*.

IR-RĒP'A-RA-BLE, *a.* (*L. in, re, paro*) not to be repaired, not to be recovered—*Gair-marammat-pazir, gayā-guarā nā-'ilāj-pazir yā gair-mumkinu-l-husūl*—*Āsakyapratikār apratikārya wā asamādheya, achikitsya wā anuddhārya*.

IR-RĒP'A-RA-BLY, *n.* the state or quality of being irreparable—*Gair-marammat-pazirī, nā-'ilāj-pazirī, nā-chāra-pazirī*—*Anuddhāryatwa, apratikāryatwa, asādhayatā, asamādheyatā*.

IR-RĒP'A-RA-BLY, *ad.* without recovery—*Be-marammat-pazirī se, nā-chāra-pazirī se, lā-'ilājī se*—*Anuddhāryatwa se, apratikāryatwa se, asādhayatā se, achikitsaniyarūp se*.

IR-RE-PĒAL'A-BLE, *a.* (*L. in, re, pello*) not to be repealed or revoked—*Radd yā mansūkh hone ke nā-qābil, mumtana' u-l-radd*—*Anivarttya, alopaniy, aprachārakhandaṇiya*.

IR-RE-PĒAL'A-BLY, *ad.* so as not to be repealed—*Tū-ki radd yā mansūkh na ho sake*—*Jismēn nivritta wā prachāralupt na ho sakai, anivarttya wā akhandaṇiya riti se*.

- IR-RE-PĒNT'ANCE, *n.* (L. *in, re, poena*) want of repentance, impenitence — *Be-nadāmati yā 'adam-i-tauba, be-taasufi* — Paścāttāpābhāv, apaścāttāp ananūtāp wā ananuśok.
- IR-RĒP-RE-HĒN'SI-BLE, *a.* (L. *in, re, prehensum*) exempt from blame — *Be-ilzām, nā-qābil-i-ilzām* — Nirdosh, doshaśūnya.
- IR-RE-RĒP'T'ABLE, *a.* (L. *in, re, prae, ens*) not to be represented by any image — *Murat ke vasile se zāhir hone ke nā-qābil* — Murtti ke dwārī prakāśit hone ke ayogya.
- IR-RE-PRESS'IBLE, *a.* (L. *in, re, pressum*) not to be repressed — *Dabne yā rukne ke nā-qābil, mumtana'u-l-shikast* — Dabne wā rukne ke ayogya, durnigrah, aniyantavya, anivāryya, asaṅharapiya.
- IR-RE-PROACH'ABLE, *a.* (L. *in, re, proximus*) free from reproach, free from blame — *Be-malāmat yā nā-qābil-i-malāmat, be-ilzām yā nā-qābil-i-ilzām* — Anindya anindanīya wā anapavādyā, nirdosh nirdoshi niraparādh niraparādhi wā nishkalāṅk.
- IR-RE-PROACH'ABLEY, *ad.* without reproach — *Be-malāmati se, be-ilzāmi se* — Aparivādyatā se, anindatā se, binā nindā wā apavād.
- IR-RE-PROVA'BLE, *a.* (L. *in, re, probō*) not liable to reproof, blameless — *Nā-qābil-i-malāmat, be-ilzām yā be-taqeir* — Anindya wā anindanīya, nirdosh nirdoshi niraparādh niraparādhi wā nishkalāṅk. [bhartsanā wā bhartsanavākya ke.
- IR-REP'T'ITIOUS, *a.* (L. *in, repo*) crept in, privately introduced — *Bhitar sarkā diyā gayā^h, chupke se bhitar dāl diyā gayā^h.*
- IR-RE-SIST'IBLE, *a.* (L. *in, re, sistō*) not to be resisted, superior to opposition — *A-rok^h, gair-muqāwamat yā be-muzāhamat* — Anivāryya wā anivārāniya, abādhyā abādhanīya.
- IR-RE-SIST'ANCE, *n.* passive submission — *Itā'at* — Adhīnatā. [wā apratibhat.
- IR-RE-SIST'IBILITY, IR-RE-SIST'IBLENESS, *n.* the quality of being irresistible — *Gair-muzāhamat-pazīri, gair-muqāwamat-pazīri* — Anivārāniyatā, avārāniyatwā, abādhyatwā.
- IR-RE-SIST'IBLY, *ad.* so as not to be resisted — *Gair-muqāwamat-pazīri se, be-rok-tok, be-rok* — Jismēn rukai na, binā rok, binā ruke, binā atke, anivārāniyarūp se.
- IR-RĒS'O-LU-BLE, *a.* (L. *in, re, solutum*) not to be broken or dissolved — *Mumtana'u-l-infikāk yā nā-shikastanā, nā-gulākhṭanā, lā-hull, gair-tahlil-pazīr* — Aribhājya, akhaṇḍāniya wā abhedya, agalanīya wā adravyā.
- IR-RĒS'O-LU-BLENESS, *n.* resistance to separation — 'Adam-i-infikāk, 'adam-i-tahlil, *gair-gābilu-t-tafrigi* — Abhedyatā, akhaṇḍāniyatā, agalanīyatā.
- IR-RĒS'O-LUTE, *a.* not firm in purpose — *Be-istiqlāl, be-qarār, be-himmat, mutaraddid* — Asthiramati, asthirabuddhi, chañchalabuddhi, chalachitta, adhir, anavasthit.
- IR-RĒS'O-LUTE-LY, *ad.* without firmness of mind — *Be-istiqlālī se, be-qarārī se, nā-mardī se, dil ki be-sabātī se* — Chañchalabuddhi se, chittāsthairīya se, adhiratā se, chañchalatwā se.
- IR-RĒS'O-LU'TION, *n.* want of firmness of mind — *Be-istiqlālī, be-qarārī, nā-mardī, taraddid* — Asthirabuddhi, chittāsthairīya, buddhihīnāñchalīya, asthiratā, adhiratā, chañchalatwā. [Binā vichār dṛiḥanīśchay wā nirdhāraṇ ke.
- IR-RE-SOLV'ED-LY, *ad.* without determination — *Bilā-qasd-i-musammam, bilā-istiqlāl* —
- IR-RE-SPECT'IVE, *a.* (L. *in, re, spectrum*) not regarding circumstances — *Ba-gair lihāz, be-lihāz* — Nirapeksha, anapeksha, apekshāhīn. [apratīkshya.
- IR-RE-SPECT'IVELY, *ad.* without regard to circumstances — *Ba-gair lihāz* — Binā apekshā,
- IR-RE-SPON'SIBLE, *a.* (L. *in, re, sponsum*) not responsible or answerable — *Nā-jawāb-dih* — Ananuyogādhiṇ, anuyogānadhīn, ananuyojya, ananuyoktavya.
- IR-RE-TENT'IVE, *a.* (L. *in, re, tentum*) not retentive — *Nā-hāfiz, nā-qābiz, nā-hifz-dār, nā-mumsik, nā-wasī* — Adhārak, adhāranaksham, adhāranāsakti viśiṣṭ, dhāranāsaktibīn.
- IR-RE-TRIEV'ABLE, *a.* (L. *in, re, Fr. trouver*) not to be recovered or repaired — *Gair-mumkinu-l-husul, nā-mumkinu-t-tahsil, gayā-guzrā, gair-mumkinu-t-marammat, gair-marammat-pazīr* — Apunahprāpya, apunarlabhya, anuddharāniya, anuddhāryya, apratisamādhēya.
- IR-RE-TRIEV'ABLEY, *ad.* irrecoverably — *Gair-mumkinu-l-husulī se, mumtana'u-l-husulī se, nā-mumkinu-t-tahsilī se, gair-marammat-pazīrī se* — Apunahprāpyatā se, apunarlabhyatāpūrvvak, anuddharāniyatā se.
- IR-RĒV'ER-ENT, *a.* (L. *in, re, vereor*) wanting in reverence, disrespectful — *Be-adab, be-imtiyāz yā nā-muaddab* — Anādarakārī bhaktihīn wā apūjak, apamānt avamānt apamānakārī wā avajñākārī.
- IR-RĒV'ER-ENCE, *n.* want of reverence — *Be-adabī, be-imtiyāzī, tark-i-adab* — Anādar, apamān, avamān, avajñā, amaryādā. [mān se, avajñā se, amaryādā se.
- IR-RĒV'ER-ENT-LY, *ad.* without due respect — *Be-adabī se, be-adabāna* — Anādar se, apar-
- IR-RE-VĒRS'IBLE, *a.* (L. *in, re, versum*) not to be changed, not to be recalled — *Gair-mutabaddil nā-raad-pazīr be-zawāl yā lā-radd, gair-bāz-gasht yā gair-mamsūkh* — Anivarttya wā anivarttāniya, alopanīya akhaṇḍya wā aparāvartya.
- IR-RE-VĒRS'IBLENESS, *n.* the state of being irreversible — *Gair-mutabaddilī, gair-mamsūkhī, gair-bāz-gashtī, nā-radd-pazīrī* — Aparāvarttāniyatā, alopyatā, akhaṇḍyatwā.

IR-RE-VĒRS'I-BLY, *ad.* without change—*Bagair tabdīl ke, bilā-taqaiyur*—Binā ulatpulat ke, aparivarttaniya rīti se.

IR-RĒV'O-CA-3LE, *a.* (*L. in re, voco*) not to be recalled, not to be repealed—*Gair-bāz-gashī gair-mansūkh gair-mutabaddil yā nā-radd-pasir*—Aparavarttaniya wā aparivartya, ananyabhākaraṇiya alopya, wā akhandaniya.

IR-RĒV'O-CA-BLY, *ad.* without recall—*Bilā-bāz-gashī ke, bilā-radd, bilā-taqaiyur, gair-mansūkhī ke*—Aparivarttaniyatāpūrvvak, alopyatāpūrvvak, akhandya bhāv se.

IR-RI-GATE, *v.* (*L. in, rigo*) to water—*Tar k., ser-āb k., sīchnā^h yā sīchnā^h, bhigomā^h, pānt d^h.*

IR-RI-GĀTION, *n.* the act of watering—*Āb-dīhī, sīchnā^h, sīchā^h*—Sechan, sīchan.

IR-RIG'U-OUS, *a.* watery, watered, moist—*Abi yā martūb, sīchnā huā^h, tar yā nam*—Panīh sajal wā jalādīhya, jalasikt, ādra wā odā.

IR-RĪ'SION, *n.* (*L. in, risum*) the act of laughing at another—*Haṣī^h, thātthā^h.*

IR-RI-TATE, *v.* (*L. irritō*) to provoke, to tense, to fret, to heighten; *a.* heightened—*Chhērnā yā chhīhānā^h, khīhānā^h, kuyhānā satānā yā kalpanā^h, bāhānā^h; a bā-ghāyā gayā^h.* [—Sīgrakopi, sīgrakrodhī.

IR-RI-TA-BLE, *a.* easily provoked or fretted—*Mahrār, zūd-ran,* *tunuk-mizāj, ābāsh-mizāj* *IR-RI-TA-BIL'I-TY*, *n.* the state of being irritable—*Zūd-ranjī, tunuk-mizājī, ābāsh-mizājī*—Sīgrakopitwa, sīgrakrodhitwa, sukrোধaniyatā.

IR-RI-TĀTION, *n.* provocation, exasperation—*Chhē^h, khīhāvat^h.*

IR-RI-TA-TO-RY, *a.* stimulating—*Maharrik, uksā^h*—Uddipak, uttejak. [met dālnā.

IR-RI-TATE, *v.* (*L. irritō*) to render void—*Mansūkh k., radd k.*—Uthā d., rahit k.,

IR-RI-TANT, *a.* rendering void—*Mansūkh k. w., radd k. w.*—Anyathākārī.

IR-RŪPTION, *n.* (*L. in, ruptum*) a bursting in, entrance by force, a sudden invasion—*Yak-ā-yak dar-āmad, dukhūl-lā-zor yā tākht, hamla yā yūrish*—Ek-ā-ek bhitar ā-jūnā wā tūt-paṇā, chāhī, ākramaṇ wā avaskanda. [jānc w^h.

IR-RŪPTIVE, *a.* bursting forth, rushing in—*Tūt parne w^h, bhitar daur-jānc yā ghus-īs*, (*S.*) the third person singular present tense of *be*—*Haī^h.* [paribhāshik, prāthamik.

I-SA-GŌG'I-CAL, *a.* (*Gr. eis, ago*) introductory—*Pesh-rau, tamhūlī*—Prastāvanārūp.

I'SIN-GLASS, ī'sing-glāss, *n.* (*see, glass*) a glutinous substance prepared from the intestines of certain fish—*Srīsh-i-mūhī*—Vīśesh machhīyoṅ kī antariyoṅ kī banī hūi jaslasī vastū. [pū^h, char^h—Dwip, upadwip.

ISLE, *il.* *n.* (*L. insula*) a portion of land altogether surrounded by water—*Jazīra, tā-land*, *n.* land surrounded by water—*Jazīra, jāpū^h, char^h*—Dwip, upadwip.

ISLAND-ER, *n.* an inhabitant of an island—*Jazīra-bāsh, ahl-i-jazīra, jāpū-bāsi^h*—Dwī-nāvāsī, dwīpanivāsī, dwīpi, dwīpavās.

ISLET, *n.* a little island—*Chhotā jāpū^h, chhotā jāzira*—Kshudradwip. [wā prithaksthīt.

I'SO-LĀT-ED, *a.* detached, separate—*Jubī, 'alāhīda yā mutafarriq*—Vibhinna, algā nyārā ISLE, *il.* See AISLE. [—Samakālik.

I-SŌCH'RO-NAL, *a.* (*Gr. isos, chronos*) having equal times—*Ham-waqt, ham-pāc-dār*

I-SŌS'CE-LES, *a.* (*Gr. isos, skelos*) having two sides equal—*Mutsāriṭ-s-sāqain, musā-wi-l-sāqain*—Samadwibhuj, samadwibhū

I'SSUE, *v.* (*L. ex, eo*) to come out, to proceed, to send forth; *n.* the act of coming out, egress, event, conclusion, a vent, evacuation, progeny, offspring—*Jārī h., paidā h., jāri k.; n. khurāj, dar-āmad, samra samara yā natīya, ākhirat yā 'āqibat, rāh yā mahraj, ikhrij, ulād, nasl yā banī*—Nikālnā phūtnā bahnā bāhar-ānā nirgat h. wā uṭhnā, jānā udbhav h. wā utpanna h, nisānā nikālnā wā prakāśit k.; *n.* bāhar ānā wā nirgati, nihsaraṇ nissaraṇ wā nirgam, parimān wā phal, śesh wā ant, mārg wā nikāś, pravāh udgār wā utsarg, santān, santati wā apatya.

I'SSUED, *a.* descended—*Paidā, jāri, nikāś huā^h*—Utpanna, nirgat. [asantān.

I'SSUE-LESS, *a.* having no offspring—*Be-aulād, lā-nalad*—Nirvanī, nihsantān, anapatya,

I'SSU-ING, *n.* the act of passing out—*Khurāj, ikhraj*—Nigam, nirgati, nihsaraṇ.

ISTH'MUS īst'mus, *n.* (*Gr. isthmus*) a neck of land joining two continents or a peninsula and a continent—*Khāk-nāc*—Bhūdamarumadhya, sānyogyabhūmī, sambandha-IT, *pr.* (*S. hit*) the thing spoken of—*Yā^h, wā^h.* [bhūmī.

IT-SELF, *pr.* the emphatic and reciprocal form of *it*—*Āp^h, āphī^h, yāh-āp^h, wāh-āp^h.*

I-TĀL'IAN, *a.* relating to Italy; *n.* a native of Italy, the language of Italy—*Itālī ke mutā'alliq, mulk-i-Itālī ke mutā'alliq; n. mulk-i-Itālī kā mutawattin, mulk-i-Itālī kī zabān*—Itālidesāsambandhī; *n.* Itālī kā deśijan, Itālides kī bhāshā.

I-TĀL'IC, *a.* relating to Italy or italics—*Mulk-i-Itālī ke mutā'alliq, tīrchhe hurīf jo pahle Itālī meṅ mutā'mal hue the unke mutā'alliq*—Itālidesāsambandhī, tīrchhe akshar jo pahle Itālī deś meṅ prachalit hue the unke sambandhī.

I-TĀL'ICS, *n. pl.* inclining letters or characters first used in Italy—*Tīrchhe hurīf jo pahle mulk-i-Itālī meṅ mutā'mal hue the*—Tīrchhe akshar jo pahle pahal Itālī deś meṅ prachalit hue the. [ohhāpnā.

I-TĀL'I-CIZE, *v.* to print in italics—*Tīrchhe hurīf meṅ ohhāpnā*—Tīrchhe aksharōṅ meṅ

ITCH, *n.* (S. *gictha*) a cutaneous disease, a constant teasing desire; *v.* to feel irritation in the skin, to have a constant teasing desire, to long—*Khárishtí^h, ragbat*; *v.* *khujiláná kalkaláná chulchuláná yá kufkuláná^h, tarasáná^h, cháháná^h*—*Khúj khujil kalkali wá chulchuli, chát wá chaská.*

ITCHY, *a.* infected with the itch—*Khárishtí*—*Kandurogi, kháj-bhará.*

ITEM, *ad.* (L.) also; *n.* an article; *v.* to make a note or memorandum of—*Aizan*; *n.* *chiz, raqam, babat, daf'a*; *v.* *yád-dáshí k.*—*Tathá, apicha, aparáncha*; *n.* *vishay, prakaran, adhikaran*; *v.* *smaranáarth likh lená wá táuk lená.*

ITER-ATE, *v.* (L. *iterum*) to repeat—*Mugarrar karná, duhráná^h, tihráná^h*—*Váran-vár k., punahpunah k., punahpunah kaluá.* [punahkkári.]

ITER-ANT, *a.* repeating—*Duhráne w^h, tihráne w^h, mugarrar karne w.*—*Punarvádi,*

ITER-ATION, *n.* repetition—*Taqarrur, duhráw^h*—*Punarukti, punarvachan, punahkaran, punaravrittá.*

ITINER-ANT, *a.* (L. *iter*) travelling, wandering, not settled—*Khána-ba-dosh, sayár, ná-pác-dár harza-gard yá dwára*—*Bhramanákári wá paribhramí, ramtá wá phirautá, dáwándol wá astlir.*

ITINER-ARY, *n.* a book of travels, a guide for travelling; *a.* travelling, done on a journey—*Safar-náma, safar ke liye hidáyat-náma*; *a.* *sayár yá khána-ba-dosh, safar men kiya gayá*—*Mirgavrittántapustak wá pravásavrittántalekh, bhramanavir-desak*; *a.* *bhramanákári wá ramtá, bhraman men kiya gayá.*

ITINER-ATE, *v.* to travel from place to place—*Safar k., harza-gardi k., dáwán-dol ghá-máná^h*—*Bhraman k., desabhraman k., phirná.*

IVORY, *n.* (L. *ebur*) the tusk of the elephant; *a.* made of ivory—*Fil-dandán, háthi-dánt^h, áj*; *a.* *fil-dandáni, áji, háthi-dánt ká^h*—*Hastidant, gajadant*; *a.* *hastidanta-nirnimit, hastidanti.*

IVY, *n.* (S. *ivyá*) a creeping plant—*Ishq-pecha, bel^h, bauir^h, gurch^h*—*Tarurohini.*

IVYED, *a.* overgrown with ivy—*Pur-ishq-pecha, ishq-peche se bhara huá, bel bauir yá gurch se bhara huá^h*—*Tarurohinimay*

J.

JABBER, *v.* (S. *gabhan*) to talk idly—*Bahná^h, barbaráná^h, bar-mírná^h, bak-bak k^h.*

JABBER-ER, *n.* one who jabbers—*Bc-huáa-go, bakki^h, báw-shak^h, bar-bayiyá^h, bak-dáki-yá^h, galbal-galbal k w^h* [huá^h.]

JACENT, *a.* (L. *jacent*) lying at length—*Papá^h, phailá^h, pasará^h, lambá-lambá papá*

JACK, *n.* an instrument to pull off boots, an engine to turn a spit, a young pike, a cup of waxed leather, a small bowl thrown out for a mark to bowlers, a part of a virginal or harpsicord, the male of certain animals, the ensign of a ship—*Moze utár-lene ká ek dla, síkh phene ká ek kal, machhli ká bachcha^h, kuppá^h, geúd^h, ek qiam ká bája jismen bahut se tár lage rahte haiñ uská hissa, báze jáncaron ká nar, jaház ká nishán yá 'alam*—*Charmanpáduká níks lene ká yantra, kí wá kántá glu-máne ká kal, jalasichí, kuppí, geúdi, ek pákar ke báje ká ek avayav, kisi kisi jantu ká nar, nauka ká dhvajapat wá patáka.*

JACK-A-LANTERN, *n.* an ignis-fatuus—*Gul-i-bayábháni, ág-shaitáni, shu'la-i-shaitáni, lá-ká^h*—*Pisáchadípiká, bhútadípiká, mithyádípti.*

JACK'-LENT, *n.* a puppet, a foolish fellow—*Putli yá kath-putli^h, gáwdi yá bhuchek^h.*

JACK'-NAPES, *n.* a monkey, an ape, a coxcomb—*Bandar^h, bánar^h, bihári chhailá yá*

JACK'ASS, *n.* the male of the ass—*Gadhá^h.* [dánká^h.]

JACK'DAW, *n.* a species of crow—*Kagelá^h, zíg*—*Kákavíshesh, kák, wíyas.*

JACK'PUD-DING, *n.* a zany, a merry-andrew—*Maskhara, muzhik ya'ni mizhák shakhs—Bháñg, thatholiya.* [pragalbh dhrisht wá sir-charhá jan.

JACK'SAUCE, *n.* an impudent fellow—*Gusták shakhs, shokh-chashm shakhs*—*Dhithá*

JACK'SMITH, *n.* a maker of jacks for chimneys—*Ek qism ká lohár*—*Ek prakár ká lohár.*

JACK, *n.* (Fr. *jaque*) a coat of mail—*Baktar, zirah, siláh*—*Jhilani, kavach*

JACK'BOOTS, *n. pl.* boots which serve as armour—*Moze jo baktar ke taur kám áte haiñ*—*Charmananirmit jañghátrán, bare jute jin se páñw aur tángaiñ bach sakaiñ.*

JACK'ET, *n.* a short coat a close waistcoat—*Kurtí, mizrái*—*Kañchuk, nigarkhi.*

JACK'AL, *n.* (Sp. *chacal*) an animal—*Shagál, siyál^h*—*Srigál, jambuk, kroshtá.*

JAC'O-BIN, *n.* (L. *Jacobus*) a friar of the order of Dominicans, a member of one of the revolutionary factions in France—*Dominikan nám fuqirón ke firge ká ek faqir, Fráns ke mulk ká inqiláb-i-saltanat-dost ya'ni mulk-i-Fráns men us jamát ká ek ahl jo bádsah ká mukhálafat par ho*—*Dominikan nám vairágiyón ke jathe ká ek jan, Fráns deá ká rájadrohi.* [ká mat máñne w^h, Jácobin-panthí^h.]

JAC'O-BIN, *JAC'O-BÍ-'I-CAL*, *a.* holding the principles of the Jacobins—*Jacobin logón*

JAC'O-BIN-ISM, *n.* the principles of the Jacobins—*Jakobin logón ká mat^h.* [ná^h.]

JAC'O-BIN-IZE, *v.* to infect with Jacobinism—*Jakobin logón ke mat se bigárná yá bhar-*

JAC'O-BITE, *n.* one of a sect of heretics, a partisan or adherent of James the Second

after his abdication; a holding the principles of the Jacobites—*Ek qism ká mu'hid yá káfir, jab Inglistán ke bádsháh Jems-sáni me saltanat ko tark-kiyá tab jis-ne uská sáth aiyá wah shakhs*; a. *Jákóbáit logoñ ká mat mánne w^h*, *Jákóbáit-panthí^h*—*Ek prakár ká vidharmamaseví upadharmamaseví wá paradh armatravalambí, jab Inglandiya dwitiya Jems rájá ne sínhasan ko chhoṛ diyá tab jo uská pakshapáti huá wah jan*; a. *Jákóbáitmatávalambí*.

JÁC'O-BIT-ISM, *n.* the principles of the Jacobites—*Jacobáit logoñ ká mat^h*. [kanakamudrá.

JÁC-Ó-BUS, *n.* a gold coin—*Ek qism-ki ashrafi*—Swarnamudrávisesh, ek prakár ká

JAC-TÁTION, JÁC-TI-TÁTION, *n.* (*L. jactum*) a tossing of the body, restlessness—*Badan ká aínthná, be-garví yá be-kálí*—Háth-páñw ká phenkná wá deh ká tñtná, chhatpáti vyagratá wá aswasthatí.

JÁC-U-LÁTION, *n.* the act of throwing—*Phenkná^h, phenk^h, phenkáu^h*.

JÁC-U-LÁ-TO-RY, *a.* throwing out, uttered in short sentences—*Nágáh phenkne w., chhote chhote fgron ki súrát meñ kahá gayá*—Phenkne w., chhote chhote vákyon ke ákár kahá gayá.

JÁDE, *n.* a worthless horse, a mean woman; *v.* to tire, to weary, to harass—*Ná-kára ghorá, páji 'aurat*; *v. thakáná^h, máinda k. yá h., 'ájiz yá diqq k.*—Nikammá ghorá adham-úsá wá áswak, puñschali asatí wá vyabhihárini; *v. thausána, pariárant wá sramárta h. wá k., khinna wá khedit k.*

JÁN'ER, *n.* jadish tricks—(*Chhinál-pan^h, kutná-pan^h, buri chál^h*).

JÁN'ISH, *a.* vicious, bad, unchaste—*Bad-í'l, bad shari' yá kharáb, ná-pák-dáman*—Pápi wá kutsit, dushṭ wá burá, puñschali wá vyabhihárini.

JÁG, *v.* (*S. saga^h*) to cut into notches or teeth; *n.* a notch, a denticulation—*Dandá-n-dár k.*; *n. dandána khushtáná^h*—Khandáni k., áre ke dánton ki náin kátná, krakachadhárikár k.; *n. áre ke dánton ki náin kátná, krakachadhárikárabhañg wá krakachadantarúpachhed.* [dantarúpabhanguratwa.

JÁG'ED-NESS, *n.* state of being notched—*Dandána-dári*—Danturatwa, krakacha-JÁ'GY, *a.* notched, uneven—*Dandánu-dár, ná-hamwár*—Krakachadhárikár dantar wá áre ke dánton-ki náin-kátní-huá, arbar kharkharí úñcháních wá asaman. [phitak.

JÁIL, *n.* (*Fr. geole*) a prison—*Zindán, qaid khána*—Káragár, bandhanálay, vandísálá.

JÁIL'ER, *n.* a keeper of a prison—*Qaid-khán-ki dároga, dároga-i-zindán*—Káragáradhi-pati, vandipál, bandhanálayarakshak, karágrihádhaksh.

JÁKES, *n.* (*L. jacio^h*) a privy—*Jác-zárúr, pác-khána*—Saunás, sauchakúp, chharchhobí.

JÁL'AP, *n.* (*Sp. ralapa*) a purgative drug—*Gul-i-'abbás ki gay*—Rechak aushadh viresh.

JÁM, *n.* a conserve of fruit boiled with sugar, a sort of frock for children—*Murabba ya'ni mevon ki mithái, larkon ká kurta*—Mithá achár wá sandhitaphal, bálakon ká angá wá angarkhá.

JÁM, *v.* to squeeze closely, to press—*Dábná yá tipná^h, dabána yá chhúpná^h*.

JAMB, jám, *n.* (*Fr. jambe*) a supporter, a door-post, the side of a fire-place—*Pushtí-bán, darwáze ká bázu, ádash-dán yá ádash-kade ká pahlú yá bázu*—Ádhár, dwár ká stambh, chúlhe wá agnikund ki alañg [fángon ke nimtta kavach wá jhilam, jañghatráp.

JAM'BEUX, jám'bu, *n.* (*Fr. jambe*) armour for the legs—*Táñgon ke liye baktar yá zirah*.

JAM-BÉE', *n.* a sort of cane—*Ek qism ká bet*—*Ek jati ká bet*.

JÁNE, *n.* a kind of fustian, a coin—*Ek qism ká kaprá, ek qism ká sikká*—*Ek bháñti ká vastrá, ek prakár ká mudrá*.

JÁN'GLE, *v.* (*Ger. zankeln*) to quarrel in words, to talk idly, to sound discordantly; *n.* dispute, prate, discordant sound—*Báton ká jhagrá k^h, bakwád k^h, be-sur bajná yá h.: n. jhagrá^h, bak^h, be-sur áwáz*—Vágyuddh wá vákkalah k., barbaráná wá bakbakáná, biná sur wá biná lay bajná; *n. vivád vágyuddh wá vákkalah, bar wá bakwád, karkasusvan jhanjhanáhat khankhanáhat wá biná-sur-ká-bol.* [priya.

JÁN'GLER, *n.* a wrangling noisy fellow—*Hujjatí, jhagrálú^h*—Vákkalahakári, vágyuddha-

JÁN'GLING, *n.* dispute, babble, altercation—*Jhagrá^h, bakwád^h, tañtá kahákahi yá múnh-á-múnh^h*. [raksbak.

JÁN'I-TOR, *n.* (*L.*) a door-keeper, a porter—*Dar-bán, dewrhi-wán^h*—Dwárapál, dwára-

JÁN'I-ZA-RY, *n.* (*Türk yeni, askari*) formerly a soldier of the Turkish foot-guards—*Agle zamánon meñ Turkistán ká jáñ-nisár sipáhi*—Práchinakál meñ Turkes ká sastrajivi.

JÁN-I-ZÁ'RI-AN, *a.* pertaining to the janizaries—*Agle zamánon meñ Turkistán ke jáñ-nisár sipáhiñon ke mutá'alliq*—Turkesásthapúrvvakálínasastrajivisambandhi.

JÁNTY, *a.* (*Fr. gentil*) showy, airy—*Rangilá yá bharkilá^h, chulbulá chuhltí yá chhabilá^h*. [pan chhabilá-pan yá chuhltí-pan^h, pharak yá pharkáhat^h.

JÁN'TI-NESS, *n.* showiness, airiness, flutter—*Bharkilá-pan yá tarak-bhark^h, chulbulá-*

JÁN-U-A-RY, *n.* (*L. Janus*) the first month of the year—*Angrezi sál ká pahlú mahíná*—Íngland-desiyon ká prathamamás.

JÁ-PÁN', *n.* a varnish or work varnished originally from Japan; *v.* to varnish—*Raungan, raungan-dár yá raungan kám*; *v. raungan k.*—Tejodáyakatail, sobhádáyakatailavisishṭ kám; *v. sobhádáyakatail lagáná, váhyasobhádáyakatail lagáná*.

JĀ-PĀN'NER, *n.* one who japs — *Rangan-gar* — Śobhādāyakatail lagāne w.

JĀR, *v.* (S. *yrre*!) to clash, to quarrel, to sound harshly; *n.* discord, harsh sound — *Jhankārnā yā jhanaknā^b, jhagarnā^b, kharaknā yā kharakharānā^b; n. jhagrā yā bakherā^b, jhanjhanāhat jhankār jhanak yā kharakharāhat^b.*

JĀR'RING, *n.* quarrel, dispute — *Jhagrā^b, bakherā yā tantā^b.* [matkā^b, nānd^b.

JĀR, *n.* (Fr. *jarre*) an earthen vessel — *Gharā^b, gagrā^b, kundā^b, kamorā^b, jhiliyā^b,*

JĀR'GON, *n.* (Fr.) unintelligible talk — *Ghalbalāhat^b, gichpich bol^b, gilbil-gilbil^b, gilbilāhat^b, bhākhā yā bolī jo samjhi na jāy^b.*

JĀS'MINE, JĒS'SA-MINE, *n.* (Fr. *jasmin*) a plant, a flower — *Yāsmīn yāsmīn yā yāsaman* — Kund, mālatī, jātikusum, makarand. [manivīśesh.

JĀS'PER, *n.* (Gr. *iaspis*) a mineral — *Zabarjad, zabarjūd, saing-i-yashm* — Sūryakānt,

JĀUNDICE, *n.* (Fr. *jaune*) a disease — *Yarqān, argān, kañwal^b* — Pāndu, pāndurog.

JĀUN'DICED, *a.* having jaundice, prejudiced — *Yarqān-dār, muta'assib* — Pāndurogi wā pāndurogagrast, vakrikritabuddhi wā vakradristh.

JĀUNT, *v.* to ramble, to make an excursion; *n.* a ramble, an excursion — *Phirā k^b, sair k. : n. āwārāgi yā matar gasht, suir* — Phirmā paribhraman-k. wā idhar udhar ghūmnā, vīhārārth pariyatan k.; *n.* bhraman, vīhārārthapariyatan. [Śakti, śalākā.

JĀVE'LIN, *n.* (Fr. *javeline*) a spear or half-pike — *Neza, nim-neza, barchhi^b, sāng^b* — JĀW, *n.* (Fr. *joue*) the bone of the mouth in which the teeth are fixed, the mouth — *Jabrā yā chauhar^b, muñh^b* — Hanu wā hanū, muñh.

JĀWED, *a.* denoting the appearance of the jaws — *Jabrā-numā, chauhar-numā, jabre-dār, chauhar-dār* — Chauhar ki māin, hanuvīśht.

JĀWY, *a.* relating to the jaws — *Jabre yā chauhar ke muta'alliq* — Hanusambandhi, jabre wā chauhar ki vishayak.

JĀY, *n.* (Fr. *geai*) a bird — *Nīlkanth^b* — Manikanth.

JĒAL'OUS, *a.* (Fr. *jaloux*) suspicious, apprehensive of rivalry, solicitous — *Shakkī bud-zann yā bad gumān, rashki, waswāsi yā mushawwash* — Sandehi wā sañsayī, anyasubhāsañki parotkarshadweshi wā matsari, chintit wā udvigna.

JĒAL'OUS-LY, *ad.* with jealousy, suspiciously — *Rushk se, shakk yā bad-zanī se* — Māt-saryya irshyā wā sparddhā se, śaṅkā wā sañsay se.

JĒAL'OUS-Y, *n.* suspicion, suspicious fear — *Shakk yā waswās, rashk* — Śaṅkā sandeh wā sañsay, sparddhā irshyā aśūyā māt-saryya wā dāh.

JĒER, *v.* (Ger. *scheren*) to scoff, to flout, to mock; *n.* a scoff, a jibe — *Ta'na-tashnī k., ta'na-mārnā āwāza-pheuknā yī shamātāt k., chirhānā^b; n. ta'na-tashnī yā la'na-tā'n, āwāza-kashī yā ta'na-zanī* — Upahās wā thatthā k, āre-bāthoñ-lenā wā bolī-tholī bolnā, bichkānā wā birānā; *n.* upahās wā vyaṅgya, parihās hañsī wā thatthā.

JĒER'ER, *n.* a scoffer, a mocker — *Tu'na-zan āwāza-kash yā tā'in, hazzāl yā zūhik* — Upahāsak, parihāsakartā. [maskharogī — Thatholi wā thatthā, upahās wā parihās.

JĒER'ING, *n.* mockery, derision — *Mushkuri ta'nu-zanī yā ta'nu-tashnī, tamashkur yā JĒER'ING LY, ad.* scornfully, contemptuously — *Hiqārāt yā haqārāt se, mutakabblirāna yā madamāgāna* — Avajñā wā upahās se, avamān wā parihās se.

JĒ-HŌ'VAH, *n.* (H.) the Scripture name of the Supreme Being — *'Ibrānī zabān meñ Khudā kī nām, Yāhū* — Ibrānī bhāsh meñ Parmeswar kī nām, Parmeswar.

JĒ-JŪNE^b, *a.* (L. *jejunus*) empty, hungry, dry, barren — *Khālī, gursina gursana yā tihī, khushk yā sāda, be-namak bad-maza yā be-lazzat* — Śūnya wā sunā, chhuñchhā chhūchhā wā bhūkhā, śushk ruksh wā rūkhā, niras niras rasahīn wā nirsattwa.

JĒ-JŪNE'LY, *ad.* in a jejune manner — *Be-lazzatī se, khushki se, rukhāt yā rūkhe-pan se^b, phikāī yā phike-pan se^b, gair-dil-barī se* — Nirasatā se, virasatā se, śushkatā se, śūnyatā se, sārāhinatā wā sattwahinatā se.

JĒ-JŪNE'NESS, *n.* penury, barrenness, dryness — *Tihī-dastī, be-namakī be-lazzatī yā gair-dil-chaspi, khushki rūkhā-pan yā phikā-pan* — Śūnyatā wā sattwahinatā, virasatā rasābhāv rasāhinatā wā sārāhinatā, śushkatā wā rukshatā.

JĒL'LY, *n.* (L. *gelo*) anything brought to a glutinous state, a conserve made by boiling the juice of fruit with sugar — *Lu'āb, rub* — Sāndradravya arthāt koi vastu jo lasāsi kī gai ho., gārhā ras jo phal ke ras aur chini ke aṭṭne se bantā hai.

JĒL'LIED, *a.* glutinous, viscous — *Lasāsā^b, chipchipā^b.*

JĒL'LY-BĀG, *a.* a bag for straining jelly — *Thailī yā borā jismen se rub yā lu'āb chhānā jātā hai* — Thailī jismen se sāndradravya wā phalapāk chhānā jātā hai.

JĒN'NET. See GENET.

JĒOP'ARD, *v.* (Fr. *jeu, perdu*!) to hazard — *Khatre meñ dālnā* — Jokhim meñ dālnā,

JĒOP'ARD-OUS, *a.* hazardous, dangerous — *Khatar-nāk, pur-khatar yā makhtūr* — Sañsayasth wā śaṅkākrānt, bhayākrānt wā bhayahetuk. [śaṅkā, bhayahetu.

JĒOP'ARD-Y, *n.* hazard, danger, peril — *Khatra yā khatar, mukhātara, andesha* — Jokhim,

JĒRK, *v.* to strike with a quick smart blow, to throw with a quick smart motion; *n.* a quick smart blow or motion — *Jhatknā jhīrknā yā jharjharānā^b, hachkolā d^b; n. jhatkā^b, hachkolā yā hichkā^b.*

JER'ER, *n.* one who jerks, a whipper—*Jhatakne w. yá jharjharáne w.^h, korá márne w.^h.*

JER'KIN, *n.* (D. *jurk*) a jacket, a short coat—*Kurti, mirzá*—*Ángarkhi, ángiká.*

JESS, *n.* a short strap of leather—*Chamýe.ki patí baddhi yá dhajj^h.*

JESSA-MINE. See JASMINE.

JEST, *v.* (L. *gestum*) to divert, to make sport; *n.* any thing ludicrous, a joke, a laughing-stock—*Bahláná yá man-plerná^h, thathá marná yá haísi k.^h; n. mazáh, mazakh hazl yá zatul, maskhura mazhuka yá qábil-i-tasakhkhur shakhs*—*n. Parihas upahás wá háya, khullí thattíh wá thatholi, upahásavishay upahásasthán wá parihasapátra.* [parihásakátri, upahásak.

JEST'ER, *n.* one who jests—*Maskhura, zatallí, khush-tab^h, thattíe-báz, bhátrⁿ*—*Thathol,*

JEST'ING, *n.* a joking, sarcasm—*Thuthe-bázi yá maskhará-pun, ta'na-zdni áwáza ramz yá kináyá*—*Parihasakaran vinod thatholi wá haísi, vyaúgya vyañjaná wá vyañgyokti.*

JEST'ING-LY, *ad.* in jest, with merriment—*Hañsi se yá hañsi men^h, thatholi yá khullí se^h.*

JEST'ING-STOCK, *n.* an object of derision—*Maskhuka, maskhura, qábil-i-tasakhkhur shakhs*—*Upahásavishay, upahásasthán, parihasapátra.*

JES'UIT, *n.* one of a religious order called the Society of Jesus, a crafty person—*Ísáiyón ke ek kháiss jirge ká ek shakhs, jitrati yá mukkátr shakhs*—*Ísáiyón ke ek vishesh panthi wá sákha ká jan, kapañi wá dhúrta jan.*

JES'UIT-ED, *a.* conforming to the principles of the Jesuits—*Jezuit logón ke mat ke muváfiq, Jezuit-panthí^h*—*Jezuit-matávalambí.*

JES'UIT-ESS, *n.* a female adopting the principles of the Jesuits—*'Aurat jo Jezuit logón ká mut mántí ho, Jezuit-panthi 'aurat*—*Jezuit-matávalambini, Jezuit-panthi stri.*

JES'UIT-IC, JES'UIT-ICAL, *a.* belonging to a Jesuit, crafty, artful, deceitful—*Jezuit ke muta'alliq, jitrati, úñar yá robáh-báz, dogá-'áz*—*Jezuitmatávalambisambandhi, dhúrta, chhdánwit vidagdhá wá mayí, kapañi wá chhali.* [wá mayá se.

JES'UIT-CAL-LY, *ad.* craftily, artfully—*Fítrat se, robáh-bázi se*—*Dhúrtañi se, chhal*

JES'UIT-ISM, *n.* the principles of the Jesuits—*Jezuit logón ká mat^h.*

JÉT, *n.* (Gr. *gagates*) a black fossil—*Sung-i-mísá, siyáh-táb*—*Krishnaprastar, ek prakár ká kálá patthar.*

JÉT'TY, *a.* made of jet, black as jet—*Sang-i-mísá ká, mushk-fám yá sang-i-mísá-sá kálá*—*Krishnaprastaranirmit wá ek bháuti ke kále patthar ká baná huá, krishnaprastaravarn wá bhañtre sí kálí.*

JÉT, *n.* (L. *jectum*) a spout or shoot of water—*v.* to shoot forward, to project—*Fawwára; v. níkal-parud^h, buhá yá ubhar ánd^h*—*Jalotsek, jalotkshep, phuhará, bambá.*

JÉT'TEAU, *n.* a spout or shoot of water—*Fawwára*—*Phuhará, jalotkshep, bambá.*

JÉT'TEE, JÉT'TY, *n.* a projection, a kind of pier—*Ubhár jhukáw yá chhajj^h, ek qism ká báñd*—*Vahirlanibabháq, ek prakár ká báñdh.*

JEW, *jn.* one of the kingdom of Judah, a Hebrew, an Israelite—*Yahúdi mulk ká báhanda yá báhinda, 'Ibráni, Yahúdi yá Yahúdi*—*Yihudiyaesá, Yihudiyaesáj, Ibráni.* [stri.

JEW'ESS, *n.* a Hebrew woman—*'Ibráni 'aurat, Yahúdi 'aurat*—*Yihudiya, Yihudiya*

JEW'ISH, *a.* relating to the Jews—*Yahúdi, muta'alliq-i-Yahúdi, 'Ibráni*—*Yihudiya, Yihudiyaesasambandhi.* [pur—*Yihudiyaariti se, Yihudiyañi ki riti se.*

JEW'ISH-LY, *ad.* in the manner of the Jews—*Yahúdiyami, 'Ibráni taur se, Yahúdi tariq*

JEW'ISH-NESS, *n.* the rites of the Jews—*Yahúdiyón ki riteñ^h, Yahúdi-pan^h.*

JEW'RY, *n.* Judea, a district inhabited by Jews—*Yahúdiya, Yahúdiyón ke rahne ká paryana yá zil*—*Yihudiyaesá, Yihudiyaesades.*

JEW'EAR, *n.* a tough thin tungus—*Kán-chaprá^h.*

JEW'SHARP, *n.* a kind of musical instrument—*Murchang^h.*

JEW'EL, *n.* (Fr. *joyau*) any ornament of great value, a precious stone, a gem, a name of fondness; *v.* to adorn with jewels—*Zewar, jauhar, gauhar, lál jaise muhabbat meñ kahte haññ; v. zewarón se árásta k.*—*Gahná, maní wá maní, chárusilá, ratn jaise lárpýár meñ bolte haññ; v. gahne wá maní se sunobhit k.*

JEW'EL-ER, *n.* one who makes or deals in jewels—*Jauharí, jawáhir-farosh, zewar-farosh*—*Manikár, ratnajíví, manívikretá, gahná banáne w. arthát sonár.*

JEW'EL-RY, *n.* jewels collectively—*Zewarát, jawáhir*—*Gahnápátri, gahnaguriyá.*

JEW'EL-HOUSE, JEW'EL-OF-FICE, *n.* the place where the royal ornaments are repositied—*Bádsáhí zewarát yá jawáhir rakhne ká maqám*—*Rájakiya ratn alaúkar wá gahná-pátri dharne ká dhán, rájakiyاراتakós.* [ratn ke sadris chaukilá.

JEW'EL-LIKE, *a.* brilliant as a jewel—*Jauhar yá gauhar ke mánind áb-dár*—*Maní wá*

JIB, *n.* the foremost sail of a ship—*Saház meñ sab se áge ká pál*—*Naukágrasthavasán, nauká ká sab se áge ká pál.* [v. *thirak-nách náchná^h.*

JIG, *n.* (Fr. *gigue*) a sort of dance or tune; *v.* to dance a jig—*Thirak-nách^h, ek sur^h; Jig'gish, a.* disposed or suitable to a jig—*Thirak-nách ki taraf náñl, thirak-nách ke muváfiq yá láñq*—*Thirak-nách ki or pravritta, thirak-nách ke yogya.*

JILLFLIRT, *n.* a giddy wanton woman—*Áwára 'aurat*—*Chañchalá, chañchal strí.*
JILT, *n.* a woman who deceives her lover; *v.* to trick or deceive in love—*'Aiyár makkár yá be-wafá 'aurat, nakhre-bíz 'aurat*; *v.* *'ishq meñ be-wafá k.*—Jo strí ek purush ko prem kí áśá dekar dústre ke pás chali játi hai, premavishayak thāgní wá thāgin; *v.* premavishay meñ thāgná, premavishay meñ ek purush ko áśá dekar dústre ke pás chali játi.

JINGGLE, *v.* (*Ger. klingen*) to make or cause a sharp clinking sound; *n.* a sharp clinking sound—*Jhanjhanáná^h, thanthanáná^h, jhankárná^h, khankárná^h, khañkharáná^h, khañkharáná^h, jhankárná^h, tankárná^h, n. jhanlár^h, jhanjhanáhat^h, thanthanáhat^h, khañkharáhat^h, khañkharáhat^h, jhanak^h.*

JOB, *n.* a piece of chance work, any petty work; *v.* to work at chance work, to buy and sell as a broker—*Kám jo kabhi kabhi á-jalá hai^h, koi chhotá kám^h*; *v.* jo kám kabhi kabhi áti hai usko k^h, thike ká kám k^h, dústre ke liye bikri battá yá len den k^h.

JOBBER, *n.* one who does chance work, one who deals in the public funds—*Thike ká kám k. w^h, sarraf yá sarkári not naqaira ká dallal*—Kshudrakarmmakári wá tuch-chhalakarmnavayasāyí, krayavikrayik wá rājakiya not bunch ádi ke lenden ká bhugtán k. w.

JÖBBER-NÖWL, *n.* a blockhead—*Ahmaq, be-wuqúf, gawdís^h*—Múrk^h, jar, múrk^h.

JÖCKEY, *n.* one who rides a horse in a race, a dealer in horses, a cheat; *v.* to cheat—*Ghur-daur meñ jo ghore par charhtá hai^h, ghoron ká len-den k. n^h, thag^h*; *v.* thagná^h.

JO-CÖSE, *a.* (*L. jocus*) given to jest—*Thaththe-báz, khilli-báz, khush-tab^h, sarraf*—Thathol. hañsor [hañsi wá khilli meñ.

JO-CÖSELY, *ad.* in jest, waggishly—*Thaththe kí ráh se, zarífina taur se*—Thaththe meñ,

JO-CÖSENESS, **JO-CÖSE-TY**, *n.* merriment—*Zaráfut, khush-tab^h, khushi, khush-háti*—Rasikatwa, chuhál, chahálpahal, ulla-áti.

JÖC'U-LAR, *a.* used in jest, merry, waggish—*Zaráfut-ámer yá zarífina, zarif yá khush-tab^h, sarraf harraf thaththe báz yá khilli báz*—Kautuki wá saras, rasik chuháli wá vinodi, parihásak thathol wá hañsor {—Parihásakatwa, rasikatwa

JÖC'U-LAR'I-TY, *n.* disposition to jest—*Zaráfut, khush-tab^h, mushhará pan, hañsor-paná^h*
JÖC'U-LAR-LY, *ad.* in jest, for sport—*Hañs meñ^h, áthe khol yá khilli meñ^h*, [láñwat^h.

JÖC'U-LÁ-FOR, *n.* a jester, a droll, a minstrel—*Thathol^h, hañsor yá bháñ^h, bhát yá ka-*

JÖC'UND, *a.* merry, gay, airy, lively—*Khush tab^h, khush yá bash-shásh, dil-shád yá zarif, zinda-dal yá bág bág*—Ánandi, pramodi, vilási, praphullachitta wá ullásavritti.

JO-C'UN-DI-TY, **JÖC'UND NESS**, *n.* gaiety, mirth—*Khush tab^h yá khush-háti, khurramí yá masarrat*—Praharsh ánand wá vilás, chuhál chahálpahal hulás wá rañgras.

JÖC'UND-LY, *ad.* gaily, merrily—*Khush-tab^h yá khurramí se, khushi yá masarrat se*—Harsh wá pramod se, ánand ullás wá hulá se.

JÖG, *v.* (*Ger. schocken*) to push, to travel leisurely; *n.* a push, a slight shake—*Dhak-lá-d, khor-d, kulnájáná yá dár-d^h, girte parte jáni dhukkti-jáná yá jhúmtá-jáná^h*; *n.* dhukká khonchá yá jhonká^h, halak hachká yá hachkolá^h.

JÖGGER, *n.* one who jogs—*Girte-parte chalne w^h, dhíre chalne w^h.*

JÖG'ING, *n.* a slight push or shake—*Hall-á dhaklá hachká yá hachkolá^h.*

JÖG'GLE, *v.* to push, to shake—*Dhukká-d^h, hál-ánu yá hachkolá-d^h.*

JÖIN, *v.* (*L. jungo*) to couple, to connect, to couple, to unite, to close—*Miláná^h, sátná^h, gánthná^h, jorná yá jutná^h, hirkáná lagíná hirkáná yá lagná^h.*

JÖIN'DER, *n.* a conjunction, a joining—*Milán me^h miláp yá lagún^h, jor^h.*

JÖIN'ER, *n.* one who joins, a carpenter—*Joini u^h, barhai^h.*

JÖIN'ER-Y, *n.* a joiner's art or work—*Nañjári, darod kári, darod-garí, darud-garí*—Barhai ká kám, sútradhárakarma. [chúl wá chúr, gánth wá jor, yog wá sañyog.

JÖIN'ING, *n.* a hinge, a joint, juncture—*Qabza, girih yá girah, painund yá wast*—Sandhi

JÖINT, *n.* a joining, articulation of limbs, a hinge, a knot, one of the limbs of an animal cut up by a butcher; *a.* shared by two or more, united, combined, *v.* to form with joints, to unite, to divide a joint—*Painund yá wast, band, qabza, girih yá girah, kisi júnear ká 'uzr jo ek qassáb kát leti hai*; *a.* musharakat, milá-julá^h, mustafiq makhliút yá magmú^h; *v.* girih-dár banána, miláná^h, band-band judá k. yá girih girih se kátná—Sañyog wá yog, jor, chúl chúr wá sandhi, gánth wá granthi, kisi jantu kí koi aung jo máñsavikrayi kát leti hai *a.* sañvibhakt sádháran wá anekaswámik, milá-hud wá saba, sañghátuwan wá sambhútyakári; *v.* sandhivísht wá granthiyukt k, jorná, sandhibhed wá sandhibhañg k. [láb—Granthil, sandhivísht.

JÖINT'ED, *a.* full of joints or knots—*Girih-dár yá girah-dár, jor-dár, gánthilá yá gathi-*

JÖINT'LY, *ad.* together, with union of interest—*Bá-ham, sharákatán bi-l-istírák yá bi-l-mushárat*—Sáth wá milkar, sáñhe meñ. [stridhanayuktastrí.

JÖINT'RESS, *n.* a wo. an one who has a jointure—*'Aurat-i-mahr-dár*—Yautukavísht strí,

JÖINT'URE, *n.* an estate settled on a wife to be enjoyed after her husband's decease; *v.* to endow with a jointure—*Mahr, mahrána*; *v.* mahr-dár k.—Vidhavádhan, stridhan, yautuk; *v.* vidhavádhanavísht k, yautukavísht k stridhanayukt k.

JÖIN'STRÖÖL, *n.* a stool consisting of parts inserted into each other—*Ek qism kī chaukī jo tukre tukre jor kar banī hai*—*Ek prakār kī chaukī jisko tukre tukre jor kar banāte haiin.*

JÖIST, *n.* one of the beams which supports a roof or floor; *v.* to fit or lay joists—*Karī^h, dhannī thūnī yā thūnī^h; v. karī lagānā^h, dhannī kharī k^h, thūnī yā thūnī lagānā^h.* [*yā khillī^h; v. thathā k. yā thathā mārā^h, hañsi yā khillī k^h.*]

JÖKE, *n.* (*L. jocus*) a jest, something not serious; *v.* to jest, to rally—*Thathā^h, hañsi*

JÖK'ER, *n.* a jester, a merry fellow—*Thathē-bāz yā khillī-bāz, makhara*—*Thathol wā*

JÖK'ING, *n.* utterance of a joke—*Hañsi^h, thathā mārā^h.* [*parihāsak, hañsor wā vilāsi.*]

JÖLE See JOWI.

JÖL'LY, *a.* (*Fr. joli*) gay, merry, plump—*Bashshāsh, khush-o-khurram, tar-o-tāza yā molā-tāza*—*Ānandī wā ullasī, praphullachitta mudit wā vilāsi, push, sthul wā moīd.*

JÖL'LI-LLY, *ad.* gaily, with merriment—*Khurramī se, khushī yā shād-mānī se*—*Āmod bulās wā ullas se, harsh wā pramod se.*

JÖL'LI-NESS, JÖL'LI-TY, *n.* gaiety, merriment—*Khurramī, khushī yā 'aish-īshrat*—*Utsav wā ānand, harsh ullās bulās chuhāl chahālpahāl wā rañgras.*

JÖLT, *v.* to shake as a carriage on rough ground; *n.* a sudden shake—*Hilānā yā hildā^h, hachkolā d. yā hachkolī khānu^h; n. hachkā^h, hachkolā^h, dhakkā^h, jhoñk^h, jholā^h.*

JÖLT'HEAD, *n.* a dunce, a blockhead—*Akmaq, bc-wuqūf*—*Mūrkh, mūrkh wā jar.*

JÖN'QUILL, *n.* (*Fr. a flower*)—*Gul-i-narys, gul-i-shabbo, nargis-i-shahīd*—*Utpalajā-tiyānānāvārṇa pushpabhed.* [*mūtrādhār, pātravīśesh.*]

JÖR'DEN, *n.* (*S. gor, denū*) a chamber-pot—*Peshāb-dān, ek qism kā bartan*—*Mala-*

JÖS'TLE, jō'sl, *v.* (*Fr. jouter*) to knock against, to push; *n.* a push—*Thelna yā dhakīyānā^h, dhakkā d. yā dhakelnā^h; n. dhakkā^h.*

JÖS'TLING, *n.* the act of knocking against—*Thelna yā dhakelnā^h.*

JÖT, *n.* (*Gr. iota*) a point, a tittle, the least quantity, *v.* to set down, to make a memorandum of—*Nuqta, zarra, til yā tinkā^h; v. likh lenā^h, yād-dāsh k.*—*Vindu wā vinduudātra, kapikā wā kaṇamātra, lavales paramāpu wā ulamātra; v. taṅk lenā, smaraṇārth likh lenā.* [*lekh.*]

JÖT'TING, *n.* a memorandum—*Yād-dāsh k.*—*Smaraṇārthalikhit, smaraṇārth kuchh*

JÖU'R'NAL, *n.* (*Fr. jour*) a diary, a daily register, a newspaper—*Roz-nāma, roz-nāncha, akhbār yā akhbār-nāma*—*Dinavrittāpatra wā dinavayavahāralekhya, dainikavrittāntapustak wā dainikapatriak, samāchārapatra.*

JÖU'R'NAL-IST, *n.* a writer of a journal—*Roz-namū-navis, roz-nāmcha-navis, akhbār-navis*—*Dinavrittāpatralekhak, dainikapatrakalekhak, samāchārapatrakalekhak wā samāchārapatrakrakāsak.*

JÖU'R'NAL-IZE, *v.* to enter in a journal—*Roz-nāme yā roz-nāmche meñ mundaraj k., akhbār meñ mundaraj k.*—*Dinavrittāpatra dainikapatrak wā samāchārapatra meñ likhnā.*

JÖU'R'NEY, *n.* the travel of a day, travel by land, passage from place to place; *v.* to travel from place to place—*Manzil yā murhala, safar-i-khushkī, safar musajirī siyāhat yā musajarat; v. safar k., naql-i-makān k.*—*Ekshagaman wā dūn bhar kī yātrā, bhūmī-yātrā, bhraman prayāñ wā paryāṭan; v. adhwagaman k., yātrā k., paryāṭan k., pari-bhraman k., desabhuṃamāṇ k.*

JÖU'R'NEY-MAN, *n.* a hired workman—*Thike par kām karne w^h.*—*Kamerā.*

JÖU'R'NEY-WÖRK, *n.* work done for hire—*Thike kā kām^h, jo kam thike se hotā hai^h.*

JÖUST, *n.* (*Fr. joute*) tilt, tournament, mock fight; *v.* to run in the tilt—*Khel meñ larā^h, hañsi meñ larā^h, jhūthī larā^h; v. jhūthī larā^h larā^h, hañsi yā khel meñ larā^h larā^h.*

JÖVI-AL, *a.* (*L. Jovis*) relating to Jupiter, gay, merry, cheerful, jolly—*Muta'alliq-i-musharāf, khush-tab' yā khurram, khush yā bashshāsh, mas'rūr yā shād-mān, mahzūz yā zinda-dil*—*Vrīhispatisambandhī, ānandī wā vinodī, sadāpramodī, ullāsī wā hrishīṭa-chitta, praphullachitta nityotsavī mudit wā vilāsi.*

JÖVI-AL-IST, *n.* one who lives jovially—*Yār-bāsh, rañgilā^h.*—*Ānandī purush, sadā-pramodī, utsavapriya, nityānand, sadānand.*

JÖVI-AL-LY, *ad.* merrily, gaily—*Khurramī se, masarrat yā khushī se*—*Praharsh wā pramod se, ānand vinod ullas wā bulās se.*

JÖVI-AL-NESS, JÖVI-AL-TY, *n.* merriment—*Khurramī, shād-mānī, khushī, zinda-dilī*—*Nityānand, sadānand, praharsh, ullasatā, nityollās, chahālpahāl, rañgras.* [*kā sir^h.*]

JÖWL, *n.* (*S. coele*) the face or cheek, the head of a fish—*Mūkh yā gāl^h, ek machhī*

JÖLE, JÖLL, *v.* to beat the head against—*Sir takrānā^h, mūr yā sir patakā^h.*

JÖW'ER, *n.* the name of a hunting dog—*Ek qism kā shikarī kuttā*—*Ek prakār kā akhetī kuttā, mrigavyakukkur, mrigavyaswā.*

JÖY, *n.* (*Fr. joie*) gladness, exultation, delight, gaiety, merriment, happiness; *v.* to be glad, to exult, to congratulate—*Khurramī, bashshāsh, khushī, shād-mānī, masarrat*

- yá nashát, farhat áram 'aish yá khush-hái; v. mahzúz yá masrúr h., bág-bág yá khush-o-khurram h., mubarak-bádí d.*—Áhlád wá chittaprasannatá, paramánod, harsh, ánand wá ullás, vilás hulás utsáh raṅgras wá chahalpahal, sukḥ; *v. ánandit h., paramánand k. hulasmá wá bilasmá, dhanyavád k. wá jayjaykár mananá.*
- JÖY'FÚL, *a. full of joy, glad, exulting*—*Khush yá khurram, bashshák yá mahzúz, bág-bág yá masrúr*—Ánandamay wá praharshit, pramudit wá áhládit, paramabristh wá atyánandi. [harsh wá áhlád se.]
- JÖY'FÚL-LY, *ad. with joy, gladly*—*Khurrami se, shád-máni yá khushi se*—Ánand se, JÖY'FÚL-NESS, *n. gladness, exultation*—*Masarrat yá khurrami, niháyat khushá*—Harsh wá pramod, paramánand wá atyautáhlád.
- JÖY'LESS, *a. wanting joy, giving no pleasure*—*Ná-khush, be-haláwat yá ná-farhat-bakhsh*—Niránand áhládahim wá asukhí, asukhad wá aharshad.
- JÖY'LESS-LY, *ad. without pleasure*—*Ná-khushi se, be-haláwati se, ná-farhat-bakhshi se*—Ánandahinatá wá harshasúnyatá se, asukhadatwa se.
- JÖY'LESS-NESS, *n. state of being joyless*—*Udási, ná-khushi, be-haláwati, ná-farhat-bakhshi*—Ánandahinatá, harshasúnyatá, asukhadatwa.
- JÖY'OUS, *a. glad, merry, giving joy*—*Bashshák, khush yá mahzúz, farhat-bakhsh yá áram-dih*—Ánandi wá anandit, pramodi áhládit wá praharshit, sukhad.
- JÖY'OUS-LY, *ad. with joy, with gladness*—*Khushi se, khurrami yá shád-máni se*—Ánand wá vinod se, harsh wá prasannaman se.
- JÖY'OUS-NESS, *n. state of being joyous*—*Mahzúzi, khurrami, shád-máni, khushi*—Chittaprasannatá, praphullatí, harsh, ánand.
- JÜ'BI-LÉE, *n. (L. jubiló) a season of joy, every fiftieth year among the Jews*—*Mausim-i-khushi, Yahúdiyon men pachásván sál*—Mahotsavakal, Yihudiya-desavásiyon men pachásván varsh.
- JÜ'BI-LANT, *a. rejoicing, shouting for joy*—*Khurram yá shád-mán, khushi-khrah yá masarrat-sarú*—Atyánandi wá paramahládí, jayaśabdakári jayaśabdochehári jaya-dhwanikári jayaprasánsakári wá jay-git-gú. [karni, jayaprasánsakarni.]
- JÜ-BI-L'ATION, *n. act of declaring triumph*—*Masarrat-sarú*—Jay git gáni, jayaśabda.
- JU-CÜN'DI-TY, *n. (L. jucundus) pleasantness*—*Lutáfat yá khábi, dil-pasandi*—Munoramatí, ramyatí, ramniyatwá, uandakatwa.
- JÜ'DA-IZE, *v. to conform to the doctrines rites and manners of the Jews*—*Yahúdi-yon ke mazhab yá rasim ke muwáfíq chalná*—Yihudiya-desavásiyon ke mat riti aur vyavahár ke anusár chalná. [desavásisambandhi, Yihudiya.]
- JU-DÁ'I-CAL, *a. belonging to the Jews*—*Yahúdiyon ke muta'alliy, Yahúdi*—Yihudiya.
- JU-DÁ'I-CAL-LY, *ad. after the Jewish manner*—*Yahúdiyon ke tariq par*—Yihudiya-desavásiyon ki riti ke anusár. [diyahdharinna.]
- JÜ'DA-ISM, *n. the religion of the Jews*—*Yahúdimazhab, Yahúdiyon ká mazhab*—Yihu.
- JÜ'DA-IZ-ER, *n. one who conforms to the Jews*—*Yahúdiyon ke mutábíq chalne w.*—Yihudiya-desavásiyon ke anusár chalne w., Yihudiya-vyavaháradavalambí.
- JÜDGE, *n. (L. judex) one invested with authority to determine causes in a court of law or justice, one who has authority or skill to decide on the merit of any thing; v. to pass sentence, to determine, to decide, to form an opinion, to discern*—*Qázi yá munsif, qatr-dán haqq-shinas jauhar-shinás yá ma'qúl-bín; v. fatwá d. hukm d. yá insáf k., tajwiz k., faisal k., guwr k. yá ráe qáim k., daryáft k. tamiz k. yá ma'lum k.*—Nyáyádhis nyáyádhipati dandaniyak wá vichárikartá, gunajña gunagráhi wá viveki; *v. vyavaháradarsan k. wá vichár k., urnay k., nishpatti k. wá nishpanna k., anumán k., dekhdí jinní samajhuá vivek k. wá parichehhd k.*
- JÜDGE'ER, *n. one who judges*—*Munsif, muslí, qázi, qatr-dán, jauhar-shinás*—Vichárikartá, nyáyádhipati, gunajña. [mádhikár.]
- JÜDGE'SHIP, *n. the office or dignity of a judge*—*Munsifí*—Nyáyádhishatwa, dharm.
- JÜDGE'MENT, *n. the act or power of judging, a decision, a sentence, criticism, opinion, condemnation, punishment, doom*—*Tajwiz tamiz firásat yá quwwat-i-tajwiz, faisala yá insáf, fatwá yá hukm, daqíqa-sarji yá nukta-dání, rie qiyás yá dáuist, sazú-ká hukm yá taysír-wár thahráná, sazú tá'zir yá 'uqbát, 'aqibat yá qazá*—Vichár dhiśákti vivechanásákti wá gunágunavishayakabuddhi, nirpay nirdhāran wá nishpatti, nirpayapad wá ádharshan, gunadoshanirupan, mati mat bodh wá jún, dandajudh wá aparádhaniirpay, dand wá sísti, antimavichár wá vihítadasá.
- JÜ'DI-CAT-IVE, *a. having power to judge*—*Sahib-i-ikhtiyár-i-tajwiz, tajwiz-karne ki táqat rukhne w.*—Nirpay wá vichár karne ko samarth, vicháridhikári.
- JÜ'DI-CAT-ORY, *a. distributing justice; n. distribution of justice, a court of justice*—*Adl-gustar; n. 'adl-gustari, 'adálát*—Nyáyadarsak nyáyádhikári wá dandaniyak; *n. nyáyapranayan wá nyáyadarsan, dharinnmasabhi nyáyágar wá vichárahān.*
- JÜ'DI-CAT-URE, *n. power of distributing justice*—*Ikhtiyár-i-adl-gustari, qazá*—Nyáyakarnádhikár, vyavaháradarsanádhi-kár.
- JU-DI'CIAL, *a. pertaining to courts of law, practised in the distribution of justice,*

inflicted as a penalty — *Muta'alliq-i-'adālat yā 'adālati, shar'ī, qāziyāna yā bu taur-i-gosh-mālī* — Dharmasasabhlāvishtyak wā vyavahārasambandhi, nyāyakarāṇasambandhī wā nyāyadarśanaprayukt, dandārūp wā śikṣāhetuk.

JU-MĪ'ČIAL-LY, *ad* in the forms of legal justice — *Shar'an, 'adālat ki rūh se* — Dharmamūsar sē, vicāhānukram se, yathāvyavahār. [ājñakārī.]

JU-DĪ'ČIA-RY, *a.* passing judgment upon — *Fatwā d. w., hukm d. w.* — Nirṇāyak, dand-

JU-DĪ'ČIOUS, *a.* acting with judgment, wise — *Sāhib-i-tamīz mā'qūl-hīn yā sāhib-i-shu'ūr, 'āqil 'aql mand danā dānish-mond dānish-nay yā mā'qūl* — Viveki hitābitadarī wā buddhimān, savīkek vāvekaṇusāṭī wā nyāyya.

JU-DĪ'ČIOUS-LY, *ad.* with judgment, wisely — *Tamīz yā tapūc se, 'āqil'ina 'aql-mandi-se yā dānūc se* — Vicār wā vivek se, savivekatwa wā buddhimattwa se.

JU-DĪ'ČIOUS-NESS, *n.* quality of being judicious — *'Aql-mandi, dānūc, dānish-mandi, dānish-nay* — Savivekatwa, buddhimattwa, prajñatī [jhar, jhār, chukārī.]

JUG, *n.* (Dan, *yugge*) a vessel for holding liquors — *Kēza, surāhi, pyāli* — Garuā, jhaj-

JUGGLE, *v.* (Ger. *gunkeln*) to play tricks by sleight of hand, to practise artifice; *n.* a trick, a deception, an imposture — *Nazar-bandī dith-bandī batte-bāzī yā bāzī gurī k, batte-bāzī yā daga-bāzī k; n. dith-bandī bāzī gurī batte-bāzī yā nazar-bandī, daga-bāzī, fureb* — Indrājāl Indrīyājāl drīṣṭimoh hastalāghva wā drīṣṭibandhan k., thāgnī wā chhalbal k.; *n.* Indrīyājāl hastalāghav wā drīṣṭibandhan, chhal wā kūt, kapaṭ wā vañchaln.

JUGGLER, *n.* one who practises sleight of hand — *Nazar-band, dith-band, bāzī-gur, batte-bāz, batte-bāz* — Amrājālīk, indrājālīk, indrīyanohī, māyākar, māyājivī.

JUGGLING, *n.* deception, imposture, artifice — *Dagī-bāzī, fureb, dith-bandī nazar-bandī yā bāzī-gurī* — Chhal wā dhokhā, kapaṭ, indrīyājāl māyā indhājāl drīṣṭibandhī wā drīṣṭimoh. [bandhī, kanthya grīvāsambandhī]

JUGULAR, *n.* (L. *jugulum*) belonging to the throat — *Halqī, gale ka* — Kanthāsam-

JUICE, *n.* (Fr. *jus*) the sap of vegetables, the fluid part of animal substances; *v.* to moisten — *Rus yā pūtī^h, jānuarion men jo 'arag hotā hai, v. nam k, tar k.* — Sār jās dūlī wā nū, jānuarion men jo dravāvatya hotī hai; *v. silā k, bhūṣmā, ārdra k.*

JUICINESS, *a.* without juice, without moisture — *Be-rus yā be-'arag, kṣuṣhṭ* — Nirās nūās rasahīn wā māsī^h, sūshk wā sukṣā

JURCY, *a.* abounding with juice, moist — *Rasīlā^h, oṣṭ gilā yā silā^h.* [pan, tarāwat.

JURINESS, *n.* abundance of juice — *Ras-dārī ser-ābī, shādābī* — Bahurāsātwa, rasīlā-

JURUBE, *n.* (L. *zypphus*) a plant and its fruit — *Ek per aur uskā phal^h, ber^h, buir^h.*

JURLEP, *n.* (Fr.) a liquid medicine — *Ek pūtī danā* — Ek dravābhavya aushadhī

JULY, *n.* (L. *Julia*) the seventh month of the year — *Angrezī kā sātavān mahīn^h.*

JULIAN, *a.* denoting the year as regulated by Julius Caesar — *Sāl ko jis taur se Jūliās Qaisar ne durtast kiyā usko 'ahī k. w.* — Varsh ko jis rītī se Jūliās Sizar ne sōdhā usko prakās k. w.

JUMBLE, *v.* (Fr. *combler*?) to mix confusedly together; *n.* a confused mixture — *Ghaṅgholā^h, ghālmel^h, āgarbagar milānā^h, garbar kar-ke milānā^h; n. ghālmel^h, ghaṅghol^h, kichchī^h, āgarbagar kar-ke milānā^h* [kichchī^h.]

JUMBLE-MENT, *n.* a confused mixture — *(ghā)lmel^h, ghaṅghol^h, āgar-bagar kar-ke milāw^h.*

JUMP, *v.* (T. *gumpen*) to leap, to skip, to bound, *n.* a leap, a skip, a bound — *Kūdnā yā kudaknā^h, uchhalnā yā uchaknā^h, phāndnā chhukhī-bharnā yā kulāñch-mārnā^h; n. kād yā kulanā^h, kulāñch^h, phand yā chhukarī^h.*

JUMPER, *n.* one who jumps — *Kūdnē w^h, uchhalnē w^h, phāndnē w^h.*

JUNCATE. See JUNKET.

JUNCTION, *n.* (L. *junctum*) the act of joining, union, coalition, combination — *Mīlānā^h, ittisāl, pāvanā yā pūrvastagi, vās āvāzish yā ikhtilāt* — Yog wā sāiyog, samāyog wā mel, saṅghāt wā sandhī, samāgam meln wā sāt.

JUNCTURE, *n.* the line or point at which two bodies join, articulation, union, a critical point of time — *Jor^h, girih girah yā hand, ittisāl, 'ain nayt* — Siwan wā sandhī, gāñth wā mel, yog, kālasandhī prasang wā thik kāl.

JUNE, *n.* (L. *Junius*) the sixth month of the year — *Angrezī buras kā chhathvān mahīn^h, Angrezī kā chhathā mahīnā^h.*

JUNGLE, *n.* a thicket of trees or shrubs — *Jangal^h.*

JUNIOR, *a.* (L.) younger; *n.* one younger than another — *'Umr meñ chhotā, sagīr, kichak, kīhtar; n. chhotā^h, lahurā^h* — Avaravayak, kanishth, vay meñ chhotā.

JUNIPER, *n.* (L. *juniperus*) a shrub — *Ek jhar^h, ek per^h.* [Chimī bai naukā.

JUNK, *n.* a Chinese boat or ship — *Chīn ke mulk ki kishī yā jahāz* — Chīn des ki naukā,

JUNKET, *n.* (It. *guccata*) a sweetmeat, a stolen entertainment; *n.* to feast secretly, to feast — *Ek mithāī^h, poshidagi ki zigāfat; v. poshidagi men zigāfat k., 'aish-jāish yā zigāfat k.* — Uttamānnabhojan, gupt jewnār; *v. gupt jewnār k., utsav wā sahabhojan k.*

JUNTA, JÜNTO, *n.* (Sp.) a cabal, a council — *Bandish kā yā kī guroh, majlis* — Gopani-yakarūnasādhanārthakamāj gupt-ekād wā kuchakra, sālthā samāj wā pañchāyat

JŪPI-TER, n. (L.) an ancient heathen deity, one of the planets—*Indra^b, mushtari*—*Śakra wā suapati, vṛiṣapati.*

JŪRAT, n. (L. juratum) a person sworn, a magistrate in some corporations—*Kōi shakhs jo half le-har kisi kam par nujarrar hotā hai, hākīm*—*Kōi vyakti jo sapath hai ke kisi pad par niyukt hotā hai, utāṣṭā wā dandānyak.* [sapathavishayak.

JŪRA-TO-RY, a pertaining to an oath—*Halfi, muta'alliq-i-half*—*Śapathasambandhi,*

JU-RIST-IAL, a. (L. jus, dico) pertaining to the administration of justice—*'Addūti, muta'alliq-i-'adl gustari*—*Nyāyapāṇayana-vishayak, vyavahāradarsanasambandhi*

JU-RID-I-CAL-LY, ad. with legal authority—*Hākīmāna, shur'an, shar' ke rū se*—*Yathā-nyāya, vyavahār ke anusār.*

JŪ-RIS-DICT-ION, n. legal authority, extent of power, district to which authority extends—*Hukūmat yā ikhtiyār, 'amāl yā 'amāl-dārī, 'alāqa*—*Nyāyakaravādhikār kshamatā wā adhikār adhikārajapannāna, adhikārayāpṇadāś wā vyāpī ādhikār*

JŪ-RIS-DICT-ION-AR, a pertaining to jurisdiction, according to legal authority—*Hukūmat-i-ikhtiyār yā 'alāqē kā, hākīmāna yā shar'an*—*Nyāyakaravādhikārasambandhi, yathānyāyādhikār wā vyavahāradarsan ādhikār ke anusār.* [visishṭ, adhikārayukt.

JŪ-RIS-DICT-IVE, a. having jurisdiction—*Sāhib-i-ikhtiyār, hā-i-'ikhtiyār*—*Nyāyādhikāra-JŪ-RIS-CŌN-SULT, n. (L. jus, consulo)* a counsellor at law—*Muftī*—*Vyavasthādāyī, vyavasthānūpāk*

JŪ-RIS-PRŪ-DEN-CE, n. (L. jus, probo) the science of law—*Fiqh, 'ilm-i-fiqh*—

JŪ-RIS-PRŪ-DENT, a understanding law—*Fiqh-dān, faqīh*—*Śāstrīśāstrjña, vyavahāravidyā-pāndit*

JŪRIST, n. (L. jus) one versed in civil law, a civilian—*Ahl-i-fiqh, faqīh*—*Dharmma-*

JŪROR, n. (L. juro) one who serves on a jury—*Panch^b, panchāyatī^b.*

JŪRY, n. a number of men sworn to inquire into a case and deliver the truth according to evidence—*Panch^b, panchāyatī^b.*

JŪRY-MAN, n. one implicated on a jury—*Panch^a, panchāyatī^b*

JŪRY-MAST, n. a temporary mast erected to simplify the place of one which has been lost—*Jahāz ke mastāl ke tūṭne se chand roz ke tūṭe jo mastāl khajā kar diyā jātā hai*—*Naukā ke kūpak wā gunavrikshak ke tūṭne se kuchh kal ke nuṣṭa jo kūpak wā gunavrikshak khajā kar diyā jātā hai*

JŪST, a. (L. justus) upright, reputable, honest, exact, proper, accurate, virtuous, true; *ad* exactly, metely, almost—*Rest gā sadq, 'adl didgar munisif gā insāfī, diḡanat-dār yā imān-dār, annāsīb, na'qā lūq gā sa'ā-vār, durust yā sahīb, sāhīb yā nekō-kār, haqq yā kāwīb, 'ad, sihhat yā durustī se, jagat yā surf, garīb*—*Nyāyavaiṭṭī wā nishkapat, nyāyāchar nyāyī wā nyāyanusūti, dharmmik wā dharmmī, thik, yathāgyogya ucht wā yukt, suddha, sāttwik sachcharit wā sādhuṛitti, sachchā satya wā purā; 'ad, thik yathārth wā yathavat, mām, prayah wā haghbag.*

JŪS-TICE, n. equity, right, a judge—*Insāf dāt yā 'ad, haqq haqq-pasī yā dīnd-vasī, gāzī yā munisif*—*Nyāya nyayātā wā dharmmanyāya, dānyayog wā nyāyvatā, dharmnādhikārī wā dandānyak* [wa, dharmnādhikārī, dandānyakpād.

JŪS-TICE-SHIP, n. rank or office of a justice—*Munisif kā darjā yā 'nhā*—*Nyāyadhī-a-*

JUS-TI-CI-ARY, n. an administrator of justice—*Dād-gustar, 'adl-gustar, hākīm-i-'adlāt*—*Dandānyak, nyāyadarsī, nyāyādhis.*

JŪS-TI-FY, v. to clear from imputed guilt, to free from sin by pardon, to vindicate—*Be-gunāh thahrānā, mu'af kar-ke gunāh se khalās k., haqq-munā k. sahīb sābit k. jāiz rakhnā wā wājib-o-lāzim-thahrānā*—*Nishkalānki k. wā āropitadosh se mukt k., aparādhakshamā karke pāp se mukt k., sthāpan k. pratipālan k. wā pratipādan k.*

JŪS-TI-FI-ABLE, a. that may be justified—*Insāf-numā, 'azr-pazīr, kuḡyat-pazīr, wājibī*—*Āropitadoshamochnāya, doshamochnāya, parisuddhiksham, rakshamāya, sōdhāya.*

JŪS-TI-FI-ABLE-NESS, n. the state or quality of being justifiable—*Insāf-numā, 'azr-pazīr, kuḡyat-pazīrī*—*Parisuddhikshamatā, doshamochnāyatā, rakshamāyatā, sōdhāyatā.*

JŪS-TI-FI-BLY, ad. so as to be justified—*Insāf-pazīrī se, 'azr-pazīrī se, ba-wājibī*—*Na-menē dosh miṭ jay, parisuddhikshamatā se, sōdhāyatā se, rakshamāyatā se.*

JŪS-TI-FI-C-ATION, n. the act of justifying, absolution, vindication, remission of sin—*Be-gunāh thahrānā, najāt yā khalāsī, be-gunāh-sāzī 'azr yā pozish gunāh se rihāt*—*Nirdoshī-karān, doshamnuktī sōdhan wā parisodhi, āropitadoshasōdhan pratipādan, wā pratipālan, doshamochnā.*

JŪS-TI-FI-ER, n. one who justifies—*Shāfi, hāmī, 'azr lāne w., be-gunāh thahrāne w., gunāh wā'af k. w., be-gunāh-sāz, haqq-numā k. w., sahīb sābit k. w., wājib thahrāne w., jāiz rakhne w.*—*Nirdoshlukāttī, doshamochak, parisodhak. pāp se mukt k. w., pratipādak.* [durustī se—*Yathādharmma, yathānyāya, yathāgyogya wā yathāvat.*

JŪSTLY, ad. uprightly, fairly, exactly—*Rishti se, wājibī-se yā munisifāna, munisabat yā JŪSTNESS, n. equity, accuracy, exactness—*Wājibī rishti yā insāf, durustī, sihhat*—*Nyāyatā wā yathārthatā, suddhatā, yathātathya wā yuklatā.**

JŪSTLE, jŪS'l. See **JOSTLE.**

- JŪT, *v.* (jet ?) to push or shoot out—*Nikal-ānā^b, ubhāṇā^b, bāhar ko jhuk jānā^b, JŪT^b, n.* a projection—*Udhāṇ^b, chhājā^b*. [phāt-paṇā^b.]
 JŪVE-NILE, *a.* (L. *juvenis*) youthful—*Jawān, khurd-sāl, kam-sin, nau-khez, nau-khāsta, muta'alliq-i-yawānī, nuwāṭiq-i-shabāb*—Tarun, yuvā, alpavayask, yauvanasambandhi, yauvanayukt. [bālatwa.
 JŪVE-NIL-I-TY, *n.* youthfulness—*Jawānī, shabāb, tufūliyat*—Yauvan, yauvanāvasthā,
 JŪX-TA-PO-SI'TION, *n.* (L. *juxta, positum*) a placing or being placed near, apposition or proximity—*Nazdik-rakhnā yā qurbat, qurb yā nazdiki*—Saṁsthān saṁsthiṭi wā sampatā, upanyās wā sāmudhya.

K.

- KĀIL, *n.* (S. *cawl*) a kind of cabbage—*Ek qism kī kōbi*—*Ek bhānti kī kōbi*.
 KALENDAR. See CALENDAR.
 KĀLI, *n.* (Ar.) sea-weed—*Ek samundarī per jiskī rākh shisha banāne ke kām āti hai*—*Ek samudri latā jiskī rākh kach wā kānch banāne ke kām āti hai*.
 KĒCK, *v.* (D. *kecken*) to heave the stomach—*Chhānt k^h, ubāknā^b*.
 KĒCK'SY, *n.* (L. *cicutā* ?) hemlock—*Shūkrān, shukrān, shikrān*—Tikshṇa aushadhibhed jia se pūrvvakīl men vish banīte the.
 KEDGE, *n.* (D. *kughe*) a small anchor; *v.* to warp or move by means of a kedg—*Chhotā langar^b; v. langar se phir-janā yā hīnā^b*.
 KEECH, *n.* a mass or lump—*Dher^b, dūlā^b, dhela^b*.
 KEEL, *n.* (S. *cœle*) the bottom of a ship—*Nāw kī peindā^b, jahāz kī peindā*.
 KEEN, *a.* (S. *cen*) sharp, piercing, eager—*Ab-dār burrān hadd yā tez, sakht yā tund, gurin sar-garm shauqīn shāyī ya must'idd*—Tikshṇa tikshṇadhār wā chokha, tīvra wā kaṭā, vyagra kutuhālī atyabhīlāshī uchchhapī wā utsāhī.
 KEENLY, *ad.* sharply, eagerly, bitterly—*Ab-dār burrānī hiddat yā tezi se, ishṭiyāq shauq garmi yā must'iddat se, sakhtī yā shiddat se*—Tikshṇatā wā chokhepan se, utsāh uchchhapatī anurāg wā vyagrātā se, kaṭutā wā kaṭī se.
 KEENNESS, *n.* sharpness, asperity, eagerness—*Burrān burrīsh hiddat ab-dārī yā tezi, sakhtī yā shiddat, ishṭiyāq sar-garm shauq yā must'iddi*—Tikshṇatā tīvratā tikshāpan wā chokhālī, kaṭutā ugriatā nishṭhīnatā wā kaṭā, uchchhapatī vyagrātā anurāg wā utsāh.
 KEEP, *v.* (S. *cepan*) to hold, to retain, to preserve, to protect, to tend, to detain, to stay, to last; *p. t.* and *p. p.* KĒPT—*Rakhnā^b, rakh-chhornu^b, sukhi-sālim yā mah-fūz rakhnā, amn-meñ-rakhnā yā panah d., pās-bānī muhāfazat yā khabar-dārī k., atkānā^b, rahnā^b, pāc-dār qām yā bur-qarār rahnā*—Dharmā, lagāye-rahnā wā rahne d., bachānā, raksha k., rakhwālī k. wā pālā, āpnā, basnā wā rahnā, jānā chalnā wā banā rahnā.
 KEEP, *n.* the strongest part of a castle, custody—*Qal'a kī nihāyat mazbūt hissa, muhāfazat nigah-bānī yā hirasat*—Dung kī atyant pushī bhāg, rakshān wā rakhwālī.
 KEEPER, *n.* one who keeps—*Pās-bān, ni-ah-bān, nazir, muhāfīz*—Rakshak, rakhwāl.
 KEEPING, *n.* charge, custody, preservation—*Nigah-bānī, muhāfazat yā hirasat, panah yā hijāzat*—Rakshān, pālān wā rakhwālī, rakshā.
 KEEP'SAKE, *n.* a gift in token of regard—*Yad-gārī, yād-dād, yād-būl*—Smarāṇr-thakadān, smritijanakadān, pritidān.
 KĒG, *n.* (G. *kagye*) a small barrel—*Chhotā pīpā^b*.
 KĒLL, *n.* (caul) the omentum, a child's caul—*Pet kī parda, jhīllī jis-meñ nau-paidā larkā lapetā rahtu hai*—Antrāvarān wā antayiyon kī beṭhan, garbhaveshṭan.
 KĒLP, *n.* a sea-plant, the calcined ashes of sea-weed—*Ek samundarī per^b, shisha banāne ke wāste bā'ze samundarī darukhton kī rākh*—Samudriya vrikshaviśesh, samudriyavrikshaviśesh kī rākh jo kānch ke banāne men kām āti hai.
 KEN, *v.* (S. *cunman*) to see at a distance, to know; *n.* view, reach of sight—*Dūr se dekhnā^b, jānā^b, n. nazar, nigāh yā nigāh-ki-daur*—*n.* Drishti wā avalokan,
 KENNING, *n.* view—*Nigāh, nazar*—Drishti. [drishti-pāt.
 KENNEL, *n.* (L. *canis*) a cot or house for dogs, a pack of hounds, the hole of a fox; *v.* to keep in a kennel, to lie, to dwell—*Sag-khāna yā tāzi-khāna, shikārī-kutte, lomrī kī bil^b; v. sag-khāne meñ rakhnā, parā-rahnā^b, rahnā^b*—Kukkurāḥ wā swāśālā, mrigayakukkuraḡap arthāth ākhe.ī kukuroṇ kī jhūnī, lohri kī bil; *v.* kukkurālay men rakhnā, leṭā rahnā, basnā.
 KENNEL, *n.* (L. *canalis*) the water-course of a street—*Muhā yā morī, nālī^b, badar-rav, āb-rez*—Prāpālī, panālā, panārī, jalāmārg.
 KĒRCHIEF, *n.* (Fr. *couverir, chef*) the head dress of a woman, any loose cloth used in dress—*Sar-band, rumāl*—Mastakābharān, mukhamārjani wā āṅgauchhā.
 KĒRCHIEFED, *a.* dressed, hooded, covered—*Mulubbas yā malbūs, top-dār, chhatrī-dār yā gīlāfī*—Achchhādīt wā vastrānwīt, mastakāvarānavīśiṭ, veshṭit wā āvrit.
 KER-MEṢ *n.* (Ar.) granules produced by an insect in the scarlet oak used in dyeing

- *Qirmiz*—Kshudragutika jinko ek kīṛā sinduravriksh meñ banāta hai aur jo rak-tavarna ke banāne meñ kām āti hai. [padāti wā padātikayoddhā.]
- KERN, n. an Irish foot soldier—*Ayar'and ke mulk ká piyāda*—*Ayar'and deś ká*
- KERN'EL, n. (S. *cyrnel*) the edible substance in the shell of a nut, any thing inclosed in a husk; v. to harden or ripen into kernels—*Magz, gūdā*^h; v. *pak-kar karī chiraunji yā gāṇ ho jānā*^h—Phalagarbh wā chiraunji, gari. [h., vijākār h.
- KERN, v. to harden, to granulate—*Sakht h., dāne-dār yā dāna-dāna ho-jānā*—*Karā*
- KERSEY, n. (D. *kerzai*) a kind of coarse woollen stuff—*Ek gism ká motā pashmina yā nī pashmī kaprā*—*Ek bhāntī ká motā unī kaprā*. [shibhed, kapotāri.]
- KES'TREL, n. a kind of bastard hawk—*Turmati, ek gism ká jurrā*—*Šyenajātiya pak-*
- KETCH, n. (Fr. *quaiçhe*) a kind of ship—*Ek gism ká jahāz*—*Ek prakār kī bari naukā*.
- KET'TLE, n. (S. *cytel*) a vessel for boiling water or other liquor—*Deg, degcha, tatah-rā*^h, *keṭṭi*—*Baṭlohi, baṭud, haṇḍā, karāh*. [dundubhi, dhaunśā.]
- KET'TLE-DRUM, n. a drum made of metal—*Pili:zi naqqāra*—*Dhāt ká banā huā dānkā*.
- KEY, n. (S. *cæg*) an instrument for fastening and opening a lock, an instrument by which something is screwed or turned, the part of a musical instrument which is struck with the fingers, the fundamental note in a piece of music, an index, an explanation—*Kilid yā miftūh, uah āla jis se koi chiz pherī jāti hai, bāje ká wah hissa jo aṅguliyoñ se bajāyā jāta hai, sur*^h, *kisī mushkil chiz kī sharh, kisī muglat chiz ká hal*^h yā *tafsil-wār bayān*—*Kunji tālī wā chābi, ek yantra jis se koi vastu pherī jāti hai, bāje ká wah bhāg jo aṅguliyoñ se bajāyā jāta hai, vādi wā mukhya tāl, tīkā, vyākhyā*.
- KEY'HOLE, n. an opening for admitting a key—*Tūle meñ kunjī jāne yī lagāne ke liye muñh yā chhed*^h, *quṭōñ meñ kunjī jāne kī sirākh*—*Kunchikāchhidra*.
- KEY'STONE, n. the middle stone of an arch—*Mīhrāb ke bēch-o-bēch ká patthar*—*Torānamadhyasthaprastar, toraṇ ke bīchobīch ká patthar*.
- KEY. See QUAY. [Mukhiyā, adhipati wā śāsak, chaṭṭī wā uttarapaśālā.]
- KHĀN, n. (T.) a chief, a governor, an inn—*K'hān, nāzim, savāe yā musāfir-khāna*—
- KIBE, n. a chilblain, a chap in the heel—*Biwāi*^h, *erī meñ biwāi*^h.
- KIBY, a. having kibes, sore with kibes—*Biwāi w*^h, *biwāi se dukh*^h.
- KICK, v. (W. *cic*) to strike with the foot; n. a blow with the foot—*Lāt-mārnā*^h, *lāt-chalānā*^h, *lātiyānā*^h, *lāt se thokar mārṇā*^h; n. *lāt*^h, *lāt se thokar*^h, *lākad*^h, *latti*^h.
- KICK'ER, n. one who kicks—*Lakad-zan, lakad-kob, latahā*^h—*Lāt mārne w, lāt chalāne w., pīdaprahārakartā*.
- KICK'SHAW, n. (Fr. *quelque, chose*) something made up by cookery—*Ek khānā jo pakā-kar aisā banāyā jāta hai kī wah jān nahīn partā kī kyā hai*^h.
- KID, n. (Dan.) the young of a goat—*Halwīn, memnā*^h—*Chhāgāsāvak, ajaśavak*.
- KID'LING, n. a little kid—*Chhotā memnā*^h.
- KID'NAP, v. (D. *kind, knappen*?) to steal a human being—*Ādam-duzdī k., ādmī chorā-le-jānā*—*Larkā chorā lejānā, manushya bar lejānā, manushyāpaharaṇ k.*
- KID'NAP-PER, n. one who kidnaps—*Mardum-duzd, bachcha-duzd, ādmī-chor*—*Manushyāpahārak, bālāpahārak, larkōñ ká chor, manushyoñ ko chorā lejāne w.*
- KID'NEY, n. one of the glands which secrete the urine, sort, kind—*Gurda, gism, jins yā tarāh*—*Brikka brukka wā mutrapīṇḍa, prakār, jāti wā bhāntī*.
- KIL'DER KIN, n. (D. *kinderkin*) a small barrel, a liquid measure—*Ek chhotā pīpā*^h, *ek nāp yā māp*^h.
- KILL, v. (S. *cwellan*) to deprive of life, to put to death, to slaughter, to destroy—*Jūn se mārṇā, khūn k., qatl k., halāk k.*—*Prān se mārṇā, mār-dālnā, kāt dālnā, badh k.* [Badhak, hantā, ghātak, mārak, nāsak.]
- KILL'ER, n. one who kills—*Qātil yā qattāl, khūnt, kushanda yā kushinda, halākā*^h.
- KILN, kil, n. (S. *cykene*) a large stove or oven, a place for drying or burning—*Chūlhā yā bhātthī*^h, *āwā ānwān yā bhār*^h.
- KILN'DRY, v. to dry in a kiln—*Chūlhe bhātthī yā bhār meñ seiknā yā sukhānā*^h.
- KIM'BO, a. (C. *cam*?) crooked, bent—*Kaj, kham yā kham-dār*—*Tejhā, vakra wā vibhugna*.
- KIN, n. (S. *cyn*) relation, relatives, the same species; a. of the same nature—*Rishita qarābat nisbat yā rishta-dār, rishta-dārān aqārīb yā aqrībā, ekhī jins; a. ham-jins*—*Nātā gotrasambandh wā bāndhavatwa, sagotra wā natait, sajāti; a. sajātiya*.
- KIND, n. race, genus, sort, nature—*Nasl, jirga yā nav', jins gism wa'* tarāh tarāw yā *garīna, zāt jibillat yā sirat*—*Jāti, gaṇ varg wā parajāti, prakār bhed wā vidhi, prakriti wā prakritidharma*.
- KINDLY, a. natural, congenial; ad. naturally—*Tāl'i, ham-jins yā ek jins; ad. bi-e-zā-ti-hī, bi-l-asālat, khud-ba-khud*—*Swābhāvik wā prākritik, sajāti wā sadharmā; ad. swābhāw wā prakriti se, śp-se*.
- KIN'DRED, n. relation by birth, affinity, relatives; a. related, cognate, congenial—*Yagānagī yā khveshī, qarābat yā nisbat jo byāh se hotī hai, aqārīb aqrībā yagāne yā*

khvesh-qarābāt; *a. rishta-dār, ham-zāt yā ham nash, ham-jins yā muwāfiq*—Sagotrati ekapindata wā sajjatitwa, sampark wā vivāhasambandh, sagotra swajan jñativarg wā gotrasamudāy; *a. sambandhī wā sagotra, sajjatiya wā savañsiya, sadharmmā samagun wā samānabbhāv.* [jñativarg, sagotra wā bāndhavavarg.

KIN'S FOLK, *n.* relatives, kindred—*Aqārīb yā aqrībā, khvesh yā yagāne*—Swajan wā **KIN'S MAN**, *n.* a man of the same family—*Yagāna, rishta-dār, qarābātī, nisbātī, rishta-mand*—Swajan, swakutumbī, kutumbī.

KIN'S WOMAN, *n.* a female relative—*Yagānī*—Kutumbinī, gotrastrī.

KIND, *a.* (S. *cyn*) benevolent, beneficent—*Sawāb-andesh karīm yā shāfiq, neko-kār rahm-dil mushfiq mihr-bān yā multafīt*—Hitaishī wā kripālū, upakārī paropakārī wā dayālu.

KIND'LESS, *a.* destitute of kindness—*Nā mihr-bān, be-dard*—Kripāhīn, dayāhīn, nirday.

KIND'LY, *a.* mild; *ad.* benevolently, favourably, with good will—*Mul'im, narm-dil, mihr-bān*; *ad. faiz yā nek-andeshī se, mihr-bānī se, sawāb-andeshī yā khair-khwāhī se*—Komal, dayālu, saumya; *ad.* parahitechhā wā paropakārasīlatā se, dayāpūrvvak, hitechhā wā anakulātī se.

KIND'LI-NESS, *n.* favour, affection, good-will—*Mihr-bānī, ulfat yā muhabbat, nek-andeshī yā shāfiqat*—Dayā, priti snch wā chhoh, hitechhā kripā wā anakulātā.

KIND'NESS, *n.* benevolence, beneficence, favour, good will, an act of good will—*Faiz yā sawāb-andeshī, karam yā faizgāzi, mihr-bānī, nek-andeshī yā shāfiqat, tawajjuh iltifāt nawāzish rī'āyat yā achchhā sulūk*—Hitechhā wā paropakārasīlatā, kripā, dayī wā anugrah, anakulātā wā priti, paropakār upakār wā hit.

KIND'HEART-ED, *a.* benevolent—*Shāfiq, mihr-bān, nek-andesh*—Suhrīdaya, hridayālu, parahitaishī, paropakārasīl. [bhāv, prakriti.

KIND'LI-NESS, *n.* natural disposition or course—*Aslī kho, zātī khaslat yā sirat*—Swā-

KIND'LE, *v.* (L. *cundeo*), to set on fire, to catch fire, to light, to inflame—*Jalānā^h, jalnā^h, sulgānā ānch k yā ānch lagānā^h, bīlnā bārnā phūknā dahkānā, bharkānā sulagnā dahaknā yā bhayknā^h.*

KIND'LER, *n.* one who kindles—*Jalāne w^h, sulgāne w^h, bālne w^h.*

KINE, *pl.* of *cow*—*Gāē^h* [cow kr jam']—[Cow kī bahuvachan.]

KING, *n.* (S. *cynīng*) a monarch, a sovereign; *v.* to supply with a king, to raise to royalty—*Pādshāh yā bādshāh, malik taj dīr sultān yā shāh*; *v. pādshāh d., shāh banānā*—Rājā wā narapati, bhūpati bhūpāl wā mahipati; *v. rājā k., rājā banānā.*

KING'DOM, *n.* the dominion of a king, reign, government, a region, a tract, a class—*Pādshāhat yā pādshāhī, saltanat, amal, mamlukat, mulk, darja nau yā jins*—Rājya, rājatwa, rājyādhikār rājādhikār wā ādhipatya, des, prades, jāti wā varg.

KING'LY, *a.* belonging to a king, suitable to a king, royal, august, noble; *ad.* with an air of royalty, with superior dignity—*Shāhī, pādshāhāna yā khusravāna, mā'ikī khusravī yā pādshāhī, 'ālī-shān yā jalīlu-l-qadr, 'umla yā 'azīmū-sh-shān*; *ad. shāhāna yā pādshāhāna, buzurgī yī 'azīmū-sh-shānī se*—Rājakiya, rājayogya wā rājārha, rājasambandhī wā rājochit, mahānāhimā wā nripochit, atyutkrishṭ; *ad. rājasadris, utkrishṭatāpūrvvak.* [rājya.

KING'SHIP, *n.* the office of a king, royalty—*Pādshāhī, saltanat*—Rājapad, rājatwa wā

KING'CRRAFT, *n.* the art of governing—*Hunar-i-saltanat, hukm-rānī kū hunar*—Rājya-nayanavidyā, rājanitī, rājyachāturyya.

KING'ŒUP, *n.* a flower—*Ek phū^h*—Pushpavīlesh.

KING'FISH-ER, *n.* a species of bird—*Rām-chiriyā^h, kawriyālā^h, machhrangā^h*—Mat-syaraṅg, chhatrak, kuttak. [rājū sarikhā.

KING'LIKE, *a.* like a king—*Shāhāna, pādshāhāna, bādshāh ke mānind*—Rājasadris,

KING'S-E'VIL, *n.* scrofula—*Gand-mālā^h, kunth-mālū^h.*

KIPPER, *n.* salmon unfit to be taken, salmon salted and dried—*Sāman nām machhlī jab pakarne yā mārne ke gābil nahīn hotī, namak-ālūda aur khushk sāman machhlī*—Sāman nām machhlī jab pakarne wā mārne ke yogya nahīn hotī, lavanūkt aur kushk sāman machhlī.

KIRK, *n.* (S. *ērc*) a church, the Church of Scotland—*Girja, mulk-i-Skātland ke 'isāī mazhab aur 'ibādat kī tarīq*—Bh-janālay wā bhajanamaudir, Skātlandiyakrishṭiyamat.

KIRK'MAN, *n.* one of the Church of Scotland—*Skātland ke mulk ke girje aur 'ibādat ke tarīq kī pai-rau*—Skātlandiya īsūdiharmamāvalambī, Skātland kī īsāī.

KIRT'LE, *n.* (S. *cyrtel*) an upper garment, a gown, a jacket; a mantle—*Lalāda, pesh-pāz yā jīma, ghāghrā^h, kurtī, bālā-posh*—Ūpar kī jhūld, sātak wā chapkan, lahngā, aṅgarkhī, uttariya wā dupattā.

KIRT'LED, *a.* wearing a kirtle—*Labāda-posh, ghāghrā pahne hue^h*—Chapkan aṅgarkhī wā lahngā pahne hue, dupattā orhe hue.

KISS, *v.* (S. *cysan*) to salute with the lips, to touch gently; *n.* a salute with the lips—*Rosa lenā yā d., mulūyamat se chhūnā*; *n. posa*—Chūmnā chummnā-lenā wā muñh-lagānā, komalatāpūrvvak wā dhire se chhūnā; *n. chūmā, chummnā, chūmbanī.*

- KISS/ER**, *n.* one who kisses — *Bosa-gér, bosa-báz* — Chúmne w.; chumbak, chúmá lene w.
KISS/ING-CÓM-FIT, *n.* perfumed sugar-plum — *Gamakta yá mahakta laddá^h*.
KISS/ING-CRUST, *n.* crust formed where one loaf touches another in the oven — *Bape chúlhe meñ do rotiyon ke milne se bich meñ jo chhilká bantá hai^h*.
KIT, *n.* (D.) a small wooden vessel, a milking pail, a large bottle, a small fiddle, a kitten — *Katkauti^h, dúdh duhne ki meti^h, bañ kuppi^h, chikará yá sárang^h, billi ká bachcha^h*.
KIT/CAT, *n.* a term applied to a club in London about the beginning of last century and also to a portrait less than a half length — *Guzashta sadi ke shurú^h meñ yeh kufi shahr-i-Landan meñ ek majlis ká nám para thá, nisf-qadd ki taswir* — Upántik satak ke árambh meñ yah ábad ek sabhá ká nám para thá, ádhe díl ká chitra wá chhavi.
KITCH/EN, *n.* (S. *cycene*) the room in a house where provisions are cooked — *Báwar-chi-khána, matbakh* — Pákasálí, pákágár, rasavatí, rasonínglar.
KITCH/EN-GAR-DEN, *n.* a garden for raising vegetables for the table — *Tarkári ság wa-gairu, ká bágcha* — Sákvatíká, sákvatí, tarkari kí bári.
KITCH/EN-MÁID, *n.* a female servant employed in the kitchen — *'Aurat jo bávarchi-kháne meñ kám karti hai, bávarchi-kháne ká kám karne-wálí^h aurat* — Pákasála ká kám karne wálí, pákasálikármamakári, pákacheñi. [Med jo máns ke pakúne se nikaltá hai.
KITCH/EN-STUFF, *n.* fat collected in cooking — *Charbí jo gosht ke pakúne se nikaltí hai* — *KITCH/EN-WENCH*, *n.* a female servant who cleans the kitchen — *'Aurat jo bávarchi-kháne ko aur uske sab bartanon ko sáf karti hai* — Stri jo pákasála ká aur uske sab básanon ká parishákar karti hai. [chang — Chil wá chíhl, guddi wá patang.
KITE, *n.* (S. *cyta*) a bird of prey, a paper toy for flying in the air — *Khád yá zagan*.
KITH, *n.* (S. *cyth*) acquaintance — *Chinhár^h, ján-pachán^h, áshná*. [páthá^h, bilautá^h.
KIT/LING, *n.* (L. *catulus*) a whelp, the young of a beast, a young cat — *Pillá^h*.
KIT/TEN, *kit/tn*, *n.* a young cat; *v.* to bring forth young cats — *Billi ká bachcha^h, bilauti^h*; *v. bilautá byáná^h*. [tarná^h.
KNAB, *náb, v.* (D. *knappen*) to bite — *Dánt se kátná^h, chabáná^h, khutharnu yá ku*.
KNACK, *nák, n.* (Ger. *knacken*) a little machine, a trick, readiness; *v.* to make a sharp quick noise — *Ek chhoñi kal^h, fann yá hikmat, maliku saltiya san'at yá cháláki*; *v. karakná^h, chajakná^h, tarakná^h* — Ek kshudhrayantra, kalá jugat wá yukti, lathauti dakshatá wá phurti.
KNACK/ER, *n.* a maker of small work, a man who buys old horses for slaughter — *Khi-laune banáne w. yá halká kám banáne w^h. kátne ke liye birhe ghoron ko mol lene w^h*.
KNAG, *nág, n.* (Dan.) a knot in wood, a peg, the shoot of a deer's horn — *Lakri kí gánth^h, khúntá yá khúnti^h, hiran ke chhole sing^h*.
KNAG/GY, *a.* full of knags, knotty — *Gánthon se bhará huá^h, gathilá yá gánthilá^h*.
KNAP, *náp, n.* (S. *cnep*) a protuberance — *Phulan^h, ubhá^h, dhibká^h, gumr^h*.
KNAP, *náp, v.* (D. *knappen*) to bite, to break short, to strike with a sharp noise — *Dánt se kátná yá kátná^h, toyná yá tor-dátná^h, chat-chat-kar márná^h*.
KNAP/SACK, *náp'sák, n.* (D. *knappen, zak*) a soldier's bag — *Sipahi ká jholá, piyáde ká thailá* — Sainik ká jholá. [granthi.
KNAR, *nár, n.* (Ger. *norren*) a hard knot — *Sakht girah yá girih, kari gánth^h* — Kathin
KNAR/RY, *a.* knotty — *Gánthilá^h, gathilá^h*.
KNAVE, *náv, n.* (S. *cnapa*) a dishonest fellow, a rascal, a scoundrel, a card — *Dagá-báz, mardak, bad-zát, tás meñ qulám yá piyáda* — Thag vañchak wá kapañi, dush-tajan, durjan wá durátmá, tás jispar sainik ká chitra rahtá hai.
KNÁV/ER-Y, *n.* dishonesty, villany — *Dagá-bázi, bad-záti 'aigári sharárat yá bad-kári* — Chhal kapat wá vañchakatwa, dush-tatá khalatá wá thagáñi. [durátmá.
KNÁV/ISH, *a.* dishonest, waggish — *Dagá-báz sharir* — Chhali wá kapañi, dush-t dhurt wá
KNÁV/ISH-LY, *ad.* dishonestly, waggishly — *Dagá-bázi yá be-imáni se, sharárat yá bad-záti se* — Chhal wá kapat se, dush-tatá wá dhurtttá se.
KNEAD, *néd, v.* (S. *medan*) to work and press ingredients into a mass — *Sánná^h, mánná^h, raundná^h, saundná^h, chahálná^h, gúndhná^h*.
KNEAD/ING-TROUGH, *n.* a trough for kneading — *Kuthauti^h, kathrá^h, parát^h, thál^h*.
KNEE, *né, n.* (S. *cnaw*) the joint of the leg and the thigh — *Zánú, ghúnná^h, theuná^h* — Jánusandhi, jánú. [sísh, jánuyukt.
KNEED, *a.* having knees, having joints — *Zánú-dár, ghúñe w^h, theune w^h* — Jánuvi.
KNEEL, *v.* to bend or rest on the knee; *p. t.* and *p. p.* **KNEELED** or **KNELT** — *Do-zá-nú-baithná* — Ghúñon ke bal baithná, theunon ke bal baithná, ghúñon ko bhúmi meñ lagákar baithná. [ne w.
KNEEL/ER, *n.* one who kneels — *Do-zánú-baithne w.* — Ghúñon wá theunon ke bal baith-
KNEE/DEEP, *a.* rising to the knees — *Tá-ba-zánú, ghúñon tak únchá^h, ghúñe tak^h* — Ghúñon tak, theunon bhar, theune bhar, theun bhar, theun tak únchá, jánumátra.
KNEE/CROOK-ING, *a.* obsequious — *Hukmí-banda, kháe-bardár, farmán-bardár* — At-yanurodhí, jigjigiyá, vañavartí, áñhákári. [ki^h, theune ki khori^h — Jánuphalak.
KNEE/PAN, *n.* the round bone on the knee — *Kása-i-zánú, sar-i-zánú, ghúñe ki chak-*

- KNELT** *trās-utē*, *n.* genuflection — *Rak'at, ghutnoñkājjuhānā^h* — *Jānu kā nawānā, jānunatī.*
- KNELL**, *nēl*, *n.* (S. *cnyll*) the sound of a funeral bell — *Ghante ki mātami āwāz, murde ke dafn karnē ke waqt ghante ki jo āwāz ho'ī hai* — *Samādhisambandhi ghañtisābd, sāv arthāt mritāsārīr ko mittī dene ke samay meñ ghañte kē jo ābd hotā hai.*
- KNOW**, *nū*, *p. t.* of know — *Jānā^h, [know kā māz-mutlag]* — *Know kā sāmānyabhūt.*
- KNIFE**, *nif*, *n.* (S. *cnif*) a cutting instrument: *pl.* *KNIVES* — *Chkurā^h, dāw^h, chakkū* — *Chhurikā.*
- KNIGHT**, *nit*, *n.* (S. *cnikt*) one advanced to a certain degree of military rank, a champion, a title of honour; *v.* to create one a knight — *Bahādūr, pahālwān, 'izzat kā khitāb jaise mirzā wāgaira*; *v. kist ko knight ya nē bahādūr kā khitāb d., kisi ko knight ya nē bahādūr banānā* — *Kulīnasādī wā kulīnayoddhā, sūr wā vīr, martyādā-sūchak upanām jaise rāy ityādī*; *v. kisi ko knight arthāt kulīnayoddhā banānā, kisi ko wīśhamartyādāsūchak-upanām d., sādīpaddhati d.*
- KNIGHTHOOD**, *n.* the dignity of a knight — *Bahādūrī, knight kā darja ya 'uhda* — *Kulīnasādīpad, knight kā mān wā pad.* [sādiyogya, knight ke yogya.]
- KNIGHTLY**, *a.* becoming a knight — *Bahādūranā, knight ke mūwāj ya lāiq* — *Kulīna-*
- KNIGHTLI-NESS**, *n.* duties of a knight — *Bahādūr ke kām, knight ke farz* — *Kulīnasādī ki kartavya kriyā wā kām.*
- KNIGHT-ERRANT**, *n.* a wandering knight — *Bahādūr sawār jo lartā phire* — *Ramatā wā bhramanākārī kulīnasādī, jo āśwasādī deś vides meñ kathīn kām kartā phirai.*
- KNIGHT-ERRANT-RY**, *n.* the character manners or feats of a knight-errant — *Bahādūr sawār jo lartā phire uski kha-bo watīre ya muhimm* — *Jo āśwasādī deś vides meñ kathīn kāmō ko kartā phirai uske charitra āchār wā tēcharyyakarma.*
- KNIT**, *nīt*, *v.* (S. *cnytan*) to weave without a loom, to tie, to unite, to join, *p. t.* and *p. p.* **KNIT** or **KNITTED** — *Binā rāchh ke binnā ya bunnā ya jālī-kāpnā ya jālī-nikālnā^h, gāñhnā ya bāñhnā^h, milānā ya milnā^h, jorā sātnā juṭnā ya sātnā^h.*
- KNIT**, *n.* texture — *Bināwat^h, bunāwat^h, bāst.*
- KNITTER**, *n.* one who weaves or knits — *Binā rāchh ke binne w^h, tunne w^h.*
- KNITTING-NEEDLE**, *n.* a wire used in knitting — *Salātī^h, binne ki sūt^h.*
- KNITTING**, *n.* junction — *Jor^h, milāw^h.*
- KNOB**, *nōb*, *n.* (S. *cnēp*) a protuberance — *Gāñth^h, lattu^h, gulmā^h.*
- KNOBBS**, *a.* having protuberances — *Gāñthilā^h, gāñhilā^h, lattu-dār, gulme-dār* — *Granthil, sagand, lattu se yukt, gulmavīśishṭ.*
- KNOBBS**, *a.* full of knobs, hard — *Gūthilā ya gāñthilā^h, karā^h.*
- KNOCK**, *nōk*, *v.* (S. *cnucian*) to strike, to beat, to clash; *n.* a blow, a stroke — *Mārnā ya takkar-mārnā^h, pīṭnā ya thoṅknā^h, dhabdhabānā patakānā lagnā takkar-khānā ya khatkhatānā^h*; *n. zurb, mār thokur chapet ya thes^h* — *n. Aghāt, prahār.*
- KNOCKED**, *n.* one that knocks, a door-hammer — *Mārne w. thoṅkne w. takkar-mārne w. ya khatkhatāne w^h, muṅgarī ya hathuārī jo duwār meñ bandhī rakhī hai aur jab koi bhātar jāgā chāktā hai tab usi muṅgarī ya hathuārī se duwār ko khatkhatātā hai^h.*
- KNOLL**, *nōl*, *v.* (S. *cnyll*) to ring a bell, to sound as a bell — *Ghantā bejānā^h, ghañtā*
- KNOLL**, *n.* (S. *cnoll*) a little round hill — *Gol pahārī^h, gol chhotā pahār^h.* [bajnā^h.]
- KNÖP**, *n.* (S. *cnēp*) a bunch, a bud — *Guchchhā gaudh ya mūṭhā^h, kalī^h.*
- KNOT**, *nēt*, *n.* (S. *cnotta*) a complication made by knitting or tying, the part of a tree where a branch shoots, the joint of a plant, a bond of union, a confederacy, a cluster, a difficulty; *v.* to form knots, to complicate, to unite — *Girih ya girah, darakht kā wah hissā jahan se koi shūkh nikaltī hai, nabātī girih ya girah, 'agd-i-itihād, itihād ya ban-dish, jamā'ut, iqlāq ya pech*; *v. gāñth-d. gāñthnā gāñth-parnā ya gāñthilā^h, uljhānā^h, jorā sātnā ya milānā^h* — *Gāñth, per kā wah bhāg jahan se dalen phūṭī kīn, paudhe arthāt ausbadhī ki gāñth wā granthī, sambandh, ekarā wā sandhī, maṇḍalī wā samūh, kathīnya wā kathīnatā.*
- KNOTLESS**, *a.* without knots — *Be-girih* — *Bin gāñth kā, granthīsūnya.* [granthī.
- KNOTTED**, *a.* full of knots — *Girih-dār, gāñthilā^h, gāñhilā^h* — *Granthil, granthimay,*
- KNOTTY**, *a.* full of knots, difficult — *Girih-dār, muṅlaq pech-dār ya mushkil* — *Granthimay granthī granthil wā gāñthilā, kathīn girhārth wā durjōya.*
- KNOTTINESS**, *n.* fullness of knots, difficulty — *Girih-dārī, iqlāq pech-dārī ya ishkāl* — *Granthilatwa wā granthipūrnatā, kathīnya.*
- KNOTGRASS**, *n.* a plant — *Ek paudhā^h, ek chhotā per^h.*
- KNOW**, *nō*, *v.* (S. *cnawan*) to perceive with certainty, to understand clearly, to be familiar with, to recognise, to distinguish; *p. t.* **KNOW**; *p. p.* **KNOWN** — *Daryāft k. ya mā'lūm k., samajhnā^h, wāqif-h. ya āshnāi-rakhnā, pahchānnā^h, tamiz-k. ya farq k.* — *Jānnā, bujhnā, parichay-rakhnā wā parichit-h., chīnnā, vivek wā bhed k.*
- KNOW-LEDGE**, *a.* that may be known — *Mumkinū-l-īdrāk, daryāftnā, samajh jāne ke lāiq, daryāft hone ke qābil* — *Jānāyā, jāneyā, vedāntiā, jātavayā, samjhe jāne ke yogya, samajh parne w.*
- KNOWER**, *n.* one who knows — *Jānne w^h, jānkār^h, wāqif, mājir* — *Jāntā, vettā.*

KNŌW'ING, *a.* skilful, intelligent—*Hunar-mand yā 'aql-mand, wāqif mahr zi-hosh hosh-yār yā fahim*—Nipun wā pravin, buddhimān vijñā wā chatur.

KNŌW'ING-LY, *ad.* with knowledge—*Dida-o-dānistā, 'ilm se, 'aql se*—Jān bñjhar, jñān se, bodhapūrvvak.

KNŌW'EDGE, *n.* certain perception, learning, skill, acquaintance, information—*Dānist shw'ar 'irfān dānist hosh yā dark, 'ilm, hunar salīqa hikmat yā mahārat, shindāsī yā shindākhī, wāqifiyat yā āgāhī*—Jñān; vidyā wā pāṇḍitya, nipuṇatā dakṣhatā wā pravinatā, parichay wā jān-pachān, bodh.

KNŪCK'LE, *n.* (*S. enuch*) a joint of the finger; *v.* to submit—*Āngulī āngurī ānglī yā ūnglī kā jor^h; n. tābī^h k., 'ājizi k.*—*v.* Adhīn h., vās meñ-h., dabād.

KNŪCK'LED, *a.* jointed—*Girih-dār, jor-dār, gathilā yā ganthilā^h*—Granthil. [tak.

KŌ'RAṆ, *n.* (*Ar.*) the book of the Muhammadan faith—*Qur'ān*—Yavanadharmmapus-

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LĀ, *int.* (*S.*) look! see! behold!—*Dekho^h, [yāh lafz ta'ajjub ke maqām meñ atā hai]* Dekho-dekho: dekho-to, [yāh śabd vismay ke sthal meñ atā hai.]

LĀ'BEL, *n.* (*W. Ulab*) a narrow slip of paper or other material containing a name or title; *v.* to affix a label—*Kāgar kā band yā kisi aur shai kā lambā tukrā jis par koi nām likhā rahtā hai; v. nām-nishān ke liye kāgar yā kisi aur chiz kā lambā tukrā lagānā sātnā yā chipkānā*—Sūchakapatra, likhanapatra wā kisi aur vastu kā lambā tukrā jis par koi nām likhā rahtā hai; *v.* sūchakapatra lagānā wā sātnā.

LĀ'BI-ĀL, *a.* (*L. labium*) pertaining to the lips, formed by the lips; *n.* a letter pronounced by the lips—*Shafī yā muta'alliq-i-lab, labōñ se banā-huā; n. harf jiskā talaffuz labōñ se hotā hai*—Oshthasambandhī, oshthya.

LĀ-BI-O-DENT'AL, *a.* formed by the lips and teeth—*Hōthhōñ aur dāntōñ se banā huā^h*—Dantoshthya, dantaushthya, dantyoshthya.

LĀ'BOUR, *n.* (*L. labor*) toil, work, travail, childbirth; *v.* to toil, to work, to be in travail—*Mihnāt mashagqat kadd sa' kadd-o-kāwish koshish tag-o-dau yā jidd-o-jahd, kām^h, dard-i-zih, larḳā janne ki hālat; v. mihnāt-k. mashagqat-k. sa'-k. jidd-o-jahd-k. yā mazdūrī k., kām k^h, dard-i-zih meñ h.*—Klēś śram kashṭ duhkḥ wā prayatn, karmma ṭahal kāryya kriyā udyam wā kīj, prasūtivedanā wā prasavayātana, prasavakī wā prasūtikī; *v.* klēś śram pariśram wā prayatn k., udyam kāryya karmma wā kāj k., prasavavedanā wā prasūtīyātana meñ h.

LĀ'B'OR-TO-RY, *n.* a chemist's work-room—*Kīniyā-gar kā kūr-khāna*—Rasāyanī kī karmmasālā, rasāyanakarmmasālā, rasasaṅskāra-sālā.

LĀ'B'ORIOUS, *a.* employing labour, diligent, assiduous, requiring labour, toilsome—*Mihnātī, dhūnī^h, sa'ī mustaqill yā mashgūl, mihnāt-talab, saḳht yā dushwār*—Āyāsī wā śramī, pariśramī, udyogī udyamī wā karmmodiyukt, śramasādhya, kashṭasādhya.

LĀ-B'ORIOUS-LY, *ad.* with labour—*Mihnāt se, mashagqat se*—Śram se, prayās se.

LĀ-B'ORIOUS-NESS, *n.* toilsomeness, diligence—*Dushwārī mihnāt-talabī saḳht yā ish-kāl, mashagqat yā mihnāt*—Śramasādhyaṭā kashṭasādhyaṭā wā duhkhasādhyaṭwa, śramasāilātā āyāsāilātā wā karmmasāilātā. [āyāsī, vyavasāyī, ṭahalud, ṭahal k. w.

LĀ'BOUR-ER, *n.* one who labours—*Mazdūr, qu'ī, mihnātī shakhs*—Kamerā, karmmakārī, LĀ'BOUR-LESS, *a.* not laborious—*Sust, be-mashagqat, be-kār, ārām-talab*—Dhīlā, nirud-yam, karmmamivukh, ālasi, akarmma.

LĀ-BŪ'NUM, *n.* (*L.*) a shrub—*Ek jhār^h, ek jhārī^h*.

LĀB'Y-RINTH, *n.* (*Gr. laburinthos*) a place full of windings, a maze—*Pech-pāch ki jagah, pech pech-o-tāb yā pech-pāch*—Bahuvakramārgī bhūmibhāg arthāt bare ghūmpher ki jagah, bhañwarjāl.

LĀB-Y-RINTH-AN, *a.* winding, intricate—*Pech-dār yā pur-pech, pechīdū yā pechīlā*—Visarpī vakragamī wā ghumāw-kā, ghurchilā janjālī wā atpātīngī.

LĀC, *n.* (*Ger. lack*) a resinous substance—*Lāh^h, lākh^h*.

LĀCE, *n.* (*L. laqueus*) plaited cord, a texture of thread; *v.* to fasten with a lace, to adorn with lace—*Kalābattīn tirāz yā muqqaish, jāli yā dorī^h; v. jālī yā dorī se bāndhnā^h, kalābattīn-yā tirāz se āratā k.*—Gotā banat wā kinārī, sutlī jāli jālikā wā jālabharan; *v.* sutlī se bāndhnā, gotē banat wā kinārī se susobhit k.

LĀCE'MAN, LĀCE'WOM-AN, *n.* a dealer in lace—*Gote yā banat kā len-den k. w^h, kinārī kā byohār-k. w^h, gote yā banat kā len-den k. wālī^h, kinārī kā byohār k. wālī^h*.

LĀCER-ATE, *v.* (*L. lacere*) to tear, to rend—*Chithārne, chonthnā yā tukre-tukre-k^h, phārnā chārnā yā tornā^h*.

LĀC'ER-A-BLE, *a.* that may be torn—*Chithāre jāne ke lāiq, phāre jāne ke gābil*—Vidāra-mīya, vidāryya; chithāre-jāne ke yogya, tore-jāne ke yogya. [kharāshī, chāḳ.

LĀC'ER-ATION, *n.* the act of tearing—*Chithār^h, phār^h, chār^h, kār^h, chonth^h, tor-tār^h*.

LĀC'ER-ATIVE, *a.* having power to tear—*Chithārne ke gābil, phārne ke gābil, se chonth-sake yā phār-sake^h, kār^h*—Chithārne ko samarth, phārne ko samarth.

- LACHE**, *Lāchē*, *n.* (L. *lache*) negligence—*Qasir, be-jā-dārī, tasāhul*—Anavadhānatā, amanogoy, asāvadhāni. [asrūtpādak.]
- LACHRY-MAL**, *a.* (L. *lachryma*) generating tears—*Ashk-awar, ashk-sā*—Asrujanak.
- LACHRY-MA-BLE**, *a.* lamentable—*Mātam-angez, gam-bhez*—Vilāpaniya, śokavishay.
- LACHRY-MA-RY**, *a.* containing tears—*Pur-ashk, ashk-āmad*—Asruviśisht.
- LACHRY-MA-TO-RY**, *n.* a vessel to preserve tears—*Āsū rakk-chhorne be lipe ek dāriam^h.*
- LACK**, *v.* (G. *lacka*) to want, to need, to be without; *n.* want, need, failure—*Khālī yā qasir h., muhtāj-h. yā ihtiyāj rakhnā, ba-gair yā bidūn h.; n. kamī gillat ihtiyāj yā hajāt, gillat yā zarūrat, nugs yā kotāhi*—Vihīn wā hīn h., rahit-h. wā śkānk-shā-k., śūnya h.; *n.* bhinatā wā abhāv, sonyatā wā prayojan, totā wā nyūnatā. [shā k. w.]
- LACK'ER**, *n.* one who lacks—*Muhtāj shakhs, zarūrat rakhne w.*—Rahitavyakti, śkānk-
- LACK'A-DAY**, *int.* expressing sorrow or regret—*Hāy-hāy^h, hā^h, āh^h.* [mūrb, jar.]
- LACK'BRÄIN**, *n.* one who wants wit—*Kund-zihn yā be-aql shakhs, ahmaq*—Mūrkh.
- LACK'LUS-TRE**, *a.* wanting brightness—*Be-āb-dārī, be-jahwa, be-jilā*—Prabhāhin, kānti-hin.
- LACK'ER**, *LĀQU'ER*, *n.* (Fr. *laque*) a kind of varnish; *v.* to varnish—*Ek qism kā rogan rangun yā luk; v. rangun k.*—Ek prakṛ kā śobhādāyakatāil wā kukkubh; *v.* śobhādāyakatāil wā kukkubh phernā wā lagānā.
- LACK'EY**, *n.* (Fr. *laquais*) a footman; *v.* to act as a footman, to attend servilely—*Rikāb-dār, khidmat-gār, chākar; v. piyāda-gart k., khidmat meñ hāzr rahnā*—Tahlūā, gurgā, dās; *v.* gurge wā parichar kā kām k., dās ke sadriś pās banā rahnā.
- LA-CO'NIC**, *LA-CO'N'IC-AL*, *a.* (Gr. *Lakon*) short, brief, concise, pithy, sententious—*Qasir, mukhtasar, kotāh, pur-magz, qallū-l-lafz yā matīn*—Avistīrn, saṅkshipt, sāuk-shēpik, sīrapūrn wā sasattwa, sūtrabhāshī wā alpaśabdak. [meñ wā saṅkshiptokti se.]
- LA-CO'N'IC-CAL-LY**, *ad.* briefly, concisely—*Ba-ikhtisār, ikhtisār se*—Saṅkshēp se, thore-
- LAC'O-NISM**, **LA-CO'N'I-CISM**, *n.* a concise style, a brief pithy phrase or saying—*Mukhtasar 'ibarat, matīn-kalām*—Avistīrnasābdarachanā, alpaśabdakavākya wā saṅkshipt-
- LAC'TAGE**, *n.* (L. *lac*) the produce of animals yielding milk—*Goras*. [tokti.]
- LAC'TA-RY**, *a.* milky; *n.* a dairy house—*Shīr-dār; n. shīr-khāna*—Kshīravīśisht, kshīramay, dūdh se bhārā; *n.* gorasgrīh, dūdh kā ghar, dūdh rakhne aur dahi mathane kā ghar.
- LAC'TE-AL**, *a.* pertaining to milk, conveying chyle; *n.* a vessel which conveys chyle—*Mutā allig-i-shīr, kailūs pahunchāne.w.*; *n. ray jis-meñ ho-kar kailūs jāta hai, kailūs pahunchāne-wālī rug*—Kshīrasambandhī wā dugdhavishayak, annarasavdhak; *n.* annarasavāhīnī nārī, annarasavāhīnī.
- LAC'TE-AN**, **LAC'TE-OUS**, *a.* milky—*Shīr-dār, shīr sā*—Kshīramay, dugdhavat.
- LAC-TES'CENTE**, *n.* milkiness or milky colour—*Dudhiyāi^h, dūdh kā rang^h*—Dugdhātā, dugdhavarṇ. [dugdhotpādak.]
- LAC-TES'CENT**, *a.* producing milk or white juice—*Dudhail^h, dudhār^h*—Dugdhajanak,
- LAC-TIF'ER-OUS**, *a.* conveying milk or white juice—*Dūdh pahunchāne w.*—Dugdha-pravāhak, kshīravāhī. [wā pāthā.]
- LAD**, *n.* (S. *leḍ*) a youth, a young man—*Amrad, jawān*—Chhokrā wā laṛkā, gabrū
- LAD'DER**, *n.* (S. *hladder*) a frame with steps for climbing, any thing by which one climbs, gradual rise—*Kūth kī sirhī^h, sirhī pairī yā pairhī^h, dhīre-dhīre kī chāghāw^h.*
- LAD'E**, *v.* (S. *hladan*) to load, to freight, to heave out; *p. p.* **LAD'ED** or **LAD'EN**—*idnā^h, bojhnā^h, bāhar pheknā yā ulachnā^h.*
- LAD'E**, *n.* weight, burden, freight—*Bhār^h, bojh yā bojhā^h, ladāw bhartī yā bojhāi^h.*
- LAD'E**, *n.* (S. *hlædle*) a large spoon, a vessel with a long handle—*Karchhulā yā chhulā^h, dōi^h.* [meñ amāy^h, kalehikule-bhar^h, dōi-bhar^h.]
- LAD-FUL**, *n.* as much as a ladle contains—*Jitnā kalchhule meñ aṭhē^h, jitnā ek dōi*
- LAD'Y**, *n.* (S. *hlæfdie*) a woman of a high rank, a well-bred woman, mistress—*Begam, hrāf-zādī yā sāhibā, khānam nālīkā bībī yā khāwīndīnī*—Nāyikā rautānī wā babwānī, sabhyastri kulānganā wā satkulīnā, grīhīnī wā swāmīnī.
- LAD'Y-LIKE**, *a.* becoming a lady, elegant—*Āshrāf-zādī ke lāiq, nāzūk latf yā khūb*—Sabhyastriyogya wā kulānganāyogya, savinit sundar wā śīkṣt.
- LAD'Y-SHIP**, *n.* the title of a lady—*Begam-sāhibā, khātīn kā khilāb*—Bhavatī. [kīt.]
- LAD'Y-BIRD**, **LAD'Y-FLY**, *n.* an insect—*Ek qism kā lāl itṛā*—Ek prakṛ kā raktavarṇa-
- LAD'Y-DAY**, *n.* the 25th of March, the annunciation of the Virgin Mary—*Ek tyohār jo Mārch mahīnē kī pachīsvin tārīkh ko hotā hai, usī roz firishte ne hāzrat 'Isā ke paidā hone kī khabar hāzrat Mariam ko dī thī*—Ek parv jo Mārch mahīnē ke pachīsveñ dīn hotā hai, usī dīn Iswaradūt ne Isā ke janamne kā samāchār Mariam ko diyā thā.
- LAG**, *a.* (Sw. *lagg*) coming behind, sluggish, tardy, last; *n.* the lowest class, the fag-end; *v.* to loiter, to stay behind—*Pichhe āne w.^h; aṭṭ, kṛhī; yā āhīstā, āhīrī yā āhīr*; *n. sab se nīchā darjā, pōnkā yā chhōr^h; v. aṭṭnā yā dhīmā-chālnā^h, pichhe-panā yā pichhe-rahnā^h*—Peshādgamī wā pachhiagū, dhīlā wā dhīmā, maad, antīm wā antya; *n.* hīnavarg wā sab se nīchā varg, aṭṭ wā āgrahād.

- LĀO'GR, n. a loiterer, an idler—*Der k. w. yā āhista-chalne w., sust shakhs*—Vilambī vilambakārī wā mandagati, ālasi jan.
- LĀ'IC, LĀ'I-CAL, a. (Gr. *laos*) belonging to the people as distinct from the clergy—*Muta'alliq-i-dunyā-dār, pādriyōn ko chhōr-kar 'ālamiyān se nisbat-dār*—Grihashtavargasambandhi, grihashtasambandhi, purohitavargabhinna.
- LĀ'I-TT, n. the people distinct from the clergy—*Dunyā-dār, pādriyōn ko chhōr-kar 'ālamiyān*—Grihashtavarg, purohitabhinnavarga, dharmmapadasthabhinnavarg.
- LĀID, p. t. and p. p. of *lay*—*Lay ká māst-mutlaq aur māzi-ma'tuf-alai-hi yā f'l-i-ma'tuf*—*Lay ká sāmānyabhūt aur pūrpakriyā wā pūrvakālikakriyā.*
- LĀIN, p. p. of *lie*—*Lie ká māzi-ma'tuf-alai-hi yā f'l-i-ma'tuf*—*Lie kī pūrpakriyā wā pūrvakālikakriyā* [Swāpadasthān, āwāpadasāyanasthān, banaile paśu kī vāsasthān.
- LĀIR, n. (Ger. *lager*) the couch of a wild beast—*Banaile jānwar ke rahne kī jagah*.
- LĀIRD, n. (S. *hlaford*) the lord of a manor—*Ta'alluqa-dār, zamīn-dār*—Grāmeswar.
- LAKE, n. (S. *lac*) a body of water altogether surrounded by land—*Jhil*—Sarovar.
- LAKE, n. a colour made of cochineal—*Qirmizi rang*—Lākshavarna.
- LAMB, lām, n. (S.) the young of a sheep; v. to bring forth lambs, to yearn—*Bara, lēla^h, memnā^h, bher ká bachcha^h; v. memne byānā^h, byānā yā lēla byānā^h*—Mesha-
- LĀMB'KIN, n. a little lamb—*Chhotā memnā^h*. [śāvaka, meshavatsa.
- LĀMB'LIKE, a. like a lamb, mild, innocent—*Memne se mānind garīb, narm yā mulāim, be-sharr nek pāk yā be-gunāh*—*Memne sū wā meshasāvakaavat, komalaswabdhāv wā mridusil, mirdoshi nishpāp wā sidhā.*
- LĀMB'ENT, a. (L. *lambō*) playing about—*Lakhilā^h, idhar-udhar chanchal^h.*
- LĀMB'ER-TIVE, a. taken by licking; n. a medicine taken by licking—*Chātā-gayā^h, chāt-kar khayā gayā^h; n. ek dāwā jisko chāt jāte haiñ*—*Lēhya, avalehya; n. leh, avaleh.* [nāni lām kī sūrat kī—Grikabhāshā ke lakār ke ākār kī.
- LĀM'DO'D'AL, a. (Gr. *lambda, eidos*) having the form of the Greek letter Δ—*Yū-LĀME, a. (S. lam)* crippled, disabled, imperfect; v. to make lame, to cripple—*Lang, mā'zūr yā shikasta, nāqis khām yā nā-ma'qūl; v. laṅgrā k^h, lūlā lunj yā pangul k^h.*
- Laṅgrā langar paṅgu lūlā wā lunj, upahatasakti, hin vikāl nyūn wā sachhidra.*
- LĀME'LY, ad. like a cripple, imperfectly—*Lūle yā pangul ke mānind, nāqis*—*Laṅgrātā lunj sā wā laṅgrā sā, asamyak wā adhūrā.*
- LĀME'NESS, n. state of a cripple, weakness—*Laṅgrā^h, zu'f*—*Paṅgutā laṅgrāhat lūlāpan wā aṅgavāikalya, durbalatā wā sachhidratwa.*
- LĀM'ISH, a. somewhat lame, hobbling—*Kuchh-kuchh laṅgrā^h, laṅgrātā^h.*
- LĀM'EL-LAR, a. (L. *lamella*) composed of thin scales or flakes—*Paile paille paratōn kā*
- LĀM'EL-LĀT-KD, a. covered with thin scales—*Paprilā^h, papri-dār.* [banā huā^h.
- LĀ-MENT', v. (L. *lamentor*) to mourn, to bewail; n. expression of sorrow—*Nāla yā zārī k., gam nauha yā afsos k.; n. āh-zārī, nāla zārī yā nauha, rohārāhat^h*
- Ronā jhikhnā bilbilānā wā šok k., vilāp k. wā bilaknā; n. roāi, roāt, hāhākr, vilāp.*
- LĀM'ENT-A-BLE, a. to be lamented, mournful—*Wājibu-l-gam yā afsos ke qābil, mātam-angez yā gam-khez*—*Vilapaniya wā šokārtha, šokajannak.*
- LĀM'ENT-A-BLY, ad. mournfully, pitifully—*Gam nāla yā āh-zārī se, ibtizāl haqārāt hiqārāt yā kharābt se*—*Vilāpapūrvvak, tuchchha wā kutsit riti se.*
- LĀM'EN-TĀTION, n. expression of sorrow—*Nāla, zārī, āh-zārī, wā-wailā, mātām, nauha*
- Vilāp, roāi, rodan, rohārāhat.* [bāybhāy k. w., rone w. šok k. w.
- LA-MĒNTER, n. one who laments—*Nālān, nāla-kash, nauha-gar, giriyān*—*Vilāpakārī, LA-MĒNT'ING, n. sorrow audibly expressed—Āh-zārī, nāla—Vilāp, hāhākr, rohārāhat.*
- LĀMI-A, n. (L.) a hag, a witch, a demon—*Dāyan^h, churail^h, bhūtnī^h.* [sūkshmaphalak.
- LĀM'I-NA, n. (L.) a thin plate or scale—*Parat^h, patlā chhilkā^h, tabaq, waraq*—*Patra, LĀM'I-NĀT-ED, a. consisting of plates or scales—Partilā^h, tabaqī, parat-dār—Sapatra, phalakī.*
- LĀM'MAS, n. (S. *hlaf, mæsse*) the first day of August—*Āgast mahine kī pahilā din^h.*
- LĀMP, n. (Gr. *lampas*) a light made with oil and a wick, any kind of light, a vessel for containing a light—*Chirāq, raushnī yā roshnī, chirāq-dān gandīl yā fānūs*—*Dīp dipak pradip wā diyā, dyuti prakās wā ujālā, dipādhar.* [—*Dipakajjal, dipakitta.*
- LĀMP'BLACK, n. a fine soot from burning pitch—*Kājāl^h, kājar^h kajjal^h, kajlā^h, dāda*
- LĀMP'PASS, n. (Fr. *lampas*) a lump of flesh in the roof of a horse's mouth—*Gheyrē ke tūlū meñ māns kē ek lōṭṭā jo ho jātā hai^h.*
- LĀM'POON', n. (Fr. *lamper*?) a personal satire; v. to abuse with personal satire—*Hajo yā hajw; v. hajo k.—Bhāṅraud, ākshep; v. bhāṅraud k., ākshep k.*
- LĀM'POON'ER, n. a writer of lampoons—*Hajo-go, hajo-gar, hajo-nawīs, hājī*—*Bhāṅraud k. w., bhāṅraud likhne w.*
- LĀM'PREY, n. (Sp. *lampreda*) a fish like the eel—*Bām sarikht machhlī^h.*
- LĀNCE, n. (L. *lancea*) a long spear; v. to pierce with a lance, to open with a lancet—*Nēza, bhālā^h, barchhā^h, bāllam^h, sāṅg^h; v. nēza bhoṅknā yā hūlānā, nashkar-mārnā*
- Sakti, dirghasūl; v. bhālā wā barchhā hūlānā, sālākā se chirmā.*

- LĀN'QER, *n.* one who carries a lance—*Nazu-bardār, naza-bāz, bhāle-bardār, bhalai^h, barchilai^h*—Saktidhar.
- LĀN'QET, *n.* a surgical instrument—*Nashkar*—Śalākā, astrachikiteṣk ká chirne ká astrā.
- LĀNQE-PU-SĀDR, *n.* an officer under a corporal—*Ek nihāyat-niche darje ká lashkar*.
- LĀNQH. See LAUNQH. [*uhda-dār*—Senā ká ek chhotā padasth.
- LĀND, *n.* (S.) earth, ground, soil, a region, a country, an estate; *v.* to set or come on shore—*Zamīn, are yā khushkī, mittī^h, mulk, iqīm, zamīn-dārī*; *v.* *utarnā yā utarnā^h*—Bhūmī, bhū wā sthal, mittikā wā māṭī, deś, pradeś wā rāshṭra, kshetra wā sthāwar; *v.* *tir wā tat par utarnā, tat par utarnā.*
- LĀND'ED, *a.* consisting of land, having land—*Zamīnī yā gair-manqūla, sāhib-i-zamīn*—Bhūmivishayak wā sthāwar, kshetrawān wā bhūmisampanna.
- LĀND'ING, *n.* a place to land at, the stair-top—*Utarne kī jayāh yā farod-gūh, zine ká upari hisā*—Uttaranasthān wā utāre ká ghāt, sirhī ká uparī bhāg. [bhūmihīn.
- LĀND'LESS, *a.* having no property in land—*Be-zamīn, be-zamīn-dārī*—Nirbhūmī.
- LĀND'WARD, *ad.* towards the land—*Zamīn kī taraf*—Bhūmī kī or.
- LĀND'FLOOD, *n.* an inundation—*Sailāb, tugyānī*—Bārā, burā, jalapralay.
- LĀND'FORCE, *n.* a military force, an army—*Lashkar yā khushkī-lashkar, fauj*—Sthala-sainya wā sthalabal, senā. [swāmī, bhūmīswar, kshetrapati.
- LĀND'HOLDER, *n.* a holder or proprietor of land—*Zamīn-dār, ta'alluqa-dār*—Bhū-
- LĀND'JOB-BER, *n.* one who buys and sells land—*Zamīn ká tājir, zamīn ká kār-o-bār k. w.*—Bhūmikrayavikrayik, bhūvyāpārī.
- LĀND'LADY, *n.* a female who has tenants holding from her, the mistress of an inn—*Zamīn-dārni yā makān-dārni, bhatiyārīn yā bhatiyārīn^h*—Bhūswāminī kshetraswāminī wā grihaswāminī, uttaranāsālāswāminī wā uttaranagrihaswāminī. [parigat.
- LĀND'LOCKED, *a.* inclosed by land—*Zamīn se ghīrā huā*—Bhūmī se ghīrā huā, bhū-
- LĀND'LOPER, *n.* a landman—*Khushkī meñ rahne w. yā naukarī k. w.*—Sthalavāsī, sthalasevak.
- LĀND'LORD, *n.* one who has tenants holding from him, the master of an inn—*Zamīn-dār yā makān-dār, bhatiyārā yā bhatiyārā^h*—Bhūswāmī kshetraswāmī wā grihapati, uttaranagrihapati wā uttaranāsālāswāmī. [w.—Sthalavāsī, sthalasevak.
- LĀND'MAN, *n.* one who lives or serves on land—*Khushkī meñ rahne w. yā naukarī k.*
- LĀND'MARK, *n.* a mark to designate the boundaries of land, an object which serves to guide ships at sea—*Sar-hādū, zamīn par koī buland shai jis se jahāzōn kī rah-numāī hotī hai*—Sthalasīmā dāṭī wā meñr, nāvikoñ ke pathadarśanārth koī ūchā sthalachihñ.
- LĀND'SCAPE, *n.* a portion of country which the eye can comprehend in a single view, a picture of a portion of country—*Madd-i-nazar ya'nī kisī mulk kō jīnā hisā ek nazar meñ dekh paye, kisī mulk ke ek hise kī taswīr*—Drishtipātāntargatadeś drishtigatadeś wā drishtiḡocharadeś, kisī bhūmipradeś ká chitra. [wā bhūkar, grihakar.
- LĀND'TAX, *n.* a tax on land and houses—*Khirāj-i-zamīn, khirāj-i-makān*—Bhūmīkar
- LĀND'WAIT-ER, *n.* an officer of the customs—*Ghāṭwāl^h, ghāt par mahsūl lene w.*—Ghāt par karagrāhī. [Bhūmī kī or se bahtā huā pawan.
- LĀND'WIND, *n.* wind blowing from the land—*Zamīn kī taraf se bahne-wālī hawā*
- LĀND'WORK-ER, *n.* one who tills the ground—*Muzārī, kisān^h, jotahā^h, halwāhā^h, haljotā^h*—Krishak, krishān.
- LĀN'DĀU, *n.* a carriage which opens at the top originally from Landau in Germany—*Ek bhānt kī gāri jo upar se khul saktī hai^h, ek gāri jisko upar se khol sakte haiñ^h.*
- LĀND'GRAVE, *n.* (Ger. land, graf) a German title of dominion—*Mulk-i-Jarmanī ká ek qism ká nauwāb*—Jermanī des ká ek prakār ká bhūpati.
- LĀNE, *n.* (D. laan) a narrow way or street—*Gālī^h.*
- LĀN'GUAGE, *n.* (L. lingua) human speech, style, manner of expression—*Zabān yā lisan, ibārat, istilāh yā laqlaqa*—Bhāshā, vākyarachanā wā vāgritī, vāgyvāpār wā vāgvrittī. [bhāshāvisishṭ.
- LĀN'GUAGED, *a.* having language—*Zabān-dār, zabān jānne w., zabān w.*—Sabhāshā,
- LĀN'GUAGE-MAS-TER, *n.* a teacher of languages—*Zabān sikhilāne w., ustād jo zabān sikhātā hai*—Bhāshāñ ká śikshak wā adhyāpak.
- LĀN'GUID, *a.* (L. languo) faint, weak—*Sust māhda majhūl yā naqīk, nā-tawāñ yā za'if*—Dhimā dhilā mand sithil mlān wā klānt, nirbal.
- LĀN'GUID-LY, *ad.* weakly, feebly—*Nā-tawāñ se, zu'f susti yā māndagi se*—Nirbalatāpūrvak, sithilātā mlānatā mandatā wā aṅgāsāithilya se.
- LĀN'GUID-NESS, *n.* weakness, feebleness—*Nā-tawāñ, zu'f māndagi yā susti*—Nirbalatā, sithilātā mlānatā mandatā wā aṅgāsāithilya.
- LĀN'GUIH, *v.* to grow feeble, to pine away, to wither, to fade, to grow dull; *n.* act of pining, a soft and tender look or appearance—*Za'if yā nā-tawāñ h., gal-jānā^h, murjānā^h, musmahīl yā naqīk h., sust h.; n. gālā yā hupaknā^h, nazākat yā chashm-i-bimār kī nazar yā sūrat*—Nirbal h., jhurānā wā tūt jānā, kumhlānā wā kum-

lání, súkhná, mand h.; a. avasád wá vishád, kámálassadrishtitwa wá kámáradradrishtitwa. [—Nirbal h. w., tūt jāne w., sukh jāne w., mand h. w.]

LĀN'GUISH-ER, n. one who languishes—Za'f h. w., gal-jāne w^h, naqḥ h. w., sust h. w.

LĀN'GUISH-ING, n. feebleness, loss of strength; a. having a languid appearance—Nā-tawānī yā zu'f, naqāḥat; a. ūmār, nāznān—Nirbalatā, sīthilatā; a. kámálassadrishtī, kámálassakshapā, avasādit, mlāyamān. [tā se, sukumáratā wá sīthilatā se.]

LĀN'GUISH-ING-LY, ad. weakly, softly—Nā-tawānī se, nazākat se—Sīthilatī wá nirbala-

LĀN'GUISH-MENT, n. state of pining softness—Naqāḥat, narmī, nazākat—Sīthilatā, sukumáratā, vishapatā.

LĀN'GUOR, n. faintness, feebleness, softness—Naqāḥat sust māndagī yā káhili, nā-tawānī yā zu'f, nazākat malālat yā narmī—Kshinātā mandatā mldnatā wá klāntatā, nirbalatā, sīthilatā aṅgāsāithilya wá sukumáratā.

LĀN'I-PICE, n. (L. lana. facio) woollep manufacture—Ūnī kaprā^b.

LĀNK, a. (S. hlanca) loose, thin, slender—Dhlā^b, patlā^b, dublā yā dāngar^b.

LĀNK'LY, ad. loosely, thinly—Dhile-pan se^b, dublāpe se^b.

LĀNK'NESS, n. want of plumpness—Dublāpā^b, lāgarī—Kri. [syenajātipakshī.

LĀN'NER, n. (L. lanius) a species of hawk—Ek nau^h kā bāz—Ek jāti kā syenapakshī,

LĀN'NWR-ET, n. a little hawk—Ek nau^h kā chhoṭā bāz—Ek jāti kā chhoṭā syenapakshī.

LĀN'TERN, n. (L. laterna) a transparent case for a candle, a lighthouse, a little dome—Qandīl, rāt ke waqt jahāziyōn ki rah-numāi ke liye fānūs-dār mīnār, ek chhoṭā gumbāz yā qubba—Pāradarsakadīpādhār, rāt ke samay meñ nāvīkōn ko path dīkhāne ke nimitta ākāsādapayukt ūnchā kothā, kshudra arddhagolākraprāsādasrīng.

LĀN'TERN-JAWS, n. a thin visage—Dublā patlā muñh^b.

LĀN'YARDS, n. pl. small ropes or cords—Chhote chhote rasse^b, chhoṭī chhoṭī doriyān^b.

LĀP, n. (S. læppa) the loose part of a garment, that part of a person sitting which reaches from the waist to the knees; v. to wrap or twist round, to unfold, to be spread or laid over—Dāman, god^h; v. lapetnā^h, uḥarnā^h, ūpar phailā-rahnā rak-khā-rahnā yā barhā-rahnā^h—Ānchal wá vastrānchal, aṅk urudē wá godī.

LĀP'FUL, n. as much as the lap can contain—God-bhar^h, pallā-bhar^h.

LĀP'LING, n. one wrapped up in pleasure—Jo shakhs 'aish meñ garg ho, 'aiyāsh—Jo jan

LĀP'PER, n. one who wraps up—Lapetne w^h. [ānand meñ dubā ho.

LĀP'PET, n. a part of a dress which hangs loose—Dāman—Vastrānchal, ānchal.

LĀP'DOG, n. a small dog fondled in the lap—Chhoṭā sū kuttā jise god meñ rakhte yā pālṭe jātī^b.

LĀP'WORK, n. work in which one part laps over another—Chataiyā bunāwat^h, aisā kām banā huā ki jiske ek hisse ke ūpar dūsrā hissa rahe—Aisā kām ki jiske ek avayav ke ūpar dūsrā avayav rahe. [nā yā chabar chabar pinā^b, chātnā^b.

LĀP, v. (S. lapain) to take up liquor or food with the tongue, to lick up—Lap-lap khā-

LĀP'FER, n. one who laps or licks—Lap-lap khāne w. yā chabar-chabar pine w^h, chātne w^h.

LĀP'I-DA-RY, n. (L. lapis) one who cuts precious stones, a dealer in stones or gems; a. inscribed on a stone, monumental—Hakkāk yā hajjār, jauhari; a. patthar par marqūm, yād-gūr yād-gārī maqbarī yā dargāhī—Maṇikār ratnakār maṇiparishkarak wá ratnaparishkarak, ratnavikrayī wá maṇivikretā; a. patthar par likhā wá khudā huā, smarānūthak wá chaityasambandhi. [se mār-dālnā^b.

LĀP-I-DĀ'TION, n. the act of stoning—Pattharon se mārñā^b, patthar mārñā^b, pattharon

LA-PID'E-OUS, a. stony, of the nature of stone—Pathrilā pathrahā yā pathriyā^b, patthar sarikhā yā patthar sū^b. [patthar h^b—Pāshānabhūya, prastarabhūya.

LĀP-I-DĒS'GENCE, n. stony concretion—Patthar sū karā h^b, pathrāv^h, pathrānā^b.

LĀP-I-DĒS'GENT, a. growing or turning to stone—Patthar ho jāne w^b, pathrāne w^b, patthar kar-dālnē w^b.

LĀP-I-DŪ'IC, a. forming stones—Patthar banānē w^b, patthar kar-dālnē w^b, patthar kon-jār^b. [dālnā^b—Prastarasātkanan, pāshānikaran.

LA-PID-I-FI-CĀ'TION, n. the act of forming stones—Patthar banānā^b, patthar kar-

LĀP'I-DIST, n. a dealer in stones or gems—Saṅg-farosh, jauhari—Prastaropajivī, ratnavikrayī, maṇivikretā.

LĀPSE, n. (L. lapsus) flow, fall, smooth course, an error, a mistake; v. to glide, to slip, to fall from right—Bahāw yā chāl^b, girnā girāv utār yā chhūt^b, dhārā^b, dhūl^b, chūk^b; v. bahnā dhīre-dhīre jānā yā bītnā^b, bhūlnā yā bīchhālnā^b, khatā k. yā rāstī se girnā—Gatī, patan wá bhrāṇs, pravāh, bhram, dosh wá aparādh; v. kram se jānā, dosh k. wá phisālnā, bhrasht wá patit h.

LĀPSED, a. fallen, let slip, lost—Girā-huā yā rāstī se guzrā-huā, chhoṭā-huā^b, gayā-guzrā—Patit wá chuyut, tyakt, vigat lupt wá pranasht.

LĀP'WING, n. a bird—Ek dhāt ki chiriyā^b—Tītībhak, tittībh, sikhari.

LĀR, n. (L.) a household god—Ghar kā devtā^b, jo devtā ghar ki rakḥwālī kartā hai^b—Kuladevatī, grīhadevatī.

LARBOARD, *n.* the left hand side of a ship when a person stands with his face to the head—*Jahāz ki bāṭh taraf jab koi shakhs jahāz ke sir ki taraf munh kar-ke kharā hotā hai*—*Naukā kā vāmaparāwa* jab koi jan naukā ke matthe ki āṅgh munh karke kharā.
LARBCE-*NY*, *n.* (L. *latrocinium*) theft—*Dudāḥ, chorī*—*Chauryyakarm*. [rā hotā hai.
LARCH, *n.* (L. *larix*) a tree—*Ek qism kā dewdārā kā per*—*Devadārujātīyavrikshabhed*.
LARD, *n.* (L. *lardum*) the fat of swine, bacon; *v.* to stuff with bacon, to fatten—*Sūr ki charbī, sūr kā māns*^h; *v.* sūr ki charbī se bharnā, motā k.^h—*Sūkaramed wā sūkaramānsasār, sūkaramāns*; *v.* sūkaramed se thāsānā wā bharnā, pusht k.
LARDER, *n.* a place where meat is kept—*Nī'mat-khāna, gosht-khāna*—*Mānsarakshajagriha, khadyamānsagār*.
LARGE, *a.* (L. *largus*) big, bulky, great, wide, liberal, copious, abundant—*Kalān, jāsm yā qadd-āwar, 'agim, wasī farākh yā kushāda, 'umda, mufassal yā tawīl, ziyāda yā kasir*—*Viśāl, vrihatakāy wā sthūl, barā wā mahān, chaurā wā vistīr, paripūrṇ wā bhāri, lambā-chaurā vipul wā pushkal, prachur bahul wā bahut*.
LARGE-*LY*, *ad.* widely, amply, liberally—*Kushādugi se, ziyādātī se ba-ifrāt yā ba-kasrat, fāyāzi se*—*Vistīr se, vipulātā wā bāhulya se, udarātā se*.
LARGE-*NESS*, *n.* bigness, liberality, greatness—*Jasāmat yā qadd-āwarī, fāyāzi yā kushāda-dilī, kalānī*—*Vrihattwa wā śarīravrihattwa, udarātā, barāi wā mahattwa*.
LARGE-*NESS*, *n.* a present, a gift, a bounty—*Nazr, in'ām, bakshish*—*Bh-ntī, dān wā prādān, paritoshik*. [Bharadwāj, bharatapakshī.
LARK, *n.* (S. *lufere*) a singing bird—*Lavā^h, chandol^h, agin^h, qumbur, chakāwak*—*LARK-LIKE*, *a.* resembling a lark—*Lavā sā^h, chandol-sarikā^h*—*Bharatapakshisadriś*.
LARK'S-*HEEL*, *n.* a flower—*Ek qism kā phūl*—*Ek prakār kā pushp*.
LARK'S-*SPUR*, *n.* a plant—*Ek qism kā chhotā durakhī*—*Ek prakār kā chhotā per, ek bhāntī kā paudhā*. [bhayadhwani.
LARM, *n.* (alarm) noise noting danger—*Āfat ki khabar*—*Āsannabhayaghoshānā*.
LARVA, *n.* (L.) an insect in the caterpillar state: *pl.* LARVÆ—*Kīṛā^h jhāñhā^h*—*Kīṛ*. [kharī^h, ghīntī^h, natū^h—*Kanthānāl, kanthandri*.
LARYNX, *n.* (Gr.) the windpipe—*Hālq, hulgūm, teñtū^h, narkas^h, narkharā^h, nark*.
LAS-CIV-*I-IOUS*, *a.* (L. *lascivus*) loose, lewd, lustful, wanton, luxurious—*Fāshīsh, mastāna, mast, nafs-parast shahwat-parast yā be-zabī, 'aiyāsh*—*Vyasani wā bhrashtā-chārī, ratdrthī wā kāmī, kāmāsakt wā kāmuk, vyablichārī wā swechchhāchārī, vilāsi bhogāsakt wā sukhasevī*.
LAS-CIV-*I-IOUS-LY*, *ad.* loosely, lewdly, wantonly—*Fuhsht yā mastī se, shahwat-parastī yā nafs-parastī se, shahwat se*—*Vyasan wā bhrashtāchār se, kāmāsaktī se, taralavat lampatavat*.
LAS-CIV-*I-OUS-NESS*, *n.* looseness, wantonness—*Fuhsht yā mastī, shahwat yā nafs-parastī*—*Bhrashtāchār wā vyablichār, lampatatā taralātā wā kāmāsaktī*.
LASH, *n.* (Ger. *lasche*) the thong of a whip, a stroke with a thong, a stroke of satire; *v.* to strike with a whip, to scourge, to censure with severity—*Chābuk kā tasma yā narm hīsa, zarb-i-chābuk, ta'nu-zunī yā āvāza-kushī*; *v.* chābuk mārṇā, tāziyāna jurnā yā tāziyāna-lagūnā, malāmāt yā hājō k.—*Korā wā kore-kā-phuṇḍnā, kore ki mār, vāgasi wā milnā*; *v.* korā mārṇā, koriyānā wā kashāghāt k.^h, tikshnavākya se nindā k.
LASS, *n.* (laddess?) a girl, a young woman—*Chhokrī^h, kam-sim 'aurat*—*Bāld kumārī wā kanyā, tarupī*. [mandatā.
LASSI-TUDE, *n.* (L. *lassus*) weariness—*Mānlagī, sustī, be-tābī*—*Āngāsithilātā, thakāī*.
LAST, *a. sup.* of late, latest, hindmost, lowest, next before the present, utmost; *ad.* the last time, in conclusion; *v.* to endure, to continue—*Ākhir yā ākhīrī, sab se pichhlā^h, kamtarīn, guzashṭa yā zamāna-i-hāl-ke-'ain-peshṭar, nihāyat yā gayat*; *ad.* ākhr martaba, ākhrash yā ākhiru-l-amr; *v.* tiknā thalurnā nibhnā khatnā yā khatānā^h, rahnā yā chalnā^h—*Antim wā antya, pāschātya wā pāschātīya, adham wā apakrishṭ, atit wā gat, param wā atyant*; *ad.* pichhle samay meṇ wā pichhlī ber, ant meṇ.
LASTING, *p. a.* continuing, durable, perpetual—*Qiyāmī. pāc-dār yā der-pā, mudām dāimī mudāmī yā dāim*—*Tikāu chālāu khatāu wā sthāyī, dirghakālasthāyī, nitya-sthāyī wā nitya*. [wā tikaw se, nityatā se wā nitya.
LASTING-*LY*, *ad.* durably, perpetually—*Pāc-dārī se, dāwām se yā hameshā*—*Sthāyitwa LASTING-NESS*, *n.* durableness, continuance—*Pāc-dārī, qiyām istimrār mudāwamat sabūt istigāmat yā dāwām*—*Sthāyitwa wā sthāvaratwa, chirasthāyitwa wā sthiratā*.
LAST-*LY*, *ad.* in the last place, finally—*Ākhiru-l-amr, ākhrash*—*Ant meṇ, sesh meṇ wā nidān*.
LAST, *n.* (S.) a mould to form shoes on—*Qālīb, jūtā banāne kā kālbud jo lakrī kā bantā hai, qālīb-i-kafsh*—*Kāshṭhāṇāyapādūkār, kāth kā banā huā manushya ke pāw kā kār jis se jūte banāye jāte hain*.
LAST, *n.* (S. *hloest*) a load, a measure—*Ek bojh yā dhūr^h, ek mār yā nāp^h*.

- LĀT'AGE**, *n.* custom paid for freight—*Jahās kī bharti yā bojhās kī mahāl*—*Naukī kī bharti wā bojhās kī kar.*
- LĀTCH**, *n.* (S. *laetum*) a fastening for a door; *v.* to catch, to fasten with a latch—*Billī^h, chhīkani^h, agari^h, kīl^h*; *v.* *pakarnā^h, agari kīl billī yā chhīkani lagānā^h.*
- LĀTCH'ET**, *n.* a string that fastens a shoe—*Kafsh-band, jūtā kasne kī tasma*—*Pāduka-bandhan, jūte kī bandhan.*
- LĀTE**, *a.* (S. *laet*) not early, slow, tardy, recent, last or recently in an office, far in the day or night, deceased; *comp.* **LĀTER**, or **LĀT'ER**; *sup.* **LĀT'EST** or **LĀST**—*Be-waqt, be-mau-sim yā nī waqt ke pichhe, ba-der yā sust, nayā yā āj-kāl kā^h, ākhīrī, der-kar, marhūm yā mutawaffī*—*Kālātīt wā kālātīkrānt, velātīt wā vilambenāgat, vilambīt wā mand, nūtan wā ādhunik, antīm wā upāntik, parīpat avasanna wā bahutber tak, mrit.*
- LĀTE**, *ad.* after delay, after the proper season, not long ago, far in the day or night—*Der-kar, be-waqt, chand muddat se, der tak*—*Vilamb karke, atikāl karke, avyavahita-pūrvakāl meñ wā thore dinoh se, ber tak.*
- LĀTE'LY**, *ad.* not long ago, recently—*Thore din hue^h, thore din bte^h.*
- LĀTE'NESS**, *n.* time far advanced, recent time—*Der dert dirangi yā dirang, jadīd zamā-na*—*Atikālātā wā kālātīkrām, ādhunik kāl.* [kuchh vilambīt wā mand.]
- LĀT'ISH**, *a.* somewhat late—*Kuchh be-waqt, kuchh ba-der yā sust*—*Kīnchit kālātīt,*
- LĀT'ENT**, *a.* (L. *lateo*) hidden, concealed—*Poshida yā makhfi, chhipā^h*—*Gupt wā adrisya, apratyaksh wā aprakāt.* [tā, apratyakshatwa.]
- LĀT'EN-GY**, *n.* state of being hidden—*Poshidagi, makhfi hālat*—*Guptabhāva, nigūrha-*
- LĀT'ER-AL**, *a.* (L. *latus*) belonging to the side, proceeding from the side—*Pahlūt yā jambī, jānīb se nikalne w.*—*Pārswasambandhi wā pārwīk, pārwotthit wā pārs-wodbhav.*
- LĀT'ER-AL-LY**, *ad.* by the side, sidewise—*Pahlū se, kināre se*—*Pārswa se, ek alāṅ se.*
- LĀT-ER-I'TIOUS**, *a.* (L. *later*) resembling brick—*It ke māmīnd, tīt sarīkhā^h*—*It ke sādriś.* [chit pharchat yā dhajji^h; *v.* *kāth kī patli chit yā dhajji lagānā^h.*
- LĀTH**, *n.* (Ger. *latte*) a thin slip of wood; *v.* to cover or line with laths—*Kāth kī patli*
- LĀTH'Y**, *a.* thin or long as a lath—*Chit pharchat yā dhajji sarīkhā patlā yā lambā^h.*
- LĀTHE**, *n.* the machine of a turner—*Khārād, kharrāt*—*Kund, chakrayantra, bhramī.*
- LĀTH'ER**, *v.* (S. *lathrian*) to form foam with water and soap, to cover with foam of soap; *n.* foam of soap and water—*Pānī aur sābun kā phen banā, sābun ke phen se dhānpnā yā bharnā; n. sābun aur pānī kā phen*—*Jal aur mārjanalep kā phen banā, mārjanalep ke phen se dhānpnā wā bharnā; n. mārjanalep aur jal kā phen, mārjanatāilphen.*
- LĀT'IN**, *a.* pertaining to the *Latins*, Roman; *n.* the Latin or Roman language—*Lāṭīnī, Romī; n. Lāṭīnī zabān, Romī zabān*—*Lāṭīnsambandhi, Romsambandhi; n. Lāṭīn bhāshā, Romdeśīya bhāshā.*
- LĀT'IN-ISM**, *n.* a Latin idiom—*Lāṭīnī zabān kā muhāwara*—*Lāṭīn bhāshāsampradāy.*
- LĀT'IN-IST**, *n.* one skilled in Latin—*Lāṭīnī zubān meñ 'ālim yā māhīr shakhs, ahl-i-Lāṭīn-zabān*—*Lāṭīn bhāshāvēttā, Lāṭīn bhāshā meñ supāndit.*
- LĀ-T'IN'TY**, *n.* purity of Latin style—*Lāṭīnī zabān yā 'ibarat kī durustī*—*Lāṭīnbhāshā kī sūddhatā wā visuḍdhi.*
- LĀT'IN-IZE**, *v.* to use Latin words or phrases, to give names a Latin termination—*Lāṭīnī alfāz yā 'ibarat kā istī'māl k., nāmōn ke hurūf-i-ākhīrī Lāṭīn yā Lāṭīnī kar dālnā*—*Lāṭīnbhāshā ke sābdōn wā vākyōn kā vyavahār k., nāmōn ke antyavarp Lāṭīn kar dālnā.*
- LĀT-I-RŌS'TROUS**, *a.* (L. *latus, rostrum*) having a broad beak—*Chaurī choṅk w^h.*
- LĀT-I-TANT**, *a.* (L. *lateo*) lying hid—*Poshida, nihūftā*—*Gupt, chhipā, aprakās.*
- LĀT-I-TAN-GY**, *n.* the state of lying hid—*Poshidagi*—*Guptatā, guptabhāv, aprakāsāt.*
- LĀT'I-TAT**, *n.* (L.) a writ of summons—*Talabī-nāma, talabī kā parwāna, talabī kī chīṭī*—*Āvāhanapatra, bulāhat kā ājndapatra.*
- LĀT'I-TUDE**, *n.* (L. *latus*) breadth, width, extent, space, distance north or south from the equator—*Pahn yā pahānī, 'arz, wus'at, kushadagi yā maidān, darja-i-'arz*—*Chaurī, chaklāī wā parīsār, phailāw, prasar wā prasastatā, aksha vishuvavrittāntar wā vishuvarekhāntar.*
- LĀT-I-TŪ-DI-NĀ'RI-AN**, *a.* not restrained, free in religious opinions; *n.* one who is free in religious opinions—*Bilā-qaid yā be-shart, bad-mazhab yā mazhab meñ āsād-tā^h; n. bad-mazhab shakhs, mazhab meñ āsād-tā^h shakhs*—*Nirbandhān wā nīyamātīkrāmī, matasāithilyāvalambī wā matasāithilyānuayāi; n. matasāithilyāvalambī, matasāithilyānuayāi.* [āsād-tā^h—*Matasāithilya.*
- LĀT-I-TŪ-DI-NĀ'RI-AN-ISM**, *n.* freedom in religious opinions—*Bad-mazhabī, mazhab meñ*
- LĀ'TRANT**, *a.* (L. *latro*) barking—*Bhauṅktā huā^h, dhūṅktā huā^h.*
- LĀ-TRĪ'A**, *n.* (Gr. *latreia*) the highest kind of worship, worship paid only to God—*Parastish-i-bar-tar, sirī Khudā kī 'ibadat*—*Paramōtkristī ārādhanā wā paramārtha-pūjā, kēwal Paramēswar kī ārādhanā wā pūjā.*

- LĀT'RO-ČIN-Y**, n. (L. *latrocinium*) robbery, theft — *Duzdi, chor^h* — Stega, chauryya-kārm.
[*kā patar^h* — Trapupatra.]
- LĀ'TTEN**, n. (Fr. *laiton*) iron plate covered with tin — *Vilāyati lohe se mayhā huā lohe*
- LĀ'TTER**, a. comp. of late, lately done or past, mentioned the last of two — *Jādā yā hālī, mutaak^hkhīrīn yā muva^hkhīr* — Ādhunik, uttar apar paśchātiya antya wā pichhlā.
- LĀT'TER-LY**, ad. of late, at a more recent time — *Thore dīn hue^h, pichhe yā pichhe-se^h*.
- LĀT'TICE**, n. (Ger. *latte*) a window made by crossing laths or bars; v. to form with cross bars, to furnish with a lattice — *Jhañhri-dār yā jāli-dār khirkī*; v. *jhañhri-dār yā jāli-dār banānā, jhañhri-dār yā jāli-dār khirkī lagānā* — Jālikā, gavakshajāl; v. *jhañharivisiht wā jālavisiht banānā, jhañhari wālī khirkī lagānā*.
- LĀUD**, n. (L. *laus*) praise; v. to praise — *Ta'rif, tahsin, sanā, sitāish, hamd*; v. *ta'rif k.*, *sitāish k.* — Prasaṇsā, stuti, bardī; v. *prasaṇsā k.*, *earāhnā, stutī k.*, *bardī k.*
- LĀUD'A-BLE**, a. praise-worthy, commendable — *Mustahsan yā qābil-i-ta'rif, laiq-i-tahsin mahmūd hamida sitūda yā mamdūh* — Prasaṇsāniya, stutya stotavya wā stavāniya.
- LĀUD'A-BLE-NESS**, **LĀUD'A-BL'T-RY**, n. the quality of deserving praise, praise-worthiness — *Qābiliyat-i-ta'rif, liyāqat-i-tahsin* — Prasaṇsāniyatā wā ślaghyatā, stavāniyatwā wā stutiogyatā.
- LĀUD'A-BLY**, ad. in a manner deserving praise — *Ta'rif ki qābiliyat se, tahsin ki liyāqat se* — Prasaṇsāniyatāpūrvvak, stutiogyatā se, prasaṇsāniyatā se. [stuti.]
- LĀUD'A-TIVE**, n. a panegyric, a eulogy — *Ta'rif, sitāish yā sanā* — Prasaṇsā, stav wā
- LĀUD'A-TO-RY**, a. containing or bestowing praise; n. that which contains praise — *Ta'rif-āmez, mādih yā sanā-khwañ*; n. *ta'rif-āmez shai* — Stutimay, stāvāk; n. stutimay wā stāvāk vastu.
- LĀUD'A-NUM**, n. (L. *laudo*) tincture of opium — *'Araq-i-afyūn* — Aphenasas.
- LAUGH**, lāf, v. (S. *hlihan*) to make that noise which sudden merriment excites, to appear gay, to deride, to scorn; n. the convulsion caused by merriment — *Khandāñ h.*, *khush yā khurram ma'lūm h.*, *haqārat yā hīqārat se haṇsā, nā-chiz jānnā yā hīqārat k.*; n. *khandā, hañsi^h, khandagī* — Haṇsā, praphullachitta wā ullasit jān parṇā, upahās wā hañsi k., tuchchh jānnā wā avajñā k.; n. *hās, hāsya, hasan*.
- LAUGH'A-BLE**, a. exciting laughter — *Khandā-ūwar, khandā-angez, khandā-pazir, hañsāū^h* — Hāsajanak, hāspotdāk.
- LAUGH'ER**, n. one who laughs — *Huāne w^h, hañsor^h, hañsi k.* w^h. — Hāsak, parihāsak.
- LAUGH'ING-LY**, ad. in a merry way — *Hañsi se^h, khushī se, khurramī se* — Harsh se, praphullatāpūrvvak. [Hās, hāsya, parihās.]
- LAUGH'TER**, n. convulsive merriment — *Qahqahā, qahāqā, khilkhilī^h, hañsi^h, khandā* —
- LAUGH'WORTHY**, a. deserving to be laughed at — *Huāne jāne ke laiq, qābil-i-tasakhkhur* — Upahāsavyogya, hañse jāne ke yogya.
- LAUGH'ING-STOCK**, n. an object of ridicule — *Maskhara, mazhaka* — Upahāsabhūmi, upahāsaviśhay, upahāsāspad, hāsyaabhūmi.
- LAUNCH**, v. (*lance*) to throw, to dart, to move or cause to slide into the water, to plunge, to expatiate; n. the act of causing a ship to slide into the water, a kind of boat — *Phēknā^h, chālānā mārnā dālū chālānā parṇā yā chhītaknā^h, pāñ meñ dha-kelnā yā sarkānā^h, jhōnk-d. yā kūd-parṇā^h, khol-kur bolnā^h*; n. *jahāz ko jal meñ sarkā-d.*, *ek gism ki kishī* — n. Sthalasthanaukāmukti arthāt sthal par jo naukā ho usko jal meñ khiskākar dāl d., ek bhānt ki nāw. [bhigonā^h.]
- LĀUN'DER**, n. (L. *lavo*) a washer-woman; v. to wash, to wet — *Dhobin^h*; v. *dhonā^h*, *LĀUN'DER-ER*, n. a washer-man — *Dhobī^h*.
- LĀUN'DRESS**, n. a washer-woman — *Dhobin^h*. [ki kothrī yā jagah^h.]
- LĀUN'DRY**, n. washing, a room or place for washing — *Dhulāi yā dhoāi^h, kapre dhone*
- LĀUREL**, n. (L. *laurus*) a tree — *Lārel nām ek per^h*.
- LĀURE-ATE**, v. to crown with laurel; a. decked or invested with laurel; n. one crowned with laurel, the king's poet — *Lārel ke per ke patton ki malā pahānā^h*; a. *Lārel ke per ke patton ki malā pahāne hue*; n. *jo shakhs lārel ke per ke patton ki malā pahāne hue ho, bādshāhī shā'ir* — a. Lārelākhyavrikshapatrabhūshit, mānasūchakamālābhūshit; n. lārelākhyavrikshapatrabhūshit jan, rājākavi.
- LĀURE-ATION**, n. the act of conferring degrees — *Madrason meñ mumtāz tālibū-l-'ilmoñ ko 'ilm khitāb d.* — Pāthasālān meñ utkrishit chhātron ko mānasūchak upādhi wā upanām d. [hine hue^h — Lārelākhyavrikshapatrabhūshit.]
- LĀURELLED**, a. crowned or decorated with laurel — *Lārel ke per ke patton ki malā pa-*
- LĀURIS-TINE**, **LĀURUS-TINUS**, n. a shrub — *Ek bhānt ki jhāri^h*.
- LĀ'VA**, n. (It.) liquid and vitrified matter discharged by volcanoes — *Ātashī pahārōñ se jo garm garm pighlī shai nikaltī hai* — Jwālāmukhinirgatadravya, āgneyaparvatanirgatadravya.
- LĀVE**, v. (L. *lave*) to wash, to bathe, to lade — *Dhonā yā nahlanā^h, nahānā^h, ulachnā^h*.
- LA-VĀ'TION**, n. the act of washing — *Dhōlā^h, dhoāi^h, safāi^h* — Dhāwan, mārjan, malāpa-karshap.

- LAV'A-TO-RY, *n.* a wash or lotion, a place for washing—*Ghāv wāgaira dhōne kī dāwā, dhōne kī jagāh^h*—Dhāwanaushadh wā prakshālanāushadh, dhāwanasthān wā mārjānāsālā.
- LAV'ER, *n.* a washing vessel—*Dhōne ke liye bartan^h*—Dhāwanapātra, prakshālānapātra.
- LA-VEER', *v.* (D. *laveeren*) to tack—*Gāthnā^h*.
- LAV'EN-DEER, *n.* (L. *lavandula*) a plant—*Ek qism kī khush-bū-dār nabāt*—Ek sugandhī aushadhi. [Bharadwāj, bhāratapakshi.]
- LAV'ER-OCK, *n.* (S. *laferc*) a lark—*Lavā^h, chandol^h, agin^h, qumbur, chakāwak*—
- LAV'ISH, *a.* prodigal, wasteful, profuse, wild; *v.* to waste, to squander—*Musrif, fuzūl-kharch* *yā fazūl-kharch, urāū^h, be-zabt*; *v.* *bar-bād k. yā isrāf k., urānā^h*—Ativayī, arthaghnā wā vyayāsīl, aparimitavyayī atyutsargī wā aparimit, ayat wā anargal; *v.* ativyay k., aparimitavyay k. [Aparimitavyayī, ativyayī.]
- LAV'ISH-ER, *n.* a prodigal, a profuse man—*Fuzūl-kharch* *yā fazūl-kharch, musrif*—
- LAV'ISH-LY, *ad.* profusely, prodigally—*Fuzūl-kharchī yā fazūl-kharchī se, isrāf se yā musrifāna*—Ativay se, aparimitavyay atyutsarg wā muktaḥast se.
- LAV'ISH-MENT, LAV'ISH-NESS, *n.* prodigality—*Fuzūl-kharchī yā fazūl-kharchī, isrāf*—Aparimitavyay, ativyay, atyutsarg, apavyay.
- LA-VOL'TA, *n.* (It.) a dance—*Ek bhānt kā nāch^h*.
- LAW, *n.* (S. *lagu*) a rule of action, a rule of justice, a decree, a statute—*Qā'ida yā rasm, zabita fiqh yā āin, farmān, qunūn*—Niyam wā vidhi, vyavahāra-vidhi wā dharmavidhi, rājāsā, vyavasthā rājyavyavasthā wā vidhān.
- LAW'FUL, *a.* agreeable to law, legal, right—*Shar'ī, āinī jāiz mubāh majāz mujawwaz yā rawā, halāl yā durust*—Vyavahāranūsārī wā rājyavyavasthānuyāyī, dharmānūsārī wā rājyanīyamāvihit, dharmya nyāyī wā yathānyāy.
- LAW'FUL-LY, *ad.* agreeably to law, legally—*Az-rūc-shar', shar'an yā mashrū'an*—Rājyanīyamānurūp se wā vyavahāra-vidhyanūsār se, vyavasthānurūp se nyāyānūsār wā yathānyāy.
- LAW'FUL-NESS, *n.* accordance with law, legality—*Mutābaqat-i-shar' yā mubāhiyat, jāwāz durustī yā wujūb*—Rājyavyavasthānuyāyitā wā vyavahāranūsārītā, rājyavyavasthānurūpātā wā nyāyyatwā.
- LAW'LESS, *a.* not restrained by law, illegal—*Be-zabt be-qā'ida yā be-lagām, nā-jāiz be-shar' yā gair-shar'ī*—Vyavasthātikramī swechchhāchārī wā anāchārī, dharmaviruddha adharmya wā vyavasthāviruddh. [niyamavirodh se, dharmavirodh se, durāchār se.]
- LAW'LESS-LY, *ad.* in a manner contrary to law—*Shar' ke khilāf, nā-jāiz tawr se*—Rājya-
- LAW'LESS-NESS, *n.* disobedience to law—*Mukhālafat-i-shar', āin-shikarī, be-lagāmī, be-'adlī*—Niyamātikram, rājyanīyamātivartan, durāchāratwā.
- LAW'YER, *n.* a practitioner or professor of law—*Adālat kā wakīl, faqīh āin-dān yā shar'-dān*—Parārthaprativādī, rājyavyavahārapaṇḍit, dharmasāstrājña.
- LAW'YER-LY, *a.* like a lawyer, judicial—*Adālat ke wakīl ke mánind yā faqīh ke mánind, 'adālatī hākimī yā shar'ī*—Parārthaprativādī wā rājyavyavahārapaṇḍit ke sadris, rājyavyavahārasambandhī dāndarūp wā nyāyadarśanaprayukt.
- LAW'BREAK-ER, *n.* one who violates the law—*Āin-shikan, āin yā shar' na mānne w., qā'ida tor dālne w.*—Vyavasthātikramī, vyavasthālanghī, niyam tor dālne w.
- LAW'DAY, *n.* a day of open court—*Adālat kā roz, 'adālat ke khule rahne kā roz*—Kachahrī kā dīn, kachahrī ke khule rahne kā dīn.
- LAW'GIV-ER, *n.* one who makes laws—*Shar'ī, shar'-dān, āin-sāz*—Vidhisthāpak, vidhi-kartā, vyavasthāpak, smritikār, dharmasāstrarachak.
- LAW'GIV-ING, *a.* making laws, legislative—*Āin banāne w., qānūn-band*—Vyavasthākār wā dharmasāstrarachak, vyavasthāvidhāyī vidhisthāpak wā smritikār.
- LAW'MAK-ER, *n.* one who makes laws—*Shar'ī, shar'-dān, qānūn-sāz*—Vidhikartā, vidhisthāpak, vyavasthāvidhāyī, vyavasthākartā.
- LAW'MON-GER, *n.* a smatterer in law—*Faqīh-i-faro-māya, adnā faqīh, fiqh-farosh*—Kshudradharmasāstrājña, kiñchitsmritisāstrājña. [vād.]
- LAW'SUIT, *n.* a process in law, litigation—*Da'wā yā nālīsh, muqaddama*—Arthavivād.
- LAWN, *n.* (W. *llan*) an open space between woods, a plain in a park—*Jangul meṁ jo maidān ho, marg-zār yā sabza-zār*—Jaṅgal meṁ jo samasthal ho, haritasthal wā tripāvritasthal.
- LAWN'Y, *a.* having lawns—*Pur-maidān, pur-marg-zār*—Samasthalavīśīl, haritasthalā-
- LAWN, *n.* (L. *linum*) a sort of fine linen; *a.* made of lawn—*Ek qism kā mikhīn kaprā, selā^h*; *a.* *ek qism ke mikhīn kapre kā banā huā, sele kā banā huā^h*—Ek prakār kā pat-lā kaprā, aśuk, dukūl; *a.* ek prakār ke patle kapre kā banā huā, aśuk kā banā huā.
- LAWN'Y, *a.* made of lawn, like lawn—*Ek qism ke mikhīn kapre kā banā huā, sele sari-khā^h*—Ek prakār ke patle kapre kā banā huā, aśukavāt.
- LAX, *a.* (L. *laxus*) loose; slack, not exact, not strict; *n.* a looseness, diarrhoea—*Narm, dhilā^h, nā-darust, majhūl rust yā nā-sakht-gtr*; *n.* *dhilā-pan^h, is-hāl yā jaryān-i-shī-kam*—Sīthl, vīgālit wā abaddha, ayathātath; anavasth sīthiladāṇḍ wā mand; *n.* sāi-thilya, atisār wā sāngrahaṇī.

- LAX-K'ION**, *n.* the act of loosening, the state of being loose—*Dhlá k^h, dhlá-pan^h*.
- LAX-A-TIVE**, *a.* having the quality of loosening; *n.* a medicine that relaxes the bowels—*Mulaiyin, mus-hil*; *n.* *mulaiyin dawá, mus-hil dawá*—*Sarak, rechak, malávarodhanásák*; *n.* *rechak, malásarak aushadhiyadravya*.
- LAX-ITY**, *n.* looseness, slackness, openness—*Is-hál, dhlá-pan^h, kushádagi*—*Visraṭṭe abaddhatá wá koshthamridutá, śaithilya, phailáw wá vistirnatá*.
- LAX-LY**, *ad.* loosely, without exactness—*Dhlá-pan se, ná-durusti se yá be-thik*—*Sithilá-tápúrvak, ayáthátathapúrvak*. [abaddhatá wá visraṭṭe.]
- LAX-NESS**, *n.* state of being lax, looseness—*Dhlá^h, dhlá-pan^h*—*Sithilátá wá śaithilya*.
- LĀY**, *p. t. of lie*—*Lie ká márt mullag*—*Lie ká sámányabhūt*.
- LĀY**, *v. (S. leagan)* to place, to put, to settle, to calm, to spread, to wager, to bring forth eggs; *p. t. and p. p.* *LĀM*—*Rakhná^h, dharná yá utárná^h, baishálná^h, rokná^h, chunná bichháná yá lagáná^h, badná^h, andá d.*
- LĀY**, *n.* a stratum, a row, a wager—*Tah yá tabag, qatár yá qitár, shart*—*Star ástar put wá parat, paúkti wá śreui, hor wá pan*.
- LĀY'ER**, *n.* one that lays, a stratum, a bed, a young twig—*Rakhne w. baishálne w. lagá-ne w. yá andá dene-wáli^h, tah, tabag, pallo^h*—*Dharne w. baishá d. w. thambhá d. w. bichháne w. charháne w. badne w. wá dene-wáli, parat, star put wá ástar, pallav*.
- LĀY-STĀLL**, *n.* a heap of dung—*Gobar ká dher^h*. [wá kisalay.]
- LĀY**, *n. (S. ley)* a song, a poem—*Qazal, shí'r*—*Gít wá gán, kavya wá kavita*.
- LĀY**, *a. (Gr. laos)* regarding or belonging to the people as distinct from the clergy—*Dunyá-dár logon se nisbat-dár, pádríyon ko chhoṭ-kar 'álamiyán se nisbat-dár*—*Gri-hasthavargasambandhi, purohitavargabhinna*.
- LĀY'MAN**, *n.* one who is not a clergyman—*Dunyá-dár shakhs, jo shakhs pádrí na ho*—*Purohitabhinnaajan, dharmmapadasthabhinnaajan*.
- LĀ'ZAR**, *n. (Gr. Lazaros)* a person infected with loathsome disease—*Korhí^h*—*Kushti*.
- LĀ'ZAR-HŪSE**, **LĀ'ZAR-RÉT**, **LĀ'ZAR-RĒT**, *n.* a house for the diseased, an hospital—*Bi-már-khána, shafá-khána yá shifá-khána*—*Rogisálá, chikitsásála*.
- LĀ'ZAR-LIKE**, **LĀ'ZAR-LY**, *a.* full of sores—*Ghawon se bhará huá^h, korhí^h*.
- LĀZE**, *v. (Ger. lass)* to live idly—*Susti meñ din kitná*—*Alasya meñ kálakshay k.*
- LĀ'ZY**, *a.* sluggish, indolent, slow, idle—*Kam-qadam yá kam-rau, áram-talab, susti, káhl*—*Mandagati wá mand, káryyadweshi wá káryyavimukth, dhlá wá manthar, áskati álasi álasyaíl wá udyogadweshi*.
- LĀ'ZY-LY**, *ad.* sluggishly, indolently, idly—*Káhili se, áram-talab se, susti se yá sustána*—*Mandagati se, káryyadwesh wá káryyavimukhatá se, álasya se*.
- LĀ'ZI-NESS**, *n.* sluggishness, idleness—*Káhili yá majhúli, susti*—*Mandagati wá mandatá, álasya dílas wá áskat*.
- LEA**, **LĒY**, *n. (S. leag)* a plain, a meadow—*Maidán, marg-zár chará-gáh yá sabza-zár*—*Samabhubhág wá samasthal, yávasabhumi wá yavasávrít bhūmibhág*.
- LEAD**, *n. (S.)* a metal; a plummet; *pl.* a flat roof covered with lead—*Sisá^h, sáhlul yá sahl^h*; *pl.* *chipti chhat jis par sisá bichhá ho^h*.
- LEAD**, *v.* to fit or cover with lead—*Sisá jayná^h, sisá lagáná^h, sise se manrhná^h*.
- LEAD'EN**, *a.* made of lead, heavy, dull—*Sise ká baná huá^h, bhári^h, gáweti dhlímá yá*
- LEAD'Y**, *a.* of the colour of lead—*Sise ke rang ká^h*. [dhlírá^h.]
- LEAD'EN-HEART-ED**, *a.* unfeeling, stupid—*Sang-dil, be-wuqúf*—*Páshápahriday wá ka-thor, muph wá mandabuddhi*.
- LEAD'EN-HEEL**, *a.* slow in progress—*Áhista-rau*—*Mandagámí*.
- LEAD'EN-STEP-PING**, *a.* slowly moving—*Dhíre chalne w^h, áhista-rau*—*Mandagámí*.
- LEAD**, *v. (S. ladan)* to guide, to conduct, to draw, to allure, to induce, to pass, to spend; *p. t. and p. p.* **LĒD**—*Rah-numái yá rah-numát k., le-jáná^h, khinchná^h, phus-láná^h, tahrík d., gusárná, gusrán k. yá sarf k.*—*Path dikháná, le chalná liye-phirná liye-jáná wá doriyáná, ákarshap k., lubhána, pravritta wá protáhit k., kátna, bitáná*.
- LEAD**, *n.* guidance, the first place—*Rah-numái ráh-numái yá pesh-ravi, sadárat toqaddum yá awal jagah*—*Pathadarśan wá agragaman, agrapad*.
- LEAD'ER**, *n.* one who leads, a commander—*Pesh-rau peshwá mahdí ráh-numá yá rah-numá, sálar sar-dár yá sar-guroh*—*Agá wá pathadarśak, mukhiyá náyak senágrag wá senápati*. [numát—*Pradhán, mukhya*; *n.* *pathadarśan, prapayan*.]
- LEAD'ING**, *a.* principal, chief; *n.* guidance—*Awal, muqaddam*; *n.* *rah-numát yá ráh-*
- LEAD'ING-STRINGS**, *n. pl.* strings by which children are supported when beginning to walk—*Doriyán jímko pakar-kar chhoṭe chhoṭe lapke chalne lagte hai^h*—*Bálakálam-banasutra*.
- LEAF**, *n. (S.)* the thin extended part of a tree plant or flower, any thing foliated or thinly beaten, a part of a book containing two pages, one side of a double door; *v.* to produce leaves—*Bang yá sard, warag, panná^h, pallá^h*; *v.* *patte-láná^h*—*Pattá pátí pátí pát pakhri pakhri wá dái, petra, pustakapetra, kowár ká ek pat; v. sphu-tapates h.*

- LEAFAGE**, *n.* abundance of leaves — *Patton ki bahulāyat^h, bahut patte^h.*
- LEAFLESS**, *a.* destitute of leaves — *Be-barg* — *Parnahin, apatra, nishpatra, nishparp.*
- LEAFLET**, *n.* a little leaf — *Chhoti patti^h.*
- LEAFY**, *a.* full of leaves — *Pur-barg, barg-dār* — *Parnamay, parpawān, bahupatra.*
- LEAGUE**, *n.* (*L. ligo*) a confederacy, an alliance, a combination; *v.* to unite — *Ittihād, misāq yā ittifāq, bandish*; *v. ittifāq k., ittihad k.* — *Saughatkar, sandhi, mel*; *v. milnā, ganjhnā, sandhi k.* [*jan, parasparopakāri.*]
- LEAGUER**, *n.* one united in a confederacy — *Muttahid shakhs, rafiq, sharik* — *Sandhita.*
- LEAGUE**, *n.* (*W. llec*) a distance of three miles — *Parang, tin mil* — *Derh kos.*
- LEAGUER**, *n.* (*D. belegeren*) a siege — *Muhāsara* — *Gherā, berh, pariveashan.*
- LEAK**, *n.* (*D. lek*) a breach or hole which lets water in or out; *v.* to let water in or out, to drop through a breach or hole — *Ohhed yā darār jismē se pāni rase chus yā tapke^h, sirākh, darz*; *v. rasnā pāni-lenā yā pānt-chorānā, tapaknā yā chinā^h.*
- LEAKAGE**, *n.* state of a vessel which leaks, allowance made for waste by leaking — *Tapkan yā chuan^h, khād^h.*
- LEAKY**, *a.* letting water in or out — *Ohhedahā^h, chhidahā^h, chinā^h.*
- LEAN**, *v.* (*S. hlynan*) to incline, to bend towards, to rest against — *Phalnā yā chāh-nā^h, jhuknā yā nihurnā^h, uthāgnā teknā lagānā yā uthāgnā^h.*
- LEAN**, *a.* (*S. læne*) not fat, wanting flesh, thin; *n.* flesh without fat — *Dublā^h, dāngar^h, patlā^h*; *n. gosht jismē surf patthe hote haiñ aur charbi nahñ hoti* — *n. Medabhinna-māñā.* [*patlā-pan^h.*]
- LEANNESS**, *n.* want of flesh, thinness — *Dublāi dublāpā dāngar-pan yā dublā-pan^h.*
- LEAP**, *v.* (*S. hleapan*) to jump, to bound, to spring; *n.* a jump, a bound — *Kudnā yā ularnā^h, phādnā uchhalnā yā uchaknā^h, phalāng-mārnā kulāñch-mārnā chaukarī-bharnā yā jhapatnā^h*; *n. kūd yā kudāñ^h, phānd phalāng kulāñch yā chaukarī^h.*
- LEAPER**, *n.* one who leaps — *Kudakkar^h, kūdne w^h, uchhalne w^h, phāndne w^h, chau-karī-bharnē w^h.* [*meñdak-kūd^h.*]
- LEAPFROG**, *n.* a play of children — *Ek khel jismē larke meñdak sarikhe kūde haiñ^h.*
- LEAPYEAR**, *n.* every fourth year — *Chauthā sāl, chauthā sāl jismē ek roz zād hotā hai, sāl-i-kabiya* — *Chauthā baras, chauthā baras jismē ek din adhik hotā hai, adhikadi-navasar.* [*sunnā^h, sikhnā^h, sikhānā^h.*]
- LEARN**, *v.* (*S. loarnian*) to gain knowledge of, to acquire skill in, to teach — *Jānnā yā*
- LEARNED**, *a.* having learning, skillful — *‘Alim fāzil khwānda ahl-i-‘ilm yā ‘allāma, hunar-mand mahir yā kāmīl* — *Vidwān vidyāwān wā pañdit, praviñ nipun wā kṣāl.*
- LEARNEDLY**, *ad.* with knowledge, with skill — *‘Alimāna fāzilāna yā ‘ilm-se, hunar-mandī se* — *Vidwajanavat wā sajñān, nipunatā wā pravinatā se.*
- LEARNEDNESS**, *n.* state of being learned — *Fazilat* — *Pāñditya.*
- LEARNER**, *n.* one who learns — *Tūlib-i-‘ilm, shāgird, talmiz, muta‘allim, nau-āmos* — *Vidyārthi, adhyetā, adhyāyī, sikhānhārā.* [*vidwatā.*]
- LEARNING**, *n.* skill in languages or science — *‘Ilm, ‘ilmiyat, fazilat* — *Vidyā, pāñditya.*
- LEASE**, *n.* (*Fr. laisser*) a contract for a temporary possession of houses or lands; *v.* to let by lease — *Ijāra, sarākhāt*; *v. ijāre d., kirāya-d.* — *Patā, thika*; *v. thika-d., bhāre par d.* [*rakhne w., patādhāri.*]
- LESSEE**, *n.* one to whom a lease is given — *Ijāra-dār, mustājir, kirāya-dār* — *Patā*
- LEASEHOLD**, *a.* held by lease — *Patte ke rū se qabza meñ, ijāre kā* — *Thike wā patte ke dwārā hāth wā adhikār meñ.*
- LEASE**, *v.* (*S. leas*) to glean, to gather — *Bin lenā^h, chunnā^h.*
- LEASER**, *n.* a gleaner, a gatherer after reapers — *Bin lene w^h, chun lene w^h.*
- LEASH**, *n.* (*Fr. laisse*) a leather thong, threes, a band; *v.* to bind, to hold in a string — *Chamotā yā chamotī^h, tiyā yā tīn^h, bandhan yā patī^h*; *v. bāndhnā^h, dori meñ bāndhkar pakarnā^h.*
- LEASING**, *n.* (*S. leas*) lies, falsehood — *Jhūth^h, darog* — *Asatyabāt, mrishāvād.*
- LEASER**, *n.* a liar — *Jhūthā^h, darog-go* — *Asatyavādī.*
- LEAST**, *a. sup.* of little, smallest; *ad.* in the smallest or lowest degree — *Sab se chhotā^h, chhote se chhotā^h*; *ad. bahut thorā kar-ke^h, bahut chhotā kar-ke^h.*
- LEATHER**, *n.* (*S. leather*) dressed hides of animals; *a.* made of leather — *Pakkā cham-rā^h, sijhāyā chām^h, chamrā^h*; *a. pakke chamre kā banā huā^h, chamre kā^h.*
- LEATHEREN**, *a.* made of leather — *Pakke chamre kā banā huā^h, chamre kā^h.*
- LEATHERY**, *a.* resembling leather — *Chamre sarikhā^h, chām sā^h.*
- LEATHERCOAT**, *n.* an apple with a tough rind — *Chimre chhīlke kā sew^h.*
- LEATHERDRESSER**, *n.* one who dresses leather — *Chamrā pakāne-w. sijhāne-w. yā bā-nāne w^h, chamār^h.*
- LEAVE**, *n.* (*S. leaf*) permission, licence, farewell; *v.* to quit, to forsake, to abandon, to give up, to desist, to bequeath; *p. i. and p. p. LĒT* — *Parvānagī, ijāzat hukm yā rukhsat, wida^h*; *v. chhōrnā^h, tajnā^h, tyāgnā^h, chhōr d^h, ruknā yā shāharnā^h, de-mārnā yā de-jānā^h* — *Anumatī wā apujnā, kahamatā wā ajñā, amantraj wā biddā.*

LEAVER, *n.* one who leaves—*Chhorne w^h, tajne w^h.*

LEAVINGS, *n. pl.* remnant, relics, refuse—*Bāgi, baḡiya, fuḡla ākhor pas-mānda yā pas-khurdā*—*Seshabhāg wā avasēsh, parisēsh avasishṭ wā seshakhaṇḍ, jūthā wā uchchhishtāṇna.*

LEAVEN, *n.* (*L. levis*) a fermenting substance mixed with any body to make it light; *v.* to ferment, to taint, to imbue—*Khamir, khamira; v. khamir uṭhānā, kharāb yā ālūda k., sarḍob k.*—*Kiṇwa; v. ubālkar uṭhānā wā kiṇwa milākar uṭhānā, bigārnā wā sarānḍ, bornā wā raṅgnā.*

LEAV'EN-ING, *n.* that which leavens—*Uṭhāne w^h, halkā k. w^h.* [sisht.

LEAV'EN-OUS, *a.* containing leaven—*Khamir-āmez, pur-khamir*—*Kiṇwamay, kiṇwavi.*

LEAVES, *pl. of leaf*—*Leaf kā jam'*—*Leaf kā bahuvachan.*

LEAVED, *a.* having leaves—*Barg-dār, pur-barg*—*Sapatra, saparn, parṇamay, parṇawān.*

LECH'ER, *n.* (*Ger. lecker*) a lewd person; *v.* to practise lewdness—*Raṇḍī-bāz, kasbī-bāz; v. raṇḍī-bāzī k.*—*Lampat, kāmuk, ratārthi; v. ratārthi h., lampatpanā k., lampatavat ācharan k.*

LECH'ER-ous, *a.* addicted to lewdness, lustful—*Shahwat tamāsh-bīn yā 'aiyāsh, mast*—*Srisambhogāsakt wā kāmāsakt, kāmuk kīmī wā ratārthī.* [wā kāmāsaktī se.

LECH'ER-ous-LY, *ad.* lewdly, lustfully—*Shahwat se, mastī se*—*Lampatavat, ratāsaktavat*

LECH'ER-ous-NESS, *n.* lewdness—*Shahwat, mastī, 'aiyāshī*—*Lampatwa, ratāsaktī.*

LECH'ER-Y, *n.* lewdness, lust—*Shahwat yā 'aiyāshī, mastī*—*Lampatya wā strisambhogāsaktī, kāmāsaktī wā kāmukatwa.*

LECTION, *n.* (*L. lectum*) a reading—*Mutālā'a, parhāi^h, dars*—*Pāth, adhyayan.*

LECTION-A-RY, *n.* a book containing parts of Scripture to be read in churches—*Ek kitāb jāmei Injil aur Taurat ki 'ibarat raḥti hai aur usko girjōn meḥ parhte haiṇ*—*Ek granth jismeṇ Kriṣṭiyadharmmapustak ke vachan raḥte haiṇ aur usko Isāibhajana-mandirōn meḥ parhte haiṇ.*

LECTURE, *n.* a discourse, a reading, a reproof; *v.* to deliver lectures, to instruct by discourses, to reprove—*Bayān, dars, malāmat gosh-māli yā sar-zanish; v. dars kah-nā, sabaq d., sar-zanish malāmat yā gosh-māli k.*—*Vyākhyān, paṭhan wā adhyāpan, vāgdand wā vāksāsan; v. vyākhyān k., adhyāpan k., vāgdand k. jhīraknā wā nindā-vākya k.*

LECTURER, *n.* one who lectures—*Dars go, mudarris*—*Pravaktā, vyākhyātā, adhyāpak.*

LECTURE-SHIP, *n.* the office of a lecturer—*Mudarrisī*—*Adhyāpakatwa, vyākhyātapad.*

LED, *p. t. and p. p. of lead*—*Lead kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā f'l-i-ma'tūf*—*Lead kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

LED'CAP-TAIN, *n.* an humble attendant—*Ek adnā naukār yā hāzir-bāsh*—*Ek adham se-yak wā anuchar.*

LEDGE, *n.* (*S. leccan*) a layer; a stratum, a row, a ridge, a prominent part—*Tah, tabaq, qatīr, pushta yā ūchā silsila, ubhā huā hissa*—*Parat, star wā ḡstar, śrenī wā āli, katak kūt wā prishṭhadhārā, dant uchchhrāya wā ubharābhāg.*

LED'GER, *n.* (*S. leccan*) an account-book—*Khātā-baḥi^h, pakṭī baḥi^h.*

LEE, *n.* (*S. hleo*) the side opposite to that from which the wind blows—*Jis ruhḥ se ha-wā bahe uske sāmne kī taraf, jis taraf se ha-wā bahe uske muḡābil kī taraf*—*Jis diśā se pawan baḥtā ho uske sāmne kī diśā, vātābhīmukha diśā, vāyupratīmukhadeś.*

LEE'WARD, *a.* relating to the part on the lee; *ad.* towards the lee, from the wind—*Jis ruhḥ se ha-wā baḥtī ho uske muḡābil kī taraf ke muta'alliq; ad. ha-wā ke muḡābil, ha-wā se dūr yā kināre*—*Vātābhīmukh, prativāt.*

LEECH, *n.* (*S. lece*) a species of aquatic worm which sucks the blood, a physician—*Jōik^h, tabīb yā hakīm*—*Jalaukā raktapā wā raktapāyini, vaidya. wā chikitsak.*

LEEF. See LIEF.

LEEK, *n.* (*S. leac*) a plant—*Gandanā^h*—*Tikṣhanakand, mahākand, sukandak.*

LEER, *n.* (*S. hleo*) complexion, an oblique look, an affected cast of countenance; *v.* to look obliquely, to look archly—*Raṅg^h, tīrchhī nazar yā kaj-nigāhī, banāwat yā nakhre-bāzī kī sūrat; v. tīrchhī nazar k. yā tīrchhī nazar se dekhnā, kanḥhiyōn dekhnā^h*—*Varn, kataksh netrakatāksḥ katakshāvalokan wā kankhī, banāwat kā vadan wā ākār; v. katakshāvalokan k., terhī chitawan se dekhnā.*

LEER'ING-LY, *ad.* with an oblique look—*Kanḥhiyōn se^h, terhī nazar se, kaj-nigāhī se*—*Netrakatāksḥ se, katakshāvalokan se, terhī chitawan se.*

LEES, *n. pl.* (*Fr. lie*) dregs, sediment—*Durd yā rīm, tarchḥat yā talchḥat^h*—*Mal wā sithī, kāṭ kiṭṭa wā khojhrā.*

LEET, *n.* (*S. leth*) a court of jurisdiction, a law-day, a list, a roll—*Ikhtiyār kī 'adālat, 'adālat kā roz, fhrisht, daftar yā fard*—*Adhikārasampanna dharmaśābhā wā kacchahri, kacchahri kā din, parisaukhyāpātra āvalī wā āvalī, nānāvalī wā nāmāvalī.*

LEFT, *p. t. and p. p. of leave*—*Leave kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā f'l-i-ma'tūf*—*Leave kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.* [Vam, savya.

LEFT, *a.* (*L. laevus*) opposed to the right—*Chap, bāyān^h, dīdarā yā dēbarā^h, ulā^h*—

- LEF-T-HÄND/ED**, *a.* using the left hand, unlucky — *Báyán-hattá yá díbariyá^h, a-sagun yá burá^h* — Vāmahastasevī, āsubh wā durbhāgya.
- LEF-T-HÄND/ED-NESS**, *n.* use of the left hand — *Bayen háth se kām káj í^h*.
- LEF-T-HÄND/I-NESS**, *n.* awkward manner — *Bhaddá-pan^h, ku-daul^h*.
- LEG**, *n.* (Dan. *læg*) the limb by which an animal walks, that by which any thing is supported — *Ság, páya yá páya* — Gor taṅg taṅgrī wá philli, páwá wá gorá.
- LEGGED**, *a.* having legs — *Piirli philli yá gorá rakhne w^h, piirli-dár, páya-dár, ság-dár* — Pádaviśiṣṭ, sapád, táṅg w., philli w., gorá w.
- LEG'A-CY**, *n.* (L. *lego*) a bequest, any thing given by last will and testament — *Hiba, wasiyat tarka yá mál-i-matrúka* — Mritapatrárpitadán, mumúrhudán.
- LEG'A-TA-RY**, **LEG-A-TÉE**, *n.* one to whom a legacy has been left — *Tarka-páne w., wá-ris, maukhú-i-ilai-hi, wasiyat-dár, wasiyat-gír* — Mritarikthabhāgi, mritalekhaḍāna-dhikāri, mritapatradānūdhikāri.
- LEG-GÁTOR**, *n.* one who leaves a legacy — *Músi, wáhib, múris, tarka chhor jáne w.* — Rikthapradātā, mrityulekhaḍānakāri, mrityupatradānakāri.
- LEG'A-QY-HUNT-ER**, *n.* one who courts and flatters in order to get legacies — *Hila yá wasiyat hánil karne ke tiye khush-ámád aur chaplusi k. w.* — Saṅkalp wá mumúrhudán páne ke nimitta jigigí aur lallopatto k. w.
- LE'GAL**, *a.* (L. *lex*) pertaining to law, according to law, permitted by law — *Muta'-alliq-i-áin, shar' ke mutábíg, halál shar'í yá mashrú'* — Vyavahārasambandhi smárta wá vyavahāravishayak, dharmmasāstrānusārī smritiśāstrānumat wá rājyavyavasthā-nusārī, smritiśāstraprokt smrityukt wá rājyanīyamavibhūt.
- LE-GÁL'I-TY**, *n.* lawfulness, conformity to law — *Shar'iyat, jawáz, mashrú'iyat* — Smritiśāstrānuyāitá wá nyáyānusāritá, rājyavyavasthānūropatā dharmmanūsār wá vyavahāravidhyānūropatā. [bāh k. — Smritiśāstrasammat wá vidhivibhī k., pramāni k.]
- LE'GAL-IZE**, *v.* to make lawful, to authorize — *Shar'í yá mashrú' k., jáiz rawá yá mu-*
- LE'GAL-LY**, *ad.* according to law, lawfully — *Mutábíg-i-shar' yá az-rúe shar', shar'an yá mashrú'an* — Smritiśāstrānusār wá dharmmasāstrānusār se, yathānyāya wá yathā-dharmma. [jñā, vyavahārapañdit, dharmmasāstravettā.]
- LE'GIST**, *n.* one skilled in law — *Faqih, shar'-dān, ahl-i-fiqh, ahl-i-qānūn* — Smritiśāstra-
- LE'G'ATE**, *n.* (L. *lego*) a deputy, an ambassador, an ambassador from the pope — *Wakíl, elchí, Pop-ya'ní Rom ke sab se bare pādri ká wakíl yá elchí* — Dút wá pratinidhi, rájadút wá rájapratinidhi, Romiyadharmādhipatí ká dút wá pratinidhi.
- LE'G'ATE-SHIP**, *n.* office of a legate — *Elchí garí, Rom ke sab se bare pādri ke wakíl yá elchí ká 'uhda* — Pratinidhipad, rájadútapad, Romiyadharmādhipatí ke dút wá pratinidhi ká pad.
- LE'G'A-TINE**, *a.* belonging to a legate — *Muta'alliq-i-elchí, Rom ke sab se bare pādri ke wakíl yá elchí ke muta'alliq* — Dútasambandhi, rájadútasambandhi, rájapratinidhi-vishayak, Romiyadharmādhyaksh ke dút wá pratinidhi ká sambandhi.
- LE-GÁ'TION**, *n.* a deputation, an embassy — *Wakíl yá elchí bhejná yá wakíl yá elchí jo bheje jáyñ, elchí-garí* — Dút bhejáná wá dút jo bheje jáyñ, dútakriyá dútakarm wá dútata.
- LE'GEND**, *n.* (L. *lego*) a chronicle, an incredible narrative, an inscription — *Tawárikh yá tazkiratu-l-auliyá, afsána yá gair-mu'tabar bayan, kitāba yá sikke waqaira' par ká marqum* — Akhyān purānakathā janakathā itihās wá mahātmya, avīśwasaniya akhyān, mudritalekh wá ankitalekh.
- LE'G-EN-DA-RY**, *a.* consisting of a legend, fabulous; *n.* a book or relater of legends — *Afsána-wár yá tawárikh-wár, sākhta; n. afsána yá tazkiratu-l-auliyá ki kitāb, afsána-go yá tazkira-go* — Aitihāsik wá purāṇik, kritrim wá manahkalpit; *n.* itihā-sa-granth, itihāsavaktā, purāṇakathak.
- LE'G'ER**, *n.* (S. *legan*) any thing that lies in a place, a resident — *Koí shai jo kisi jagah meñ parí rahtí hai, ek bāshanda yá bāshinda* — Koí vastu jo kisi sthān par parí rahtí hai, nivāsi.
- LE'G-ER-BOOK**, *n.* a book of accounts — *Bakí^h, khátá^h, pakki bakí^h, khátá bahí^h*.
- LE'G-ER-DE-MÁIN**, *n.* (Fr. *léger, de, main*) sleight of hand, juggle, trick — *Dast-bur-dí, dith-bandí nazar-bandí shu bada-bāzi sha'bada-bāzi yá huqqa-bāzi, bāzi-garí* — Hath-pheri wá hastalāghav, indrjāl, hastachāpalya wá kuhakavrittí.
- LE'G'IBLE**, *a.* (L. *lego*) that may be read — *Khwāndant, parhe jáne ke qābil, sáf líkhá huá, sáf* — Pathanayogyā, paṭhaniyā, suvāchya, suspasht.
- LE'G'IBLY**, *ad.* in such manner as may be read — *Sáf-sáf, sáf navistí se, is taur se ki jismēn parhá jáy* — Aisi rítí se ki jismēn parhá jáy, suspasht.
- LE'G'ION**, *n.* (L. *legio*) a body of soldiers, a military force, a great number — *Tuman dasta yá sipāhiyōn-ká-garoh, fauji, dangal* — Sainyasamūh sainyadal wá sainyavyūh, chamú wá sená, Áind chakra jhuñd wá dal.
- LE'G'ION-A-RY**, *a.* relating to a legion; *n.* one of a legion — *Fauji yá muta'alliq-i-fauj, tuman ke muta'alliq, dangal se nisbat-dár; n. ahl-i-tuman, fauj ká ek shakhs, dangal ká shakhs* — Senāsambandhi, chākrik; *n.* sená ká ek jan, vrind wá chakra ká ek jan.

- LEGIS-LATE**, *v.* (L. *lex, latum*) to make or enact laws—*Átn banána, qánún banána*—*Vyavasthá k., niyam k., rájyaniam k.*
- LEGIS-LATION**, *n.* the act of making laws—*Átn-bandí, qánún-bandí, qánún-sázi, ijtihád, tasharrú, tashrí*—*Vidhisthápaná, niyamasthápaná, vyavasthávidhán, vyavasthákarap.*
- LEGIS-LATIVE**, *a.* giving or enacting laws—*Qánún-band, qánún-sáz, ijtihádi, áin-sáz*—*Vyavasthávidhái, niyamasthápak, vyavasthákári, niyamarachak.*
- LEGIS-LATOR**, *n.* one who makes laws—*Shári, mujtahid, muqannín, wdzi'u-l-qánún*—*Vyavasthárachak, niyamasthápak, vyavasthákár, vyavasthávidhái.*
- LEGIS-LATRESS**, *n.* a female lawgiver—*Qánún-sáz 'aurat, áin-banáne-wál 'aurat*—*Vyavasthárachak stri, vyavasthápak stri, vidhisthápak stri.*
- LEGIS-LATURE**, *n.* the power that makes laws—*Áin banáne-wálon ká yá kí guroh, qánún-sázon kí majlis*—*Vidhisthápanádhikáripí sabhá, vidhisthápakasabhá, vyavasthárachakasabhá.*
- LEGITIMATE**, *a.* (L. *lex*) born in marriage, lawful; *v.* to make lawful—*Halál-záda yá asl, shari'yá jáiz*; *v. halál-záda banána, asl k., jáiz k., rawá rakhná*—*Dharmmaj sujanmá wá viváhaját, yathánýaya wá nyáyya*; *v. aurasí k., aurasasam k., viváhaját k., yathánýaya k., pramáni k.*
- LEGITIMATE-CH,** *n.* lawful birth, genuineness—*Halál-zádagi, jawáz sihhat rásti yá asl-lá*—*Sujanma aurasatá aurasajanma wá dharmmapatnijnama, vástavikatá yathár-thatá wá akritimatá.*
- LEGITIMATE-LY**, *ad.* lawfully, genuinely—*Shar'an yá az-rúe-shar', asálat se*—*Yathá-nyáya nyáyáusár wá dharmmánusár se, vástavikatá satyatá wá akritimatá se.*
- LEGITIMATE-NESS**, *n.* lawfulness, legality—*Jawáz durusti'yá muháhiyat, mashrú'iyat*—*Dharmmánusáritwa wá smritisástránuyáitá, nyáyyatwa wá rájyavyavasthánurúpatá.*
- LEGITIMATION**, *n.* the act of legitimating—*Halál-záda banána, asl thahráná*—*Aurasákarap, aurasádhikáradán, aurasí k.*
- LEGUME**, **LEGUMEN**, *n.* (L. *legumen*) pulse, peas beans &c.—*Matar^h, latrí^h, lobiyá^h, doará^h, sem^h, urd^h, mothí^h, khesári^h, masúr^h, mung^h.* [ká^h]
- LEGUMINOUS**, *a.* belonging to pulse—*Matar latrí lobiyá boyá urd khesári yá masúr*
- LEISURE**, *n.* (Fr. *loisir*) freedom from occupation, vacant time; *a.* unemployed—*Fursat yá faráqat, muhlat*; *a. be-kár be-shugt yá be-shagl*—*Káryanivritti, avakás wá avasar*; *a. anirvyápar, niruddyam.*
- LEISURE-BLE**, *a.* done at leisure, not hurried—*Fursat meñ kiya huá, áhista fursati yá farágati*—*Avasar wá avakás meñ kiya huá, atwarit wá sávakás.*
- LEISURE-BLY**, *ad.* at leisure, without hurry—*Fursat yá faráqat meñ, áhiste yá áhista*—*Avasar wá avakás meñ, dhime dhime wá dhire dhire.*
- LEISURE-LY**, *a.* not hasty, deliberate, done without hurry; *ad.* slowly, deliberately—*Áhista, sanjda yá bá-taammul, áhista kiya huá*; *ad. áhiste, taammul se*—*Asighra dhira wá dhimá, parinámadarási dhir wá atwarit, dhime-dhime sávakás wá akshipra*; *ad. dhire-dhire dhime-dhime wá mand-mand, dhirátá se wá sochvichár se.*
- LEMAN**, *n.* (S. *lof, man*) a sweetheart, a gullant, a mistress—*Ma'ahúga yá mahbúba, yár yá áshná, dhemni^h*—*Pyári priya wá vallabhá, jár wá upapati, upastri wá upapatni.*
- LEMMA**, *n.* (Gr.) a proposition previously assumed—*Masla jo ba-gair takrár bahs yá dahl ke maqbúl ho, mauqúf' alai-hi*—*Upapratijná.*
- LEMON**, *n.* (Fr. *limon*) a tree and its fruit—*Ninbu yá nību ká per^h, nithbu yá nību ká phal^h*—*Jambir jambir wá jambhir, jambiraphal wá jambhiraphal.*
- LEMON-ADE**, *n.* lemon-juice water and sugar—*Sharbat-i-nību*—*Chini aur páni se milá huá ninbu wá nību ká ras, sárkarádimisritajambirarasamayapániya.*
- LEMOGOLINS**, *n. pl.* (L.) hobgoblins—*Bhút^h, pret^h*—*Pisách, vetál, rákshas.*
- LEND**, *v.* (S. *lānan*) to afford or supply on condition of return or repayment, to grant, to furnish; *p.t.* and *p.p.* **LENT**—*Qarz yá 'ariyatan d., bahishná, sar-ba-ráh k.*—*Udhár d. mañni-d. wá riñ d., dená, pahunchána wá karná.*
- LENDER**, *n.* one who lends—*Qarz yá 'ariyatan d. w., byáj-khor, wám-dihanda*—*Udhár d. w., mañni d. w., rinadátá, rinad.*
- LENDING**, *n.* the act of making a loan—*Wám-dihí, qarz-dihí*—*Rinadán.*
- LENGTH**, *n.* (S. *leng*) extent from end to end, extension, duration, distance—*Túl túlani yá darázi, kushádagi yá tavil, muddat yá imtidád, masáfat yá mufásala*—*Lambá, vistár wá phailáw, káladirghatwa, dúri antar wá bích.*
- LENGTHEN**, *v.* to make longer, to protract, to grow longer—*Daráz k., túl d. yá tavil k., lambá k^h*—*Lambá k. wá lambána, barháná wá dūr khinehná, barhná.*
- LENGTHENING**, *n.* continuation, protraction—*Tavátur yá tasalsul, imtidád*—*Lagáw wá uttarabháq, barháv.*
- LENGTHFUL**, *a.* of great measure in length—*Bahut lambá^h.* [bát meñ^h]
- LENGTHWISE**, *ad.* in the direction of the length—*Lambán meñ^h, lambá-lambá^h, lam-*
- LENGTHY**, *a.* long, not short, not brief—*Tavil, túl, túl-tavil*—*Lambá, dirgh, vistír.*

- LEN'I-ENT**, *a.* (*L. lenis*) softening, mitigating, laxative; *n.* that which softens—*Mulāim musakkin yā tasallī-bakhs̄h*, *narm yā mukhaffaf k. w.*, *mulaiyin*; *n.* *mulaiyin shai*—Komal, samak śāntid wā śāntikar, rechak wā śarak; *n.* śāntikar vastu, mardukar padārth. [wā śānt k., upaśam k. komal k. wā śānti d.]
- LEN'I FT**, *v.* to mitigate, to assuage—*Kam yā narm k.*, *tasallī d. yā mulāim k.*—Nyūn
- LEN'I-TIVE**, *a.* mitigating, emollient; *n.* an emollient medicine, a palliative—*Kam narm yā mukhaffaf k. w.*, *musakkin mulaiyin yā tasallī-bakhs̄h*; *n.* *mulaiyin dawā*, *musakkin yā tuskīn-bakhs̄h shai*—Nyūn wā śānt k. w., śamak śāntik wā śāntid; *n.* vedanāsamak aushadh, vedanāśāntik wā upaśaman.
- LEN'I-TY**, *n.* mildness, mercy, tenderness—*Narmi*, *rahm yā tarakhhum*, *dard-mandi mulāyamat yā mulāimat*—Mridutā, anugrah wā saunyatā, kshamāśīlatā komalatā wā dayā.
- LENŠ**, *n.* (*L.*) a piece of glass or other transparent substance so formed as to magnify or diminish objects—*Ek qism kā shisha jis se chhotī chiz bari aur bari chiz chhotī ma'ūm hotī hai*—Ek prakār kā kāch wā kūnch jis se chhotī vastu bari aur bari vastu chhotī dekh partī hai.
- LEN-TICU-LAR**, *a.* having the form of a lens—*Aise shishē kī sūrat kā jis se chhotī ch'z bari aur bari chiz chhotī ma'ūm hotī hai*—Aise kāch wā kūnch ke akār kā jis se chhotī vastu bari aur bari vastu chhotī dekh partī hai.
- LENT**, *n.* (*S. lenten*) a fast of forty days before Easter, a time of abstinence—*Chālī dī yā chālīs-roz-kā-roza*, *parhez-yīrī kā zamāna*—Chālīs din kā mahopavās, sānyamā-kāl. [Chālīs din ke mahopavās kā sambandhi, parimitavyayi.]
- LENT'EN**, *a.* relating to Lent, sparing—*Chille ke muta'alliq*, *kifayati yā kam-kharch*—
- LENT'IL**, *n.* (*L. lens*) a plant—*Masūr^h*, *mothi^h*, *mot^h* [Masta'ī kā per.]
- LENT'ISK**, **LENT'IS'CUS**, *n.* (*L. lentiscus*) the mastic-tree—*Mastaki kā darakht*—
- LENT'NEL**, *n.* a kind of hawk—*Ek qism kā bīz*—Ek prakār kī ēyen.
- LENTOR**, *n.* (*L. lentus*) slowness, delay, tenacity, viscosity—*Sustī*, *dirangī*, *chaspi-dagi*, *tas-dārī*—Mandatī, dhīl wā vilamb, lasāśahat, chipchipāhat.
- LENT'OUS**, *a.* tenacious, viscous—*Chipchipā^h*, *lasāśā^h*. [ārapyarāśī.]
- LE'O**, *n.* (*L.*) the lion, a sign of the zodiac—*Sher*, *bury-i-asad*—Sinh, sinharāśī wā
- LE'O-NINE**, *a.* belonging to a lion—*Sherī*, *bubri*, *asadi*, *sher-sūrat*—Sinhasambandhi, sainbhik, sinhasīl. [chitavyāghra.]
- LEOP'ARD**, *n.* (*L. leo, pardus*) a beast of prey—*Chūā^h*, *teñdūā^h*, *palang*—Chitrak,
- LÉP'ER**, *n.* (*Gr leprosy*) one who is infected with leprosy—*Kophī^h*, *pes*, *majzūm*—Kushthī, kushtharogī.
- LÉP'RO SY**, *n.* a loathsome disease—*Koph^h*, *pes*, *juzām*—Kushth, kushtharog. [kushthī.]
- LÉP'ROUS**, *a.* infected with leprosy—*Kophī^h*, *majzūm*, *pesī*, *juzāmi*—Kushtharogī,
- LÉP'ROUS-LY**, *ad.* in an infectious degree—*Ko^h*, *se^h*.
- LÉP'ID**, *a.* (*L. lepidus*) pleasant, lively—*Khush yā khursand*, *khush-tab^h* yā zinda-dil—Chuhli wā rasik, rasiyā wā ranglā.
- LESS**, *a.* (*S. less*) comp. of little, smaller, not so large; *ad.* in a smaller degree, not so much—*Kih-tar*, *anduk*; *ad.* *kam-tar*, *qalīlan*—Kshudītar, nyūn; *ad.* *thorā sā*, *alpatar*.
- LESS'EN**, *v.* to make or grow less—*Kam k. yā h.*, *ghatānā yī ghatnā^h*—Nyūn k. wā h.
- LESS'ER**, *a.* less, smaller—*Kam-tar*, *kih-tar*—Alpatar, kshudratar.
- LES-SÉE'**. See under LEASE.
- LES'SON**, *lē's'n*, *n.* (*L. lectum*) any thing read or repeated to a teacher, a precept, a doctrine or notion inculcated; *v.* to teach, to instruct—*Sabaq*, *ta'līm yī pand*, *nasīhat*; *v.* *sikhānā^h*, *ta'līm d. yā k.*—Pāth, sikhshī, upades; *v.* sikhshī k. wī sikhshīnā, upades k. [ho ki, kyā jānān.]
- LEST**, *con.* (*S. lesan*) that not, for fear that—*Mabūdā*, *Khudā na khwāstā*—Aisā na
- LÉT**, *v.* (*S. letan*) to allow, to suffer, to permit, to lease, to put out to hire—*Denā^h*, *ījāzat d.*, *jāiz yā rawā rokhnā*, *ijara d.*, *kirāye per d.*—Anujānā d. wā k., sahnā, anumati d., thike par d., bhāje par d.
- LÉT**, *v.* (*S. lettan*) to hinder, to obstruct, to oppose; *n.* a hinderance, an obstacle—*Roknā^h*, *atknā^h*, *āpnā^h*; *n.* *rok rukāv yā rukāwat^h*, *atkāw yā āp^h*.
- LÉT'HAL**, *a.* (*L. lethum*) deadly, mortal—*Muhlik*, *qātīl yā kulākū*—Mārātmak wā mrityujanak, prānaghātak.
- LE-THAL'I-TY**, *n.* mortality—*Mari^h*. [naghātak.]
- LE-THIF'ER-OUS**, *a.* bringing death, deadly—*Muhlik*, *qātīl yā kāri*—Mrityujanak, prā-
- LÉT'HAR-GY**, *n.* (*Gr. lethē, argos*) a morbid drowsiness, dullness; *v.* to make dull—*Khwāb-ālūdagi*, *kāhili sustī yā majhūlī*; *v.* *sust yā majhūl k.*—Atinidrātutwā wā swapnāśīlatā, ālasyā; *v.* maund wā jarabuddhi k.
- LE-THAR'GIC**, **LE-THAR'GI-CAL**, *a.* drowsy, dull—*Khwāb-ālūda*, *kāhīl yā majhūl*—Niūdāsā unghāsā unghāṭā auṅghāyā atinidrāṭu wā nidrāsīl, maund jarabuddhi wā sūptā-buddhi.

LE-THÂN'(GI-CAL-LY, *ad.* in a morbid sleepiness—*Khwáb-álúdagí se, káhlíl se*—Nidráluvat, atinidrálutwa meñ, nidrásasatá meñ.

LE-THÂN'(GI-C-NESS, **LE-THÂN**'(GI-CAL-NESS, *n.* a morbid sleepiness, drowsiness—*Khwáb-álúdagí, nídás uñghás yá dhíl^h*—Nidrásílatá, atinidrálutá nidrálutá wá alasatá.

LE'THE, *n.* (Gr.) oblivion, death—*Farámoshi yá gujál, munt*—Vismríti wá bisráwat, mrityu wá mích. [vismrítikarak.

LE-THÉ'AN, *a.* causing oblivion—*Farámoshi-ámar, nisyán paidá k. w.*—Vismrítijanak,

LE'TTER, *n.* (L. *littera*) a character in the alphabet, a written message, an epistle, a printing type; *v.* to stamp with letters—*Harf, khatt, rug'a, chhápe ká harf*; *v. hurúf se naqsh k., hurúf se nishán k., úpar hurúf banáná*—Akshar varn wá achchar, chitthi wá sandéśapatra, patra patri wá patriká, mudrákshar; *v. aksharáñkit k., aksharachihnit k., aksharamudrit k.* [tya wá kávyádlividya.

LE'TTERS, *n. pl.* learning, literature—*'Ilm, 'ilmiyat yá fazílat*—Vidyá wá sāstra, sāhi-

LE'TTERED, *a.* educated, learned—*Tá'lim-yifta yá sáhib-i-'ilm, 'álin*—Likhá-parhá

sikshítákshar wá sákshar, vidwán wá pandit. [nirákshar anakshar wá vidyálin.

LE'TTER-LESS, *a.* ignorant, illiterate—*Jáhlil yá ná-dán, ná-khránda*—Jñánahin wá ajña,

LE'TTER-FOUND-ER, *n.* one who casts types—*Chhápe ke hurúf dhálie w., harf-sáz*—

Mudrákshar dhálkar banáne w. [ká chhápi.

LE'TTER-PRESS, *n.* print from type—*Chhápe ke hurúf ká miqsh yá chhápi*—Mudrákshar

LET'UCE, **lét'tis**, *n.* (L. *lactuca*) a plant—*Káhú, khass*—Haritík, sigrá

LEÜ-CO-PHLEGMA-ÇY, *n.* (Gr. *leukos, phlegma*) paleness with cold sweats—*Jal-*

andar yá jalandhar se pít-pan^h—Kaphodar, kaphasoth.

LEÜ-CO-PHLEG-MÄT'IC, *a.* having a dropsical habit—*Mustasqí, jalundharí^h, jalandarí^h*—

Kaphodari, kaphasotharogi, jalodari.

LE'VANT, **LE-VÄNT**, *a.* (Fr.) eastern—*Sharqi, mashriqi*—Púrbi, púrvadesiya.

LE-VÄNT, *n.* the eastern parts and coasts of the Mediterranean sea—*Bahr-i-Rám ke*

sharqi hisse aur sáhlil—Rám náinak mahásagar ke púrbi bhág aur tat. [desiya váyu.

LE-VÄNTER, *n.* a strong easterly wind—*Tund sharqi bád*—Kari purwáyá, vegađu purva-

LE-VÄNT'INE, *a.* pertaining to the Levant—*Bahr-i-Rám ke sharqi hisson aur sáhlil ke*

muta'alliq—Rám náinak mahásagar ke púrbi bhágon aur tatón ká sambandhi.

LE-VÄTOR, *n.* (L.) a surgical instrument—*Jurrah ká auzár*—Astrachikitsak ká as-

tra. [bár, hujám yá majlis, majma'—Prátalsabhá, sanrhi, bhif.

LE'V'EE, *n.* (Fr.) a morning assembly of visitors, a concourse, a crowd—*Fajr ká dar-*

LE'V'EL, *a.* (S. *level*) even, flat, p'ann, equal; *v.* to make even, to lay flat, to aim; *n.*

a plane, a standard, equality—*Yak-sán, musattah yá kaf-i-dast, ham-war yá síf, ba-*

rábar; *v. barábar yá hamwár k., musattah yá kaf-i-dast k., churháná yá chuláná^h*;

b. mailán sath yá jae-hamwár, darja hadí yá andíza, barabari yá hamwari—Sann,

chauras, batádhár, samán; *v. sam k., samasthali wá samaprishtí k., laksh k.*

abhisundhán k. khinchná wá phenkná; *n. samasthal samaprishtí wá samabhúmi,*

niyam, samatá samánatá wá tulyatá

LE'V'EL-LEI, *n.* one who levels—*Ham-wár k. w., yak-sán k. w., barábar k. w., musat-*

ta^h k. w.—Samakári, samánakári, chauras k. w, tulya k. w.

LE'V'EL-NESS, *n.* evenness, equality of surface—*Barábari yá hamwari, chaurasi yá*

chaurasatí^h—Samatá wá samánatá, samabhúmisthlabháv wá samasthalasthabháv.

LE'VEE, *n.* (L. *levis*) the second mechanical power, an instrument to raise weights—

Dandí dáníri thekí yá chárú^h, dheiklí yá bojh utháne kí kal^h—Dand, uttolanadand

wá uttolanayantia. [Sāsāsivak, bhāśāsak, kharhe ká bachchā.

LE'VEE-ET, *n.* (Fr. *levre*) a young hare—*Khargosh-bacha, khargosh ká bachcha*—

LE-VIA'THAN, *n.* (H.) a water animal mentioned in the book of Job—*Ek daryái*

jánwar jiská zikr 'Isáiyon kí kitáb-i-muqaddas meñ hai—Ek jalajantu jiská varnan

'Isáiyon kí dhammapustak meñ hai, tūni, timiñgil.

LE'V'I-GATE, *v.* (L. *levius*) to polish, to smooth, to pulverize; *a.* made smooth—

Ghotná^h, chiknáná wá chikná-k^h, búkná ptná bukná-k. yá písán-k^h; *a. chiknāyá*

huá^h chikná kiya huá^h. [chiknākat^h, chikná k^h.

LE'V-I-GATION, *n.* the act of levigating—*Buknā k^h, písán k^h, buknā^h, písā^h, ghotā^h*,

LE'V'ITE, *n.* one of the tribe of Levi—*Livai nám Yahúdiyon kí qawm ká ek shakhs,*

Yahúdiyon ke mulláon kí qawm ká ek shakhs—Livai námak Yihudiyon kí ek jati ká

ek jan, Livait námak Yihudiyon ká purohit wá yájak.

LE-VIT'I-CAL, *a.* relating to the Levites—*Livai nám Yahúdi mull'áon ke muta'alliq*—

Livait námak Yihudiya purohiton wá yájakon ká sambandhi.

LE-VIT'I-CAL-LY, *ad.* in the manner of the Levites—*Livai nám Yahúdi mulláon ke*

taur se—Livait námak Yihudiya purohiton wá Yájakon kí riti se.

LE'V'ITY, *n.* (L. *levis*) lightness, inconstancy, vanity, want of seriousness—*Halká-*

pan^h, be-sabati be-istiqlálí yá talawwun-tabí^h, be-húdagí, subkí yá khiffat—Halkái

laghimá wá agurutá, chanchalatwa lolatá wá macolaulya, nirarthakatá wá garv,

gauravahinatá wá ochhāpan.

LEV-I-TĀ'ION, *n.* the act of making light — *Halká k^h*.

LEV-Y, *v.* (L. *levis*) to raise, to collect; *n.* the act of raising men or money — *Jam' k., ekattha k^h*: *n.* *fauy-bandí fauy-kashí yá sipák-bandí k., lagáná yá rípiya útháná^h* — *Batorná, jóná nṭhúni wá bándh lená; n. saínayasamáhar saínayasamáharap wá saínayasamúh, karagṛahau wá dhanottolan.*

LEV-TA BLE, *a.* that may be levied — *Jam' kige jáne ke gábil, gábil-i-maksúl, gábil-i-tash-khín-o-rusúl* — *Batore jine ke yogya, lagýe aur llye jáne ke yogya.*

LEWD, *a.* (S. *lewd*) wicked, lustful — *Kṛaráb yá sharir, bad-mast shakwatí shakwat-nák yá nafs-parast* — *Dusht durátmá wá pápi kámi kánuak kámásakt wá strilampat.*
LEWD'LY, *ad.* wickedly, lustfully, wantonly — *Sharárat se, shakwat yá mastí se, mastána* — *Dushtatá wá durácharátí se, lampatá wá ratásakti se, chanchalatá se.*

LEWD'NESS, *n.* wickedness, licentiousness — *Sharárat, nafs-parastí shahwat ziná-kári rangli-bizi hará-hirs hará-o-hawas yá bad-mastí* — *Dushtatá wá durácharatá, kámásakti ratásakti striviyasan wá lampatat.* [kosh, koš.

LEX-I-CON, *n.* (Gr.) a dictionary — *Farhang, lugat* — *Śabdakosh, śabdakoś, abhidhán,*

LEX-I-CŌG'RA-PHER, *n.* a writer of a dictionary — *Muallif-i-lugat, farhang-nawis, lugat-nawis* — *Kośakár, kośarachak, kausik, śabdakośakár.*

LEX-I-CŌG'RA-PHY, *n.* the art or practice of writing a dictionary — *Lugat-nawisi, farhang-nawisi* — *Śabdakośarachana, kosharachana*

LI'A-BLE, *a.* (L. *ligo*) bound, answerable, subject, obnoxious, exposed — *Zimma-dár, jawáb-dih, láiq mustajib yá zer-dast, munim-pazir yá mujbúr, ná-gazir yá giriftár* — *Aḥwánúdhín, abhiyoktavya wá abhiyojya, adhin, yogya, vaś.*

LI-A-BIL-ITY, **LI'A-BLE-NESS**, *n.* the state of being liable, responsibility, obnoxiousness, tendency — *Zimma-dári, jawáb-dihí, giriftári zer-dastí yá inkián, raghat maylan yá mailán* — *Annyogádhinatá wá abhiyojyatá, aḥwánúdhinatá, adhínatá, śílatá.*

LI'AR. See under **LIE**.

LI-BĀ'TION, *n.* (L. *libo*) the act of pouring out wine in honour of some deity, the wine or other liquor poured out in honour of a deity — *Kisí devtá ko sharáb charchá-ná, sharáb waqúra yo kisí devtá ko charcháte hain* — *Madyanishek devatoddesák pá-niyanishek wá dhár chhorná, tarpanaras tarpanadravya wá madya ádi dravya jiski dhár chhorí jíti hai.*

LI'BEL, *n.* (L. *libellus*) a defamatory writing; *v.* to spread defamation — *Gila-náma, bad-námi-náma, malámat-náma, buhtán, takrir-i-bá is-i-hak-i-izát; v. buhtán k., tukmat k., gila-nawisi k., bad-námi k.* — *Nindálekhyá, apavádapatra, kalañkásúcha-kapatra; v. nindápatra se apavád k., apavád k., apavádapatra ke dwará kalañk lagá-ná wá nindí k.*

LI'BEL-LER, *n.* one who libels or defames — *Buhtán-nawis, gila-nawis, buhtán-sáz, malámat tukmat yá bad-námi k. w.* — *Apavádapatralakhak patrápavádi, kalañkakar.*

LI'BEL-LOUS, *a.* defamatory, abusive — *Buhtán-sáz yá buhtáni, bad nám-gar* — *Apayáskar wá kalañkakar, apavádkar wá nindak.*

LI'BERAL, *a.* (L. *liber*) generous, bountiful, enlarged, free, candid — *Sakhi karim jawálad'atá-bakhsh yá sahib-i-taufiq, faiyáz yá faiz-bakhsh, 'álí 'umda najib yá buland, ázád yá kḥalása, sídiq sáf yá dil-kushá* — *Udar wá dánaśil, bahud bahuprad wá bahudáyak, prachur bahul wá paripurṇ, sarvasamánanya abaddha wá ayantrit, saral sílha wá khará.*

LI'BER-ÁLI-TY, *n.* bounty, generosity, catholicism, candour — *Faiyáz fazl yá karam, sakhawát yá 'áli-himmatí kushádu-dili yá bakhshish, ázád-tub'í yá be-taraf-dári, sáf-dili sufái yá rástí* — *Dáritwa wá dín, udaráta udaráśilatwa wá udraehittatwa, apakshapat wá sámányatí, sachai wá kharái.*

LI'BER-AL-IZE, *v.* to make liberal — *Ázád-tub'í k., kusháda-dil k., be-taraf-dár k., 'áli-himmat k.* — *Apakshapatí k., aḥyanatavalambiyon par komal k., udaráchitta k., udáśil k.*

LI'BER-AL-ITY, *ad.* bountifully, largely, freely — *Faiz faiyázi fazl yá sakhawát se, ziyá-dati se yá bá-ifrá, bá-faragat dil-khol ke yá kushádu-dil se* — *Dáritwa dánaśilatá wá udaráta se, bahut wá báhulya karke.*

LI'BER-ATE, *v.* to set free, to release — *Ázád k., rihá yá khatís k.* — *Mukt k., chhor d.*

LI'BER-ĀTION, *n.* the act of setting free — *Makhlasi, rihá, istikhlas, chhutkárú^h* — *Mukti, nistár, uddhár.* [w*. — *Muktidáta uddhártá wá nistarak, rakhak.*

LI'BER-ĀTOR, *n.* one who sets free, a deliverer — *Naját d. w. yá rihái-bukhsh, bacháne*

LI'BER-TINE, *n.* one who lives dissolutely; *a.* licentious, dissolute, irreligious — *Awára, lucheḥá^h bad-kár, fajir, fásiq; n. nafs-parast nafs parwar be-lagám yá harám-kár, áwára fajir fásiq anbhásh yá bad-waz', be-dín* — *Lampat, strilampat, striviyasani; a. anachári kámáchári sweekhchácharí wá durácharí, kánuak bhogásakt lampat wá vishayí, nirdharinna dharmabáhu wá tyaktadharinna.*

LI'BER-TIN-ISM, *n.* licentiousness, dissoluteness — *Be-zabti be-quidi yá harám-kári, an-báshí áwaraqí yá bad-waz'í* — *Vyabhiचार anavasthiti lampatáta wá kámásakti, dur-vrittata durácharatwa vishayásakti wá bhogásakti.*

- LIBER-TY**, *n.* freedom, privilege, permission; *pl.* precincts of a city—*Ázadi khaláti makhlasí yá rihát, haqq yá ikhtiyár, ijázat rukhsat rizá yá parwánagi*; *pl.* *kisi shahr ki gird-hawáh*—Swatantratí swádhínatá aparádhínatá swechchhácharatá wá aparáyattatá, adhikár swatwa wá sakti, anujná wá anumati; *pl.* nagaropánt, upapur.
- LI-BID'I-NOUS**, *a.* (*L. libido*) lewd, lustful—*Mast yá nafs-parast, shahwati yá shahwat-parast*—Kámásakt wá kámi, ratárhí maithunábhiláshí wá strisambhogábhiláshí. [sambhogábhiláshí,
- LI-BID'I-NIST**, *n.* one given to lewdness—*Nafs-parast, shahwati shakhs*—Kámi, stri.
- LI-BID'I-NOUS-LY**, *ad.* lewdly, lustfully—*Masti se, shahwat se*—Kámásakti se, ratásakti ratárhíthitwa wá strisambhogárhíthitwa se.
- LI-BID'I-NOUS-NESS**, *n.* lewdness, lustfulness—*Masti, shahwat-parasti*—Kámásakti wá kámukatá, ratásakti ratárhíthitwa wá maithunárhíthitwa. [Tulá, tulárási
- LI-BRA**, *n.* (*L.*) the balance, one of the signs of the zodiac—*Mizán, burj-i-mizán*—
- LI-BRA'TION**, *n.* the act of balancing—*Tolná yá taulná^h, barábar k., ham-wazn*—Tolan, samatolikarap, tulyabalatá, bháratulyatá.
- LI-BRA-RY**, *n.* (*L. liber*) a collection of books, an apartment for books—*Jam'at-i-kutub yá majma'^h-i-kutub, kutub-khána yá kitáb-khána*—Pustakasañgrah granthasañgrah wá pustakasamúh, pustakálay pustakágár wá pustakásálá.
- LI-BRA'RI-AN**, *n.* one who keeps a library—*Dároga-i-kutub khána, kutub-kháne ká dá-roga*—Pustakásáldhhyaksh, pustakádhyaksh, pustakágárarakshak, pustakásáldhíkhári.
- LICE**, *pl.* of louse—*Louse ki jam', jien^h*—Louse ká bahuvuchan.
- LICENCE**, **LICENSE**, *n.* (*L. liceo*) permission, liberty, excess of liberty; *v.* to permit by legal grant, to authorize—*Ijázat parwánagi farmán yá hukm-náma, ikhtiyár rukhsat yá sanad, ikhtiyár ki ziyadati*; *v.* *sanad farmán parwánagi yá hukm d., ikhtiyár d. mubáh-rakhná jáiz-rakhná yá rawá-rakhná*—Anujná wá anumati, kshamatá wá samanujján, maryádátikram vyatikram wá vidhivyatikram; *v.* ájná-patra anujnápatra wá anumati d., anujná d. adhikár d. wá pramáni k.
- LICEN-SABLE**, *a.* that may be licensed—*Mumkinu l-parwánagi, jiski ijázat yá sanad ho sake*—Anujneya.
- LICEN-SER**, *n.* one who grants permission—*Parwánagi d. w., ijázat d. w., farmán yá hukm-náma d. w., ikhtiyár yá sanad d. w., rawá yá jáiz rakhne w.*—Anujná d. w., anumati d. w., anujnáditá, anujnápatraprakásak.
- LICENTI-ATE**, *n.* one who has a licence to practise any art or faculty; *v.* to permit—*Kisi fann ki pesha karne ke liye sanad hukm-náma yá parwána rakhne w., shahib-i-sanad, hukm-náma-dár, parwána-dár, ijázat-dár*; *v.* *mubáh jáiz yá rawá rakhná, sanad parwána hukm-náma yá ijázat d.*—Kisi vyavasáy ke karne ke nimitta anujná rakhne w., sánujná, grhítanujná: *v.* ájnápatra anujnápatra anumati anujná wá adhikár d.
- LICENTIOUS**, *a.* unrestrained, dissolute—*Be-zabt be-qaid yá be-lagám, harám-kár bad-kár áwára yá áwásh*—Maryádítikramí durichári abaddhá wá swechchháchári, vishayí vishayásakt durvriti wá lampat.
- LICENTIOUS-LY**, *ad.* with excess of liberty—*Be-zabti se, be-qaidi se, áwáshi se, áwáragi se*—Maryádítikram se, vyabichár se, lampatatá s., atyáchárapúrvvak.
- LICENTIOUS-NESS**, *n.* boundless liberty, contempt or disregard of just restraint—*Be-zabti yá be-qaidi, sar-kush harám-kári áwáragi yá áwáshi*—Swechchháchár wá atyáchár, durvritatá vyatikram niyamátikram wá lampatatá.
- LICH'EN**, *n.* (*Gr. leichen*) a plant—*Nabát, ek chhotá pep^h, ek bhánt ká paudhá^h*—Súkari, súkari, súkarakrántá, sílivalká. [nyáyya.
- LICIT**, *a.* (*L. licitum*) lawful—*Wájib, jáiz, rawá, shar'^h*—Yathávidhi, yathochit.
- LICIT-LY**, *ad.* lawfully—*Shar'an, az-rúe-shar', áin ke rú se*—Vyavasthánuróp se, yathányáya, smritisástranusár se. [lap-lap yá chabar-chabar kháná^h.
- LICK**, *v.* (*S. licing*) to pass over with the tongue, to take in by the tongue—*Chálná^h*,
- LICK'ER-ISH**, **LICK'ER-OUS**, *a.* nice, nice in the choice of food, greedy to swallow—*Umda, khush-khwar khush-khor yá khush-khwar, chakorá yá mar-bhukhá^h*—Rasik wá swádu, uttamabhoktá wá sukhádak, lehanotsuk. [se—Mishtatápúrvvak, swádatápúrvvak.
- LICK'ER-OUS-LY**, *ad.* daintily, deliciously—*Latáfat yá nafásat se, maza-dári yá lazzat*
- LICK'ER-OUS-NESS**, *n.* daintiness of taste—*Maza-dári, khush-lazzati*—Mishtatá, swádatá.
- LICK**, *n.* (*G. laegga*) a blow; *v.* to beat—*Ghúnsá^h, ghúnsi^h, mukká^h, mukká^h, mār^h, thappar^h*; *v.* marná^h, thónkná^h, pítu^h.
- LIC'O-RICE**, **LICU'O-RICE**, *n.* (*Gr. glukus, riza*) a root of sweet taste—*Aslu-s-sús, je-thi-madh^h, mal-hatti yá mul-hatti^h*—Yashitimadhu, madhuyasí jiká, madhulí.
- LICTOR**, *n.* (*L.*) a Roman officer who attended the chief magistrates—*Kore-bar-dár jo zamána-i-salaf meñ shahr-i-Rom ke hukám ke ham-ráh rahatá thá*—Púrvakál meñ Rom nagar ke dharmádhayaksh ká parichar wá sewak jo kai ek líthi aur unke bích meñ ek kulbári bándhi hui apne swámí ke áge áge liye chaltá thá.

LID, *n.* (S. *hlid*) a cover — *Dhañkná^h, dhakná^h, dhapná^h, sar-posh.*

LIE. See **LYE**.

LIE, *n.* (S. *lig*) a criminal falsehood, a fiction; *v.* to utter a criminal falsehood — *Darog yá kizib, jhúth^h; v. jhúth bolná^h, jhúth kahná^h — Asatya wá mrisháwákyá, mithyávacchā wá mithyokti; v. mrishā bolná^h, mithyā kahná wá bolná^h.*

LĪ'AN, *n.* one who tells lies — *Darog go, kizib. jhúthá^h, kazzáb, labár^h — Mrisháwádi, mithyáwádi, mithyábhāshī, asatyavakti, asatyavádi.*

LĪ'E, *v.* (S. *liḡan*) to rest horizontally, to rest, to press upon, to remain, to consist; *p. t. LĪ'AN, p. p. LĀIN — Letná^h, patṛhná yá parná^h, dabná yá garná^h, pará-rahná yá rahná^h, honá^h. [rahne w^h, lagá-rahne w^h.*

LĪ'ER, *n.* one who lies — *Letne w^h, pauphne w^h, letan-hár^h, letwaiyá^h, rahne w^h, pará-LĪ'EF, a. (S. *leof*) beloved; ad. willingly — *Muhbúb, 'aziz; ad. khushí se, ba-dil-o-ján, ba-sar-o-chashm — Pyárá; ad. ichchhá se, man se, sir-áñkhoñ se.**

LĪ'VE, *ad. willingly — Khushí se — Ichchhá se, man se.*

LĪ'GE, *ad. (L. ligo)* bound by feudal tenure; *n.* a sovereign, a superior lord — *Ek qism ki zamín-dári ki kháss shart ke rá se t-bí-dár yá hukmí-bandu; n. jahán-pa-náh, khulá-wand-i-ní-mat — Bhūmi rakhne ke hetu se bhaktibaddha sewábaddha swámibhakt wá prabhuvas; n. adhirañj wá rájá, prabhu wá swámí. [prabhuseví.*

LĪ'GE'MAN, *n.* a subject, a vassal — *Raiyut, asimí yá tábí-dár — Rájá, sewábaddha wá*

LĪ'EN-TER-Y, *n.* (Gr. *leios, enteron*) a flux of the bowels — *Is-hál yá jarayán-i-shikam jismen khúná kachchá gir-partá hai — Atisár jismen anna khayá wá kachchá jhar partá hai.*

LĪ'EN-TÉR'IC, *a.* pertaining to lenterly — *Us qism ke is-hál yá jarayán-i-shikam ke mutá'al-liq jismen khúná kachchá gir-partá hai jarayán-i-shikam — Aise atisár ki sambandhi jismen anáñ pet se khará wá kachchá jhar partá hai, ánnátisár, ánnátisára-sambandhi.*

LĪ'EN, *n.* (Fr. *place, room, stead — Jagah^h, já, 'maz yá badal — Sthán, thaur, sthal.*

LĪ'U-TEN'ANT, *lĕv-tén'ant, n.* (Fr. *lieu, tenant*) a deputy, an officer who supplies the place of a superior in his absence — *Náib, qáim-maqám yá já-nishín — Pratinidhi, pratipurush wá niyogi.*

LĪ'U-TEN'AN CY, *u.* the office or commission of a lieutenant, the body of lieutenants — *Niyabat qáim-maqám yá já-nishín, jam' náib já-nishín yá qáim-maqám — Pratinidhi ki pad avasthá wá adhiikár, pratinidhisamúh wá pratipurushamandhi.*

LĪ'U-TEN'ANT-SHIP, *n.* the office of lieutenant — *Niyabat qáim-maqám yá já-nishín — Pratinidhitwa, pratipurush ki pad wá adhiikár.*

LĪ'FE, *n.* (S. *lif*) vitality, existence, animation, spirit, conduct, biographical narration; *pl. LĪ'VEs — Ján, hayát zindagi zindagán yá zist, zinda-ai'li yá chálaki, tezi chushti yá chábuki, ma'ásh atwár rawish yá waz', tazkira — Prán jiv átmá wá jivátmá, jivan, tej tikshnatá wá sphurti, sattwa achipali wá phurti, vritti vyavahár áchar wá ácharap, charitra charit ákhyán wá charit-ikhyán.*

LĪ'FE'LESS, *a.* void of life, dead, dull — *Be-rúh be-ján yá be-dum, murda, sust yá majhál — Nirjiv ajiv wá pránahín, chaprín nashaprín wá achetan, tejohin nistej nissattwa wá sattwahín. [liye zarúr hai — Pránopayogi rudhi, jivanádhi-yakarakt.*

LĪ'FE'BLÓD, *n.* the blood necessary to life — *Khún-i-jigar, khún jo ján yá zindagi ke LĪ'FE'GIV'ING, a.* imparting life, invigorating — *Ján d. w. ján-bakhsh yá ruh-bakhsh, quwat-bakhsh — Jivád jivadiyak wá j vaditá, viryad teja kar wá tejovardhak.*

LĪ'FE'GUÁRD, *n.* the guard of a king's person — *Bádsháh ke kuzári sipáhi, bádsháh ke kháiss muháfiz, bádsháh ki kháiss chauki — Rájasarírarakshak, rájadeharakshí.*

LĪ'FE'LIKE, *a.* like a living person — *Zindu shakhs ke mánind — Prápiyat, jite manu-shya ke sadriś, sajivajan ke sudriś.*

LĪ'FE'STRÍNG, *a.* a nerve essential to life — *Nas jo ján yá zindagi ke liye zarúr hai — Pránasirá, jivásirá, sirí jo prán wá jiv ke nimitta aváśya hai, pránopayogi sirá.*

LĪ'FE'TÍME, *n.* continuance or duration of life — *Hin-i-hayát, tamam-'umr, 'umr-bhar — Jívitakál, áyushya, janma bhar. [— Jivanatrast, ati dukhí.*

LĪ'FE'WEA-RY, *a.* tired of living, wretched — *Zindagi se bezár tang yá dúq, kam-bukht*

LĪ'FT, *v.* (S. *liftan*) to raise, to elevate, to exalt, to elate; *n.* the act of lifting — *U'tháná^h, charhána^h, úñchá-k. úñchána yá barhána^h, phulá d^h; n. w'han^h, u'thán^h, u'thái^h, u'tháb^h, charháw^h. [charhwaizyá^h.*

LĪ'FT'ER, *n.* one who lifts or raises — *U'tháne w^h, charháne w^h, úñchá k. w^h, u'thwaizyá^h,*

LĪ'FT'ING, *n.* the act of raising, assistance — *U'tháb^h, madad — Charháw wá u'thái, sá-hayya wá upakár.*

LĪ'G'A-MENT, *n.* (L. *ligo*) any thing which ties or unites, a substance which unites the bones — *Band, 'amb pai yá nas — Patí wá bandhan, asthibandhan wá sandhibandhan.*

LĪ'G'A-MÉN'T'AL, **LĪ'G'A-MÉN'T'OUS**, *a.* relating to a ligament, of the nature of a ligament — *Mutá'allig-i-band yá 'asab-mansúb, band yá nas ki khássiyyat ká — Patí wá bandhan ká, asthibandhanavat wá sandhibandhanas-driś.*

LĪ'G'A'TION, *n.* the act of binding — *Bándhná^h.*

LIG'A-TURE, *n.* that which binds, a bandage—*Band, dorā rassi yā pattī^h*—Bandh wā bandhan, paṭṭa paṭṭak kasā wā bandhnā.

LIGHT, *lit. n.* (*S. leōht*) the agent or substance by which bodies are made perceptible to the sight, any thing which gives light, day, instruction, knowledge, open view, point of view; *a.* clear, not dark; *v.* to kindle, to give light to, to fill with light; *p. t.* and *p. p.* LIGHTED or LIT—*Nir raushnī roshnī partau tāb jāwa yā shu'ā, sham' chirīg yā charīg, roz, tā'īm, 'ilm, nigāh yā nazar, tariq-i-nigāh tariq yā tarāh; a. nūrāni roshan yā raushan, ujālā yā ujālā^h; v. jalānā^h, roshni yā raushnī d. w., roshan yā raushan k.*—*Jyoti dyuti dipti prabhā prakāś tej ābhā wā nibhā, diyā dip dipak wā pradip, din wā divas, śikshā, jñān wā bodh, lokaprasiddhi wā prīkatva, drishṭipāṭamārg drishṭisūtra wā lakshyasūtra; a. saprakāś tejomay wā diptimān, dyutimān prakāśyukt wā prabhāwān; v. bārnā sulgānā wā lagānā, prakāś wā tej d., prakāśit wā saprakāś k.*

LIGHT'EN, *v.* to illuminate, to flash, to shine—*Roshan yā raushan k., hahhahknā yā la-paknā^h, darakhshān tābān yā raushan k.*—Saprakāś wā diptimān k., lauknā kauṇḍhnā wā chamchamānā, chamaknā.

LIGHT'ER, *n.* one who lights or illuminates—*Jālāne w^h, 'raushan yā roshan k. w. roshni yā raushnī d. w.*—Bārne wā bālne w., suprakāśak wā prakāśak, prakāśad wā dyutikar. [suprakāś, āndherā,

LIGHT'LESS, *a.* wanting light, dark—*Be-roshni yā be-chirīg, tīrīk*—Nishprabhā wā

LIGHT'NING, *n.* the flash which attends thunder—*Barg, bijlī^h*—Vidyut, saudāmini, saudimānī, saudāmnī.

LIGHT'SOME, *a.* luminous, gay, airy—*Raushan roshan yā mumawwar, khurram yā dīl-shād, hahshā'ish yā khush-tāb^h*—Prakāśamay wā ujālā, ullas sánand wā harshit, mudit pramodī wā ānandī.

LIGHT'SOME-NESS, *n.* luminousness, cheerfulness—*Raushnī yā roshnī, khurramī yā bahshāshat*—Dīptatā ujālā ānjor wā saprakāśatā, ullās hulās wā praharsh. [ulakādhārī.

LIGHT'BEARER, *n.* a torch-bearer—*Mash'al-chī, fulāta-bar-dār*—Ulakābhak, ulakābhi,

LIGHT'HOUSE, *n.* a building with light to guide ships at sea—*Rāt ke waqt jahāz-rānōn kī rah-numā'ī ke liye fānis-dār minār*—Rāt ke samay meñ nāvīkon ko path dikhāne ke liye ākāśadīpavukt tūchā kothā, dipastambh, ākāśadīpagrih.

LIGHT, *lit. a.* (*S. leōht*) not heavy, active, nimble, easy, slight, trifling, small, gay, wanton; *ad.* cheaply—*Sabuk, chālāk, tez, ās in sahl yā mulāim, tunuk yī adnā, khufīf, andak, albelā chhīchhorā raṅgīlā yā chanchal^h, be-sabāt be-hayā nā-pāk yā fāsīda; ad. sātā^h*—Halkā alpbhār wā agurni, chapal, laghuśārīr wā laghugatī, nīriyās sugam susādhya susahya wā supachanīya, laghu wā kshudra, tuchchha wā triṇapray, alp wā thorā, vilāsī asthir wā gauravahnī, lol anavasth lālīnī wā puñschalī.

LIGHT'EN, *v.* to make less heavy—*Halkā k^h.*

LIGHT'ER, *n.* a large open boat—*Patulā^h, ek barī khulī nāw^h, bhar^h.*

LIGHT'LY, *ad.* in a light manner—*Subkī se, chālākī se, tezi se, āsānī se, thorā^h, mulāimat yā mulāiyamat se, be-istiqlālī se, be-hayāī se, nā-pākī se, be-ūkhāī se, chhīchhorpan se^h*—Halkāī wā laghutā se, chapalatā se, anīyās, tanuk tanak wā tanik, ayatn se, tuchchhatā se, binā hetu, phurtī se, laghugatī se, asthīratā se, chañchalatā se, binā soche vichāre.

LIGHT'NESS, *n.* want of weight, levity, inconstancy, nimbleness, wantonness—*Halkāī^h, subkī, be-istiqlālī yā be-sabātī, chālākī yā tezi, be-hayāī nā-pākī yā nā-pik-dāmānī*—Alpbhārātwa laghutā wā laghimā, agurnā agurav wā chañchalatwa, asthīratā wā anavasthīti, śarīralaghutā drutatwa wā phurtī, lolatā laulya wā swairītā.

LIGHTS, *n. pl.* the lungs of an animal—*Phephre^h.*

LIGHT'ARMED, *a.* not heavily armed—*Jurda, halke auzārōn se musallah, halke hathyār bāndhe hue^h*—Laghuśāstri, laghwastradhārī, laghwāyudh.

LIGHT'BRAIN, *n.* an empty headed person—*Tihī-dimāg shakhs, be-dimāg shakhs, be-muqīf, be-'aql*—Nirbodh, alpbuddhi. [bhar yā pataile kā māñjhī^h.

LIGHT'ER-MAN, *n.* one who manages a lighter—*Bhar yā pataile kā khevak yā khevat^h,*

LIGHT'FIN-GERED, *a.* addicted to petty thefts—*Hath-lapak^h, hath-chal^h.*

LIGHT'FOOT, LIGHT'FOOT-ED, *a.* nimble in running or dancing, active—*Sabuk-pā sabuk-ran yā sabuk-raftār, chālāk*—Laghupād drutagāmī wā drutagatī, kshīpra phurtīlā wā chapal.

LIGHT'HEAD-ED, *a.* thoughtless, giddy—*Tihī-dimāg be-magz be-qarār yā be-khabar, gāfil yā be-khud*—Chapalchitta laghuchitta asthir wā chintārahī, ahet bhāntābuddhi bhāntachitta kshīptachitta wā kshīptabuddhi.

LIGHT'HEART-ED, *a.* gay, merry, cheerful—*Khush-dīl yā dīl-shād, khush-o-khurram yā khurram, shād-mān yā khush*—Hrīshṭahriday wā hrīshṭachitta, ānandī, harshit pulkit wā praphullachitta.

LIGHT'LEGGED, *a.* nimble, swift—*Tez-rau yā chālāk, tez-qadam yā tez-raftār*—Phurtīlā wā drutagatī, drutagāmī.

- LIGHT** *MIND-ED*, *a.* unsettled, unsteady—*Be-qarār, be-sabāt*—*Asthir*, anavasthīt wā chāñchal, [yā lagnā^h, utarnā^h, basnā yā tiknā^h, baithnā^h.]
- LIGHT**, *lit.*, *v.* (S. *hlihtan*) to fall on, to descend, to settle, to rest—*Burnā anā girnā*
- LIG'NE-OUS**, **LIG'NOUS**, *a.* (L. *lignum*) wooden, made of wood, resembling wood—*Chobin yā chobī, lakri ká banā huā^h, káth yā lakri ke mánind*—*Kāshthī, kāshtha-nirmit wā dāruirmit, kāshtharūp wā dāru-rūp*.
- LIG-NUM** *OE*s, *n.* aloes wood—*Ūd, agar^h*. [kā barā karā káth.]
- LIG-NUM-VITĒ**, *n.* (L.) a very hard wood—*Ek qism kī nihīyat sakhtī lakri*—*Ek prakār*
- FIGURE**, *n.* a precious stone—*Ek qism ká jauhar*—*Ek prakār ká ratna, ratnavīśesh*.
- LIKE**, *a.* (S. *lic*) resembling, similar, equal, probable; *n.* a person or thing resembling another; *ad.* in the same manner, in a manner becoming, probably—*Mushābih ham-shakl yā mist, shabih muwāfiq mánand yā mánind, hamwīr barābar yā yak-sān, muhtamil*; *n.* koi shakhs yā shai jo dūre shakhs yā shai ke muwāfiq ho, ham-shakl shakhs yā chiz; *ad.* usī taur se, khush-numā yā zebāwar turīq se, shāyad gāliban yā ihtimulan—*Sadriā, sarikāh, tulya sam wā samān, honhār sambhāvya wā sambhāvaniya*; *n.* tulya yuginak, tulyagun, tulyarūp, tulyavyakti, tulyavastu; *ad.* yathā wā tathā, yathochit rīti se, chāhiye howe adhik-karke prāyah wā ho-saktā-hai.
- LIKE'LY**, *a.* probable; *ad.* probably—*Muhtamil*; *ad.* shāyad, gāliban, ihtimulan—*Sambhāvya, sambhāvaniya, honhār*; *ad.* chāhiye, howe, adhik-karke, prāyah, ho saktā hai.
- LIKE'LI-HOOD**, **LIKE'LI-NESS**, *n.* probability—*Ihtimāl, gumān, āsar, surat*—*Sambhāvyatā, sambhāvaniyatā, sambhav, daul, sambhāvana, honhārī*.
- LIKE'N**, *v.* to represent as like, to compare—*Barābar k. yā tushbih-d., muqābala k.*—*Sādriya wā tulanā k., upamā-d. wā milnā.*
- LIKE'NESS**, *n.* resemblance, form, a picture—*Tashbih hamtāi mutābaqat tamsil misāl yā shabāhat, surat yā shakl, taswīr shabah yā shabih*—*Sidriyā a sadrisatā wā samarūpatā, ākriti ākār wā rūp, pratimā pratrīp, pratimūrti wā chitra*.
- LIKE'WISE**, *ad.* in like manner, also, too—*Usī taur se, mā-sivā 'ulūwa yā niz, ūpar-iske yā iske-ūpar^h*—*Tathā tadvat tadanurūp wā tadrūp se, bhī, apicla aparancha wā aur-bhī*.
- LIKE**, *v.* (S. *lician*) to be pleased with, to approve, to choose—*Rāzī yā māl h., pasand k., qābil k.*—*Santushṭ h. wā rījhuṭ, prasanna h. wā achebhā samajhkar aūgī-kār k., chāhnā*. [rañjak, ramya manbhāwanā wā tushṭīkar]
- LIKE'LY**, *a.* that may be liked, pleasing—*Dil-pasand, khush-āyand yā maqbūl*—*Mano-*
- LICK'ING**, *n.* inclination, desire, pleasure—*Muil yā raghat, khwāhish yā shauq, khushī*—*Pravritti, chhī abhilāsh wā abhilāshā, priti wā līj.*
- LIL'ACH**, *n.* (Fr. *lilas*) a shrub—*Bakāyan yā bakāin^h, bān^h*. [padma.]
- LIL'Y**, *n.* (L. *lilium*) a flower—*Gul-i-sosan, saman, sausan*—*Bhūmikamal, bhūmi-*
- LIL'IED**, *a.* embellished with lilies—*Gul-i-sosan se ārūsta*—*Bhūmikamal se su-sobhit.*
- LIL'Y-HAND-ED**, *a.* having white hands—*Sufaid dast*—*Śwetakar, śuklakar*. [kādār.]
- LIL'Y-LIV-ERED**, *a.* white-livered, cowardly—*Buz-dil, nā-mard*—*Koyar, darpoknā wā*
- LIMB**, *lim*, *n.* (S. *lim*) a member, a branch; *v.* to supply with limbs, to dismember, to tear off the limbs—*'Uz-w 'izw 'azū 'azw yā 'azo, shākh*; *v.* 'azā yā shākhēn lūgānā, band-band juḍā k., a'zā yā shākhēn kāt-dālnā—*Āng awayav wā gitra, dīl wā śākhā*; *v.* āng wā śākhā jorñā, āng āng alag k., āng āng kāt-dālnā. [—Āngī, āngavisīshṭ.]
- LYMBED**, *a.* formed with regard to limbs, having limbs—*'Uz-w-dār, 'izw-dār yā 'azo-dār*
- LIMB'LESS**, *a.* wanting limbs, deprived of limbs—*Be-'azo, be-'uz-w*—*Niraṅg, āngahin.*
- LIMB'MEAL**, *ad.* piecemeal, in pieces—*Purza-purza, reza-reza*—*Tukre tukre, khaṇḍ-khaṇḍ*. [awañth.]
- LIMB**, *lim*, *n.* (L. *limbus*) a border—*Kināra yā kanāra, zih*—*Chhor, kagar, aūñth wā*
- LIM'BO**, **LIMBUS**, *n.* a region bordering on hell, hell, a place of restraint or misery—*Jahannam ke hudūd par ek jagah, jahannam yā dozakh, qaid-khāna yā taklif kī jagah*—*Narak kī simā par ek sthān, narak, karāgar wā klesadasthān.*
- LIM'BECK**, *n.* (alembic) a still; *v.* to strain as through a still—*Bhabhā^h*; *v.* māno bhabhe se khīñchnā^h. [dār, nurm—*Namaniya, namanaśīl.*]
- LIM'BER**, *a.* (Dan. *lemper*) flexible—*Chimrā^h, pilpilā^h, lījijā^h, dhūlu^h, luchiā^h, dam-*
- LIM'BER-NESS**, *n.* flexibility, pliancy—*Chimrāī chimrāhat chimrā-pan yā lachiā-pan^h, mulāyamat yā dam-dārī*—*Namaniyatwa, komalatā wā namanaśīlatā.*
- LIME**, *n.* (S.) a calcareous earth, a viscous substance, a cement; *v.* to smear with lime, to entangle, to manure with lime, to cement—*Chūnā^h, lasā^h, ahār goñd yā lēṭ^h*; *v.* lasā lagānā^h, phāñdnā phāñsnā yā phāñsānā^h, chūne kī khād-dālnā yā chūne se phāñsnā^h, sātnā jorñā gāñthnā yā leśnā^h. [visīshṭ wā chuwaḥā, chikkaṭ, lasasā.]
- LIM'Y**, *a.* containing lime, viscous, glutinous—*Ahak-āmez, chipchipā^h, las-dār*—*Chūnā-*
- LIME'BURN-ER**, *n.* one who burns stones to lime—*Chūnā-paz, chūnā-banāne wā^h, chūnā-*
- LIME'KILN**, **lim'kil**, *n.* a furnace for lime—*Chūne kī bhañthī^h*. [phūñkne wā—*Churnakār.*]
- LIME'STONE**, *n.* the stone of which lime is made—*Kankar kankar kankar yā paithur jiskā chūnā bantā hai^h.*

- LIME**²**TWIG**, *n.* a twig smeared with lime—*Dāl yā dālī jismēn lāsā potā yā lagāyā*
LIME²**TWIGGED**, *a.* smeared with lime—*Lāse se potā huā^h*. [*rahtā hai^h*]
LIME²**WATER**, *n.* water impregnated with lime—*Chūne kā jal^h, chūne se milā huā jal^h, ālak-ūmes-āb*—*Chūrnasānsrīshṭajal, chūrnajal*.
LIME, *n.* (S. *lind*) the linden tree—*Ek gism kā darakht*—*Ek prakār kā per*.
LIME, *n.* (Fr.) a species of lemon—*Nībū yā nībū^h, līmū yā lībū^h*.
LIMIT, *n.* (L. *limes*) a bound, a border, utmost reach; *v.* to bound, to confine—*Hadd, sar-hadd, nihāyat intihā kināra yā kanāra*; *v. mahādūd k. yā hadd-bāndhnā, muqaiyad k. band k. yā ihāta k.*—*Avadhī maryādā wā simā, sīwānī, chhor ant or tōnk wā fesh*; *v. avadhī k. wā sasīm k., saparīmāp k. rokna ghermā wā bāndhnā*.
LIMIT²**ARY**, *a.* placed at the boundaries—*Sar-haddī, sar-hadd yā kanāre, par kā—Sīmāsthit, sīmāvartī, antasthī*.
LIMIT²**ATION**, *n.* restriction, confinement—*Inhīsār takhīs yā hadd-bandī, qaid yā tahād-dud*—*Parimātatā sasimatwā avadhītā wā avadhī, nibāndhan bandhan wā bandhān*.
LIMIT²**ED**, *p. a.* narrow, circumscribed—*Tung, kotāh mahādūd mahīs yā munhasir*—*Sānkuchit wā chhotā, parimit saparīmāp wā nibādīh*.
LIMIT²**ED**²**LY**, *ad.* with limitation—*Hadd-bandī se, qaid se, tahaddud se*—*Sasimatwā-pūrvak, parimātatī se, avadhī se, nibāndhan se, bandhān se*.
LIMIT²**ER**, *n.* one that limits—*Mahādūd k. m., hadd bāndhne w., muqaiyad k. w., band k. w.*—*Sasīnakārī, saparīmānakārī, rokne w., bāndhne w.*
LIMIT²**LESS**, *a.* unbounded, unlimited—*Gair-mahādūd, be-hadd*—*Niravadhī, anant*.
LIMN, *lin*, *v.* (L. *lumen*) to paint—*Tiswīr khīchnā, rang lagānā^h, khīchnā^h*—*Chitra khīchnā wā banānā*.
LIMNER, *n.* a painter, a portrait painter—*Naqqāsh, musawwir*—*Chitrakar, chitrakār*.
LIMNING, *n.* the art of painting—*Ilm-i-naqqāshī, taswīr-kāshī*—*Chitrakārī, chitra-vidyā*. [*lastilā^h*]
LIMOUS, *a.* (L. *limus*) muddy, slimy—*Chahlāhā chihlāhā yā kīchar-sā^h, lastusā yā*
LIMP, *v.* (S. *lim*) to walk lamely, to halt; *n.* a halt—*Langrānā^h, lang k^h, n. kachak^h, lang^h*. [*wā pharehā*]
LIMPID, *a.* (L. *limpidus*) clear, pure—*Sūf, shaffāf*—*Swachchha, nirmal vimal amal*
LINCHPIN, *n.* (S. *lynx*) an iron pin which keeps the wheel on the axle-tree—*Kilī^h, kīl jis se pahiyā dhurt mēn lagā rahtā hai^h*—*Akshāgrakīlak, akshāgrasānku*.
LINCTURE, *n.* (L. *lingo*) medicine licked up by the tongue—*Dawā jo chāt-kar khāt jāti hai*—*Avaleh, avalehyāushadh*.
LIND, **LINDEN**, *n.* (S. *lind*) a tree—*Ek gism kā darakht*—*Ek prakār kā vrikshā*.
LINE, *n.* (L. *linea*) any thing extended in length, a string, a row, a rank, a trench, a verse, method, limit, the equator, progeny, occupation, course, the tenth or twelfth part of an inch, delineation, outline; *v.* to place along, to cover or defend as by military lines—*Khatt jadval yā satar, rassī^h, qatār, saff, khandaq, misrā^h, taur yā waz^h, hadd, khatt-i-istiwā, nas^h, pesha, tarah yā tarīq, tassū kā daswān yā bārahwān hissa, naqsha bāhri khatt*; *v. barābar rakhnā, bachānā^h*—*Rekhā lakīr dāhīr dhārī pāntī wā paṅkti, dor dori wā rajū, āvalī milā wā kram, ārenī, khāī wā parikhā, pad, dhab paripātī wā anukram, simā wā ayadhī, bhūmadhyarekhā bhūparidhī vishuvavritta wā vishuvarekhā, pīrhī wā vaṇsāvalī, vyāpār wā udyam, mārg wā path, tassū kā daswān wā bārahwān aṅs, ākār wā ākritī, vāhyarekhā wā bāhri rekhā*; *v. paṅktikram se rakhnā, rakshā k.*
LINE²**AGE**, *n.* race, progeny, family—*Nusab, nasl, hasab-o-nasab yā khāndān*—*Kul, pīrhī vaṇsāvalī wā santatī, vaṇs*.
LINE²**AL**, *a.* composed of lines, in the direction of a line, descending in a line, hereditary—*Mukhattat, rāst, khāndānī yā nasl, ābū yā maurūst*—*Rekhnāy wā rekharūp, sīdhā, kramīyat wā paramparik, paramparāgat paitrī wā kaulik*. [*pīrhī-pīrhī*]
LINE²**ALLY**, *ad.* in a direct line—*Sīdhā^h, nasl dar-nasl*—*Kramāgam se, vaṇsākram se*,
LINE²**AMENT**, *n.* feature, form, outline—*Khatt-o-khāl yā sirāt, shakl, bāhri khatt*—*Vadanarekhā wā vadanākār, rūp, vāhyarekhā wā bāhri rehā*.
LINE²**AR**, *a.* consisting of lines, like a line—*Mukhattat yā khattī, lakīr yā dor kā sā^h*—*Rekhāmāy wā rekharūp, rekhasādrī*. [*nā, pīndulekhya*]
LINE²**ATION**, *n.* draught of a line or lines—*Khatt-kāshī, naqsha-kāshī*—*Rekhā khīnch*
LINE, *v.* (L. *linere*) to cover on the inside, to put in the inside, to strengthen—*Astar-lagānā yā astar d., andar rakhnā, mashūt k.*—*Bhitallī-lagānā bhitallī d. wā bhitār se majhnā, bhitār rakhnā wā bharnā, pushūt wā porhā k.*
LINE²**N**, *n.* cloth made of flax or hemp; *a.* made of linen, resembling linen—*Katān yā kattān, bazz*; *a. katānī kattānī katān-kā-banā-huā yā bazz kā-banā-huā, katān yā bazz kī mānīnd*—*San wā paṭue kā banā huā kaprā, kshaumāvāstra, kshaumapaṭ, kshaumāmbār, aumapaṭ*; *a. san wā paṭue ke kapre kā banā huā, san wā paṭue ke kapre sarikhā*. [*antahput, antarāchchhādan, antaryeshṭan*]
LINING, *n.* the inner covering of any thing—*Astar, marhan^h*—*Bhitallī, antahpatāl*.

- LİN-EN-DRA-PER**, *n.* one who deals in linen—*Bazzās, katān-farosh*—*San wā paṭue ke kapre ká vyápar k. w. kshaumavastravikretá.*
- LING**, *n.* (Io.) heath—*Jhár^b, jhár^b.* [samudrí machhlí.
- LING**, *n.* (D. *leng*) a kind of sea-fish—*Ek gism ki samundari machhlí*—*Ek bháñt ki*
- LİN'GER**, *v.* (S. *leng*) to remain long, to delay, to loiter, to hesitate, to protract—*Der tak rahná, deri k., muddat-lagáná, pas-o-pesh yá hais-bais k., tavall-k. yá tál khúchná*—*Dirghakál tak rahná, vilamb k., ber lagáná, ágá pichhá k., barhána lambána wá khúchná.*
- LİN'GER-ER**, *n.* one who lingers—*Der tak rahne w., deri k. w., muddat lagáne w., pas-o-pesh k. w., tavall k. w. yá tál khúchné w.*—*Dirghasútrí, vilambakári, ber k. w., ágá-pichhá k. w., barháne w.*
- LİN'GER-ING**, *a.* slow, protracted; *n.* tardiness—*Sust, der tak rahne w. muzmin tavall yá daráz; n. dirangí, sustí, der*—*Vilambí wá mandáyamán, chirasth wá dirghakálin; n. mandatí, vilamb, ber.*
- LİN'GER-ING-LY**, *ad.* with delay, tediously—*Der kar-ke yá áhiste, tawaqquf yá tál se*—*Vilamb-karke wá vilamb se, dirghasútratá se wá dirghasútravat.*
- LİN'GET**, *n.* (Fr. *lingot*) a small mass of metal—*Dhát ki dálí^b.*
- LİNGUIST**, *n.* (L. *lingua*) a person skilled in languages—*Zabán-dán, bahut zabáneñ jánne w.*—*Bhášhájna, anekabhášhájna, bahubhášhávyettá.* [dhári wá ukti.
- LİN'GO**, *n.* language, tongue, speech—*Zabán, bhákhá^b, guftár*—*Bhášhá, bolí, vákya-*
- LİN-GUA-DÉNT'AL**, *a.* uttered by the joint action of the tongue and teeth—*Jiská talaf-fuz zabán aur dántón se ho*—*Jihwádantya, jihwádánta.*
- LİN'I-MENT**, *n.* (L. *lino*) ointment—*Marham, tilá*—*Lep, pralep.*
- LİNK**, *n.* (Ger. *gelenk*) a single or division of a chain, anything doubled and closed like a link, a chain; *v.* to complicate, to unite, to connect—*Qulába, koi chiz jo qulábe ki mánand bantí ho, zanjír; v. pech dar-pech k., musalsal k., wasl k.*—*Karí, koi vastu jo karí sarikhi bantí ho, sikarí sikalí sánkar wá srínkhal; v. lapetná, bándhná wá miláná, jorná wá gánthná.*
- LİNK**, *n.* (Gr. *lucnos*) a torch—*Mash'al, dastí*—*Ulká.* [dhári, ulkáváhi.
- LİNK'ÖY**, **LİNK'MAN**, *n.* one who carries a torch—*Mash'al-chí, dastí-bardár*—*Ulká-*
- LİN'NET**, *n.* (S. *linetwige*) a bird—*Ek gism ki chiriyá*—*Ek bháñt ki chiriyá.*
- LİN-SEY-WOOL'SEY**, *n.* (linen, wool) stuff made of linen and wool mixed; *a.* made of linen and wool, vile, mean—*Katán aur ún ká baná huá kaprá, kaprá jo katán aur ún ko milá-kar bantá hai; a. katán aur ún ká baná huá, haqír, be-gadr*—*Kshau-mornavastra, aumornavastra, vastra jo san paṭuá aur ún ko milá-kar bantá hai; a. kshaumorn wá aumorn, kutsit, adham wá tuchehha.*
- LİN'STOCK**, *n.* (liné, stock) a staff with a match at the end used in firing cannon—*Palita, sokhta, battí^b*—*Torá, agnisaláká.*
- LİNT**, *n.* (L. *linum*) flax, linen scraped into a soft substance to lay on sores—*San^b, zakhm par rakhne ke liye katán ká saf-o-narm tukrá*—*San, gháw sukháne ke nimitta kshaumavastra ká mridu phábá.*
- LİN'SÉED**, *n.* the seed of flax—*Tukhm-i-katán, alsí^b, san ká biyá^b*—*Atasívij, atasi.*
- LİN'TEL**, *n.* (Fr. *l'inteau*) the upper part of a door or window frame—*Kargahná^b.*
- Lİ'ON**, *n.* (L. *leo*) an animal—*Sher, babar, asad*—*Sínha, kesari, kesari, vanaríj.*
- Lİ'O-NESS**, *n.* the female of the lion—*Sherní, sinhani^b*—*Sínhi, kesarini, kesarini, vanarájúñ.* [sainhik, sínha ke sadris.
- Lİ'ON-LIKE**, **Lİ'ON-LY**, *a.* like a lion—*Sher-sirat, sher ki mánand*—*Sínhaswabháv,*
- LİP**, *n.* (S. *lippa*) the border of the mouth, the edge of any thing; *v.* to kiss—*Shafat, lab kinára yá kapáñ^b; v. losa lená*—*Adhar oshih hoñh hoñh hoñh oñh wá oñh, aunñh kor chhor wá kagar; v. chumná.*
- LİPPED**, *a.* having lips—*Lab-dár, shafat-dár*—*Oshthawán, oshthí.*
- LİP'DE-VÖ-TON**, *n.* devotion of the lips only—*Lab-namás, lab'ibádat, namáz yá 'ibá-dat jo faqat lab yá muñh se hotí hai magur dil se nahín*—*Oshthabhakti, adharapújá, bhakti wá pújá jo kewal oshth wá mukh se hotí hai parañtu hriday se nahín.*
- LİP'ÖÖN**, *a.* good in profession only—*Faqat qaul meñ khúb*—*Kewal pratíjñá meñ aachhá.* [hriday se na bole jáyn.
- LİP'LÁ-BOUR**, *n.* words without sentiments—*Alfúz jo dil se na hoñ*—*Sabd jo man wá*
- LİP'WY-DOM**, *n.* wisdom in words only—*Sirf báton meñ 'agñ-mandí, zabáni dánái*—*Kewal báton meñ buddhi wá víjñátá, kewal bíchit meñ jñán ká chháñná.*
- Lİ-PÖTH-Y-MY**, *n.* (Gr. *leipo, thumos*) a swoon, a fainting fit—*Gash, murchhá yá murchhá^b*—*Murchchah, murchchhan.* [wá nashitachetan.
- Lİ-PÖTH-Y-MOUS**, *a.* swooning, fainting—*Gashí, murchhí^b*—*Murchchhit, murchchhál*
- LİPPI-TUDE**, *n.* (L. *lippus*) blearedness of the eyes—*Chápráhat^b, kichrā-pan^b.*
- Lİ'QUATE**, *v.* (L. *liquo*) to melt—*Galná^b, pighláná^b.*
- Lİ-QU'ATION**, *n.* the act of melting—*Galáná^b, pighláw^b, taghatná^b.*
- LİQ'UE-FY**, *v.* to melt, to dissolve—*Galáná yá galná^b, pighláná yá pighláná^b.*

- LIQ-UE-FAC-TION**, *n.* the act of melting—*Gudāḥkt, gudāz, ptyklāw^h, galan^h*—*Dravay, dravikaran, taghlāw, ghulāw.* [galaniya, dravaniya, drāvapiya.]
- LIQ-UE-FI-A-BLE**, *a.* that may be melted—*Gudāḥkt-patr, māmkinū-l-gudāz*—*Galan jog,*
- LI-QUEUR**, *n.* (Fr.) a spirituous cordial—*Ek qism ki sharāb*—*Ek prakār ki madirā.*
- LIQ-UID**, *a.* not solid, fluid, flowing, soft; *n.* a liquid substance, liquor—*Muzāb, saiyāl, rawāḥ, mulāim yā narm; n. saiyāl yā muzāb chiz, 'araq yā shurb*—*Drav, pravāha-dharmmak, pravāhi wā bahne w., mridu; n. dravadravya, ras wā dravapadārth.*
- LIQ-UI-DATE**, *v.* to clear away, to pay—*Be-dāq yā sāf k., adā k.*—*Parisodhan wā parisuddhi k., patānā utārnā wā de-dālnā.* [suddhi, nistār, patāw.]
- LIQ-UI-DI-TION**, *n.* the act of liquidating—*Be-dāq k., adā k., sāf k.*—*Parisodhan, parisuddhi.*
- LIQ-UID-I-TY**, *n.* the state of being liquid—*Hālat-i-saiyālī*—*Dravabhāv.*
- LIQ-UID-NESS**, *n.* the quality of being liquid—*Muzāb-strāṭh, saiyāl-khāssaiyātī*—*Dravata, drāvayatwa, pravāhadharmma.*
- LIQ-UOR**, *n.* a liquid substance, strong drink; *v.* to moisten, to drench—*Shurb 'araq yā ko 'saiyāl shai, sharāb yā khamr; v. nam k., tar-ba-tar k.*—*Dravadravya dravapadārth wā dravavastu, madirā madya wā dārū; v. gilā ādrā wā odā k., bhigānā wā bhijānā.*
- LIQUO-RICE**. See **LICORICE**.
- LIQUO-RISH**. See **LICKERISH**.
- LIRT-POOP**, *n.* a graduate's hood—*Dastūr yā qānūn ke mutābiq madrase se darja yā laqāb pāye hue shakhs ke sar kī kaprā*—*Rājavidyālay wā mahāvidyālay meṁ padapṛaptajan kī śirovāstra wā mastakāchchhādan.*
- LISP**, *n.* (S. *ulisp*) a defect in the speech arising from striking the tongue against the inside of the teeth; *v.* to utter with a lisp, to articulate imperfectly—*Luknat, zabān-giriftagi; v. luknat k., nā-sāf bolnā*—*Totlāi wā tutlāi, haklāhat; v. tutlānā totlānā wā haklānā, aspaṣṭ bolnā.*
- LIS-ING-LY**, *ad.* with a lisp, imperfectly—*Luknat se, 'adam-i-safāi yā nuqs se*—*Totlāi tutlāi wā haklāhat se, aspaṣṭarūp wā adhurepan se.*
- LIST**, *n.* (Fr. *liste*) a roll, a catalogue; *v.* to enrol, to register, to enlist—*Fihrist yā ism-wāri, ism-nawisē fard yā fardī; v. fihrist meṁ dākhil k., daftar meṁ nām likhnā, chihra likhnā yā likhānā*—*Nāmāvali wā nāmāvalī, nāmaparisankhyāpatra wā parisankhyāpatra; v. nāmāvalī meṁ nām likhnā, nāmaparisankhyāpatra meṁ nām charhānā, nām likhnā nām-likhānā bhartī k. wā bhartī h.*
- LIST**, *n.* (S.) a bound, a limit, a strip of cloth, the inclosed ground in which tilts were run and combats fought; *v.* to inclose for combats, to sew strips together—*Hadd, sar-hadd intihā yā kanāra, patti^h, akhārā^h; v. larāi-ke-liye-ghernā gā akhāre-sarikhā-ghernā^h, pattiyoh yā dhajjiyoh ko ekalṭha sinā*—*Simā, avadhī siwānā wā dānā, kapre kī dhajjī, raṅgabhumī mallayuddhasṭhān wā mallabhumī.*
- LIST-ED**, *a.* striped, particoloured in streaks—*Dhāri-dār, gūn-ā-gūn aur dhāri-dār*—*Lahriyā, chitravichitra aur lahriyā.*
- LIST**, *v.* (S. *lystan*) to choose, to desire; *n.* choice, desire, pleasure—*Pasand k., arzu k.; n. pasand, arzu yā khwāhish, khushi*—*Chāhnā, ichchhā k.; n. chāh, ichchhā wā abhiruchi, ruchi sprihā wā anurakti.*
- LIST-LESS**, *a.* indifferent, heedless, careless—*Be-parwā kam-shauq murdo-dil yā be-garaz, gūḥl, be-khabar*—*Anichchhuk anutsuk mihspriha wā udāsī, amanoyogi wā anavadhān, asāvadhān.* [Anavadhān wā amanoyog se, asāvadhānī se.]
- LIST-LESS-LY**, *ad.* without attention, heedlessly—*Tagāful yā gāḥat se, be-khabarī se*—
- LIST-LESS-NESS**, *n.* inattention, heedlessness—*Tagāful yā gāḥat, be-khabarī*—*Anavadhān wā amanoyog, asāvadhānatā wā asāvadhānī.*
- LISTEN**, *lis'en, v.* (S. *lystan*) to hearken, to give ear, to attend, to obey—*Sunnā^h, kān-lagānā^h, mutawajjih h., khātir-meṁ lānā yā farman-bardārī k.*—*Sraṇap k., kān d., man lagānā wā dhyan d., mānūnā.*
- LIST**, *v.* to hearken, to give ear, to attend—*Sunnā^h, kān-lagānā^h, mutawajjih h.*—*Sraṇap k., kān d., man lagānā wā dhyan d.*
- LISTEN-ER**, *n.* one who listens—*Mustamī, sunne wā^h, kān-lagā^h*—*Śrotā, śraṇapakarttā.*
- LIT-ER**, *a.* attentive—*Mutawajjih, suchet^h*—*Manoyogi, surtā.*
- LIT**, *p. t. and p. p. of light*—*Light kā māzi-mulāq aur māzi-ma'ti^h 'alai-hi yā f'l-i-ma'ti^h*—*Light kā sāmānyabhut aur pūrpakriyā wā pūrvakālikakriyā.*
- LIT-A-NY**, *n.* (Gr. *litaneia*) a form of prayer used in public worship—*'Isāiyoh meṁ 'āman 'ādat kā ek tariqa*—*Krishṭiyasamāj meṁ ek prārthanāmārg.*
- LIT-ER-AL**, *a.* (L. *littera*) according to the letter, consisting of letters—*Taht-lafzi, harf lugawī yā lafzi*—*Mūlasabdānusārī mūlapadānusārī wā yathāśabd, akshari wā aksharamāy.* [sār, śabdānurūp^h, akshārānurūpatā.]
- LIT-ER-AL-ISM**, *n.* accordance with the letter—*Harf yā lafz se mutābaqat*—*Sabdānu-*
- LIT-ER-AL-IST**, *n.* one who adheres to the letter—*Wah shakhs jo lafz yā harf ke pā-band rahṭā hai*—*Sabdānuyāyī, mūlapadānuyāyī.* [wā mukhyārth, śabdārth.]
- LIT-ER-AL-I-TY**, *n.* original or literal meaning—*Aslī yā baḥat-lafzi ma'nī*—*Mūlārth*

- LIT'ER-AL-LY**, *ad.* according to the letter—*Harfan-harfan, harf-ba-harf, lafsan-lafsan, lafe-ba-lafe*—*Akabar akabar, yathāsabd, mūlasabd, mūlasabdānusār se.*
- LIT'ER-A-RY**, *a.* pertaining to literature, versed in letters—*'Ilmā, 'ālim*—*Vidyāsambandhī wā śāhityāsambandhī, vidwān wā vidyāsampanna*. [sampanna.]
- LIT'ER-ARY**, *a.* learned, skilled in letters—*'Ālim yā fāzil, śāhib-i-'ilm*—*Vidwān, vidyā*
- LIT'ER-Ā'RI**, *n. pl. (L.)* men of learning—*'Ulama, fuzalā, śāhibān-i-'ilm*—*Vidwatsamāj, vidwadvrind, panditagan, panditavarg, panditamandāl.*
- LIT'ER-ĀTOR**, *n.* a petty schoolmaster—*Ēk chhōṭā mudarris*—*Ek kshudra adhyāpak.*
- LIT'ER-ĀTURE**, *n.* learning, skill in letters—*'Ilm yā 'ilmigat, fazilat*—*Vidyā wā śāhitya, pānditya*. [yā mardā-sang, sīc kā mail yā phen^b.]
- LIT'HARQE**, *n. (Gr. lithos, arguros)* lead vitrified, the scum of lead—*Murdār-sang*
- LITHE**, *a. (S. lith)* limber, flexible—*Dam-dār yā narm, chīmrā yā lachilā^b*—*Anamya wā komal, sukhanamaniya.*
- LIT'HEE**, *a.* soft, pliant—*Mulāim, dam-dār*—*Komal, lachilā wā sukhanamaniya.*
- LIT'HER-LY**, *a.* lazy; *ad.* lazily, slowly—*Sust, kāhil; ad. kāhīl se, susti se*—*Ālasi, āskatī; ad. āskat se, dhillarpan se wā dhīre dhīre.*
- LIT'HER-NESS**, *n.* idleness, laziness—*Susti, kāhīl*—*Āskat, ālasya wā dhillarpan.*
- LIT'H-O-GRAPH**, *v. (Gr. lithos, grapho)* to trace letters or figures on stone and transfer them to paper &c.; *n.* a print from a drawing on stone—*Patthar kā chhāpā k^b, patthar se chhāpā k^b; n. patthar kā chhāpā^b, jo chhāpā patthar se utārā jātā hai^b.*
- LIT'HŌ'RA-PHY**, *n.* the art of taking impressions from stone—*Patthar par se chhāpā utārne kā 'ilm, patthar kā chhāpā kurīe kā 'ilm*—*Śilālikhanavidyā, prastaramudrāṅkanavidyā, śilāmudrāṅkan, pashānalikhan.*
- LIT'HŌ'RA-PHER**, *n.* one who practises lithography—*Patthar par se chhāpā k. w^b, patthar se chhāpā k. w^b, patthar kā chhāpā k. w^b*—*Śilālekhaḥ, prastarālekhyakrit, prastaramudrākrit.*
- LIT'H-O-GRAPH'IC**, *a.* relating to lithography—*Patthar se chhāpā karne ke 'ilm ke mutā'alliq, patthar ke chhāpe kā^b*—*Śilālekhanavidyāvishayak, prastaramudrāṅkanavidyāsambandhī, śilāmudrāṅkanavishayak.*
- LIT'H-O-MĀN-QY**, *n. (Gr. lithos, manteia)* divination or prediction by stones—*Pattharōṣ se fāl-goi*—*Pattharōṣ se bhavishyatkatān wā bhāvīkathan.*
- LIT'HŌTO-MY**, *n. (Gr. lithos, temno)* the art or practice of cutting for stone—*Sang-i-masāna tarāshne kā 'ilm, sang-i-masāne kā tarāshnā*—*Pathari kāṭne wā chīrne kī vidyā wā abhyās, pathari kā kāṭnā wā chīrnā.*
- LIT'HŌTO-MIST**, *n.* one who performs lithotomy—*Sang-i-masāna tarāshne w., sang-i-masāna kāṭne w.*—*Pathari kāṭne wā chīrne kā vaidyā, pathari kāṭne wā chīrne w.*
- LIT'I-GATE**, *v. (L. lis)* to contest in law—*Nizā' k., munāzā'at k., da'wā k., muqaddama khayā k., muqaddama larnā*—*Vivād k., vivādagrast k.*
- LIT'I-GANT**, *n.* one engaged in a law-suit; *a.* contending in law—*Ahl-i-muqaddama, mudda't yā mudda'ā-alai-hi, mutakāshimain; a. muqaddama larnē w.*—*Vivādārthī, vivādi, vādī, prativādi; a. vivādi, vivādārthī.* [Vād, Arthavivād.]
- LIT-I-GĀ'TION**, *n.* judicial contest, a law-suit—*Nizā' yā munāzā'at, muqaddama-dost, gaziya-jo, gaziya-dost yā tanje-bāz*—*Vivādāsil wā vivādāpriya, jhagrālū bakheriyā larāukā wā larākā.* [Nizā'joi, nizā'-dostī—Arthavivādāsilātā, vivādāsakti.]
- LIT'I-GĀ'TIOUS**, *a.* given to litigation, quarrelsome—*Muqaddama-bāz yā muqaddama-dost, gaziya-jo, gaziya-dost yā tanje-bāz*—*Vivādāsil wā vivādāpriya, jhagrālū bakheriyā larāukā wā larākā.* [Nizā'joi, nizā'-dostī—Arthavivādāsilātā, vivādāsakti.]
- LIT'I-GĀ'TIOUS-NESS**, *n.* inclination to go to law—*Muqaddama-dostī, muqaddama-bāzī,*
- LIT'TER**, *n. (L. lectus)* a carriage with a bed, straw laid under animals, a brood of young, rubbish; *v.* to bring forth, to cover with straw, to scatter over with fragments—*Palkī yā nālki^b, ākhor, jhol^b, kūṛā^b; v. jannā yā byānā^b, ghās bichhānā, kūre se dharnā^b*—*Dolī dolā wā kharḥariyā, ghās wā tripasayyā, sāvakagan wā sāvakasamūh, karkat wā buhāran.*
- LIT'TLE**, *a. (S. lytel)* small, not great, not much; *ad.* in a small degree, not much; *comp. LESS, sup. LEAST*—*Kichak yā khurd, sagir yā past, andak zurra yā galil; ad. thorā^b, taruk tanak tanik yā bahut-nahtā^b*—*Chhotā, nannā laghu wā halkā, thorā kudh wā kinchit.* [qadre—Thorā thaur wā phailāw, alpabhāg alpānā wā kinchidbhāg.]
- LIT'TLE**, *n.* a small space, a small part—*Thorā sī jagah^b, zurra andake chandē yā*
- LIT'TLE-NESS**, *n.* smallness, meanness—*Qillat kamī kihtari andakī subhī yā pastī, kamīnagi yā khiffat*—*Chhotā laghutā kshudratā halkāī wā halkāpan, chchhatwa nichatwa adhamatā wā apakrishtatā.*
- LIT'UR-GY**, *n. (Gr. leitōs, ergon)* form of prayers, formulary of public devotions—*'Isāiyōn meṁ 'ibādat kā qā'idā, 'Isāiyōn meṁ munājāt yā namāz kā qānūn-nāma*—*Kriṣhtiyāprarthānāvīdhī, Kriṣhtiyāprarthānāpaddhati.*
- LIT'UR-GIC**, **LIT'UR-GICAL**, *a.* pertaining to a formulary of public devotions—*'Isāiyōn meṁ 'ibādat ke qā'idē ke mutā'alliq, 'Isāiyōn meṁ munājāt yā namāz ke qānūn-nāme se nisbat-dār*—*Kriṣhtiyāsamājāprarthānāvīdhīsambandhī, Kriṣhtiyāsamājāprarthānāpaddhatīsambandhī.*

- LIVE**, *v.* (S. *liftan*) to be in life, to exist, to dwell, to continue, to feed — *Jinā^h*, *ho-nā^h*, *rahnā basnā tiknā yā thaharnā^h*, *banā-rahnā yā lagā-rahnā^h*, *khanā yā chur-nā^h*. [tilā, chatkilā.]
- LIVE**, *a.* quick, not dead, active, vivid — *Jitā^h*, *zinda*, *chālāk*, *shokh* — *Jivit*, *sajiv*, *phur-LIVE* — *LI-HOOD*, *n.* means of living, support — *Rozī yā rizq*, *ma'āsh yā ma'ishat* — *Vritti* wā *jivikā*, *upajivikā* wā *upajivanopay*.
- LIVE**LY, *a.* brisk, vigorous, gay, strong — *Zinda-dil yā chālāk*, *qavī yā zor-āwar*, *khush-tab' yā khush-dil*, *mazbūt* — *Phurtilā* *tivra* wā *kshipra*, *prabal*, *praphulla* *rasik* wā *ānandī*, *porhā* wā *balawān*.
- LIVE**LY-LY, *LIVELY, *ad.* briskly, vigorously — *Zinda-dili yā chālākī se*, *zor yā mazbūtī se* — *Phurtī* *tivratī* wā *kshipratā se*, *porhūī* *bal* wā *prabalatā se*.*
- LIVE**LI-NESS, *n.* appearance of life, vivacity — *Jān-dārī*, *zinda-dili* *khush-dili* *khush-tab'ī dil-shādī yā shokhī* — *Sajivatwa* wā *sattwa*, *chapalatā* *tivratā* *tejavattwa* *tej* wā *ullās*.
- LIVE**LONG, *a.* long in passing, tedious — *Durāz yā tawil*, *bhāri* *kathin* *yā barā^h* — *Dirghakālik*, *ati dirgh* wā *khedajanak*.
- LIVE**R, *n.* one who lives — *Zi-rāh*, *jine w^h* — *Jivī*, *jivak*, *prānī*.
- LIVE**ING, *n.* support, maintenance, a benefice — *Ma'ishat*, *zist yā guzrān*, *nazr-i-aimma nazr-i-imām yā pādri ki ma'āsh* — *Jivikā* wā *upajivikā*, *upajivanopāy* wā *jivanirvāh*, *dharma* *lāy* *dharmādhyāpaka* *vritti* wā *dharmasikshaka* *vritti*.
- LIVE**ING-LY, *ad.* in a living state — *Zinda* *hūlat* *meñ*, *jān-dārī* *meñ* — *Sajiv*, *jitā*.
- LIVE**R, *n.* (L. *lifer*) the gland or organ which secretes the bile — *Jigar*, *kabūd* — *Kalejā*, *yakrit*. [nilarakt.]
- LIVE**R-COL-OUR, *a.* dark red — *Jigari* *rañg*, *gerū kā rañg^h* — *Yakritvarṇ*, *kalejē* *kā* *rañg*, *LIVE*-GRÖW, *a.* having a large liver — *Jiskā* *jigar* *barā* *ho*, *barē* *jigar* *kā* — *Barē* *kalejē* *kā*, *barē* *kalejē* *w*.
- LIVE**R-Y, *n.* (Fr. *livrée*) delivery of possession, release from wardship, state of being kept at a certain rate, a form of dress worn by servants, a particular dress; *v.* to clothe in livery — *Dakhl-dihānt*, *dāroga-garī yā nigāh-bānī se rihāt*, *kist* *ma'āyan dar yā hisāb se rakhe-jāne* *yā pālē-jāne ki hālat*, *naukarōn kā bānā*, *khāss* *poshāk*; *v.* *bāne se malbās yā mulabbas k.* — *Sattwa* *wi* *adhikār kā denā*, *rakhwālī* *se* *chhutkārā*, *nirūpitāmūlyā* *par* *pūlān* *wi* *poshān*, *sevakavesh* *wi* *paricharavesh*, *veshavishesh* *wā* *koī* *viśesh* *pahirāw*; *v.* *viśeshavesh* *pahirānā*, *bānā* *pahinānā*.
- LIVE**R-Y-MAN, *n.* one who wears a livery — *Bānā-dār*, *bānū-dār* *naukar* — *Kulaveshadhārī* *wā* *bhritya* *jo* *viśesh* *bānā* *pahine* *ho*.
- LIVE**ID, *a.* (L. *lividus*) black and blue, of a lead colour, discoloured — *Nilā-kulā^h*, *sise* *ke* *rañg* *kā^h*, *nil-fām* *zard yā bad-rañg* — *Nilakrishṇa*, *sisakavarṇ*, *pilā* *vivarn* *wā* *nirakt*. [zurdī, nil-fāmi.]
- LIVE**ID-TY, *LIVEID-NESS, *n.* discoloration — *Bad-rañgi*, *nilā-pilū-pan^h*, *nilā-kulā-pan*.*
- LIX**-IV'UM, *n.* (L.) lye — *Khārā jal^h*, *lonā-pānī^h* — *Kshārajal*. [vanakt.]
- LIX**-IV'AL, *a.* impregnated with salts — *Namak-āmez* — *Kshāravisisht*, *kshāravyāpt*, *la-LIX*-IV'ATE, *LIX*-IV'AT-ED, *a.* pertaining to lixivium, making lixivium, impregnated with salts — *Khāre jal* *ke* *mutā'allig*, *lonā pānī* *banāne* *w^h*, *namak-āmez* — *Kshārajalavishayak*, *kshārāmbukar*, *kshāravisisht* *wā* *kshāravyāpt*.
- LIZ**'ARD, *n.* (L. *lactea*) a reptile — *Chhipkūṭī^h*, *chhipkī^h*, *tikī^h*, *pallī^h*, *bistuiyā^h*.
- LO**, *int.* (S. *la*) look! see! behold! — *Lo^h*, *dekh^h*, *dekhō^h*.
- LOACH**, *n.* (Fr. *loche*) a fish — *Ek* *bhāt* *ki* *chhotī* *machhī^h*.
- LOAD**, *n.* (S. *hlāt*) a burden, a freight, pressure; *v.* to burden, to freight, to charge; *p. p.* *LŌAD*'ED or *LĀ*'DEN — *Bojh* *bojhū* *yā* *moṭ^h*, *bhartī* *yā* *ladāw^h*, *bhān^h*; *v.* *bojhū* *yā* *bojh-d^h*, *lādnā^h*, *bharnā^h*.
- LŌAD**'ER, *n.* one who loads — *Bojhne* *w^h*, *lācne* *w^h*, *bharne* *w^h*.
- LŌAD**, *n.* (S. *ladan*) the leading vein in a mine — *Kān* *meñ* *khāss* *silizī* *shākh* — *Khān* *meñ* *mukhya* *dhātūrekā*, *ākar* *meñ* *dhātū* *kā* *mukhya* *mārg*.
- LŌAD**'YMAN, *n.* one who leads the way — *Rāh-numā* *yā* *rah-numā* — *Pathadarśak*.
- LŌAD**'STAR, *n.* the leading star, the pole-star — *Jadī*, *qutb* — *Dhruv*.
- LŌAD**'STONE, *n.* the magnet — *Sung-i-mignātīs*, *chummak* *patthar* *yā* *chumak* *patthar^h* — *Chumbakaprastar*, *ākarshakaprastar*. [pāw-roṭī *yā* *tikkar^h*, *dher* *pind* *yā* *lōndā^h*.]
- LŌAF**, *n.* (S. *hūf*) a mass of bread as baked, a mass or lump: *pl.* *LŌAVES* — *Rot* *rotī*.
- LŌAM**, *n.* (S. *lām*) rich unctuous earth, marl; *v.* to smear with loam or marl — *Pīndol*, *pinṇor* *yā* *chiknī* *mittī^h*; *v.* *pīndol* *yā* *chiknī* *mittī* *se* *potnā* *lesnā* *yā* *bharnā^h*.
- LŌAM**'Y, *a.* marly, smeared with loam — *Pīndol* *pinṇor* *yā* *chiknī* *mittī* *kā^h*, *pīndol* *pinṇor* *yā* *chiknī* *mittī* *se* *potā* *huā* *yā* *bharā* *huā^h*.
- LŌAN**, *n.* (S. *len*) the act of lending, any thing lent — 'Āriyat, *dihī*, 'āriyat *qarz* *yā* *vām* — *Udhār* *d.*, *riṇ* *wā* *jo* *vastu* *udhār* *dī* *jāy*.
- LŌATH**, *a.* (S. *lath*) unwilling, reluctant — *Be-dī* *yā* *nā-rāz*, *rū-gardān* *kashida* *yā* *munharīf* — *Anmanā* *wā* *anichehhuk*, *vimukh*. [wā *ghinānā*, *ghrinā* *wā* *ghin* *k.*]
- LŌATHE**, *v.* to feel disgust at, to hate — *Jī* *nā* *chāhnū^h*, *ikrūh* *yā* *nafrat* *k.* — *Unthānī*

- LĀTH'FŪL**, *a.* abhorring or hating, hated—*Mutanafīr, makrūh*—Ghināne w. wā ghri-nākārī, ghriṇit wā garhit.
- LĀTH'ING**, *n.* disgust, aversion—*Nafrat yā karāhiyat, i'rāz yā guṭez*—Ghriṇā yā ghin, virakti pratikūlatā wā apriyatā. [anichehchāpūrvak.
- LĀTH'LY**, *ad.* unwillingly—*Kashidagī se, nā-khwāh, karāhatan, karhan*—Anman, LĀTH'NESS, *n.* unwillingness, reluctance—*Be dilī yā nā-rāzi, istikrāh yā kashidagī*—Anichehchā, vimukhatā wā khiñch. [wā garhit, ghriṇārha wā garhāniya.
- LĀTH'SOME**, *a.* disgusting, detestable—*Makrūh, karīh yā nafrat-angez*—Ghriṇājanak
- LĀTH'SOME-LY**, *ad.* so as to excite disgust—*Nafrat-angezī se*—Garhyaprakār se, ghri-nājanakatwapūrvak. [bhatsajanakatā.
- LĀTH'SOME-NESS**, *n.* quality of raising disgust—*Nafrat-angezī*—Ghriṇājanakatwa, bī-
- LĀB**, *n.* (W. *lob*) a clumsy person, a large worm; *v.* to let fall lazily—*Ānārī yā gah-wār^h, barā keñchūā yā kirā^h; v. ālus yā āskat se girā-d^h.*
- LĀB'S'PŪND**, *n.* a prison—*Qaid-khāna, zindān*—Kārāgar, vandiśālā.
- LĀB'BY**, *n.* (Ger. *laube*) an opening before a room, a small hall—*Dar-dālān yā pesh-dālān, ek chhotā dālān*—Dewrhi, osārā.
- LĀBE**, *n.* (Gr. *lobos*) a division, a distinct part, a part of the lungs—*Ek hissa, judā hissa, pephre kā ek hissa*—Ek aṇṣ, ek prithak bhāg, phupphusabhāg arthāt peph-re kī ek bhāg.
- LĀB'STER**, *n.* (S. *loppestre*) a crustaceous fish—*Jhīngā^h, chīngārī machhlī^h.*
- LĀ'CAL**, *u.* (L. *locus*) relating to a place—*Mukārī, muta'alliq-i-maqām, muta'alliq-ijāe*—Sthāniya, sthānik. [gām—Sthānatī wā sthiti, sthān wā sthal.
- LO-CĀL'I-TY**, *n.* existence in place, position—*Makāniyat yā kisi jagah meñ wujūd, ma-*
- LĀ'CAL-LY**, *ad.* with respect to place—*Bi-l-makān, ba-nisbat-i-makān, ba-nisbat-i-maqām*—Sthānavishay meñ, sthān ke vishay meñ.
- LĀ'CAT**, *v.* to place, to settle in a place—*Rakhnā^h, baithānā^h.*
- LO-CĀ'TION**, *n.* the act of placing, situation—*Rakhnā yā baithānā^h, mauqā^h yā maqām*—Sthāpan, sthān wā avasthiti.
- LĀCH**, *n.* (Gael) an arm of the sea, a lake—*Khārī^h, jhīl^h.*
- LĀCK**, *n.* (S. *loc*) an instrument to fasten a door &c., part of a gun, an inclosure to confine water; *v.* to shut or fasten with a lock, to close fast, to embrace closely, to unite—*Tālā^h, chāñ^h, bāñd^h; v. muqāṭṭ k. yā quṭṭ lugānā, band k., baqal-girī k., gahñā^h—v. Tālā d. wā tālā lagānā, muñdnā, god-meñ-lenā gale-lagānā wā chhātī se lagānā, jutnā wā satnā.*
- LĀCK'ER**, *n.* any thing closed with a lock—*Khāna, sandūq, sandūqcha, koī chiz jo mu-qāṭṭ ho sake*—Peṭī, pitārī, samput jismen tili lag sakai.
- LĀCK'ET**, *n.* a small lock, a catch or spring—*Chhotā quṭṭ, tukma*—Chhotā tili, āñkārī.
- LĀCK'SMITH**, *n.* one who makes locks—*Lohār^h, tālā-banāne w^h.*
- LĀCK**, *n.* (S. *loc*) a tuft of hair—*Zulf, jā'd*—Alak, jatā.
- LĀCK'RAM**, *n.* a sort of coarse cloth—*Ek bhānt kā molā kaprā^h.*
- LĀ-CO-MŌ'TION**, *n.* (L. *locus, motum*) the act or power of changing place—*Harakat-az-jā-ba jū naql-i-makān yā naql-i-maqām, quwwat-i-naql-i-makān yā quwwat-i-naql-i-maqām*—Sthānāntaragaman wā gamanāgaman, sthānāntaragamanasakti wā gamanāgamanasakti. [gatinām.
- LĀ'CO-MŌ-TIVE**, *a.* changing place—*Mutaharrik*—Jaūgam, chalanaśil, chalanaśaktik,
- LĀ-CO-MŌ-TIV'I-TY**, *n.* power of changing place—*Quwwat-i-naql-i-makān, quwwat-i-naql-i-maqām*—Sthānāntaragamanasakti, gamanāgamanasakti.
- LĀ'CUST**, *n.* (L. *locusta*) an insect, a tree—*Tidli tiri yā tidi^h, ek bhānt kā per^h.*
- LĀ-CŪ'TION**, *n.* (L. *locutum*) speech—*Gufi-yū, bol chāl^h, bolī^h*—Ukti, vākya, vāgyyā-
- LĀDE**. See **LĀOD**. [pār.
- LĀDGE**, *v.* (S. *logian*) to place, to fix, to lay flat, to afford a temporary habitation, to reside, to dwell for a time; *n.* a small house in a park or at a gate, an apartment or hall occupied by a secret society or the society itself—*Dharmā yā rakhnā^h, gār-nā baithālnā yā lugānā^h, girā-d^h, tikānā utārā yā basānā^h, tiknā basnā rakhnā yā thukarnā^h, utarnā yā parnā^h; n. ramne meñ yā phāṭak par ek chhotā ghar yā bañglā^h, jādū-ghar yā jādū-ghar ke log.*
- LĀDGE'MENT**, *n.* the act of lodging, accumulation, a position secured by assailants—*Tikāw^h, jamāw yā dher^h, ek jagah jo hamla-āwar apne hāth kar-lete-haiñ*—Utārā wī basnā, rāsi wā puñj, ek jagah jo chahāī karne wāle apne hāth kar lete haiñ.
- LĀDGE'ER**, *n.* one who lodges—*Shab-bāsh, muqīm, bāshanda yā bāshinda, kirāya-dār*—Paragrihavasī, tikne w., bharait. [rozu—Thore dinon ke nimitta vāsasthān.
- LĀDGE'ING**, *n.* a temporary habitation—*Tikāw^h, thikānā^h, bād-bāsh, mokān-i-chand-*
- LĀFT**, *n.* (S. *lyft*) a floor, the highest floor—*Gach yā pakkī-chhat^h, āṭārī anṭārī yā sab se ūchī pakkī-chhat^h.*
- LĀF'TY**, *a.* high, elevated, sublime, proud—*Buland, murtafā' rafi^h yā āli, buland-parwāz yā mu'allā, maqrūr*—Ūchā, uchcha, atyutkrishṭ, ghamañḍī ahañkārī wā garvit.

- LÖP'TI-LY**, *ad.* on high, proudly, haughtily — *Bulandi-se yā bulanaḡ gurūr se, ghamand se^h* — Uñchāi par wā uñchāi, ahañkar se, garv se.
- LÖP'TI-NESS**, *n.* elevation, sublimity, pride — *Bulandi yā irtifā, buland-parwāzi yā 'ul-wiyat, gurūr yā takabbur* — Uñchāi, atyutkrishatā, ghamand wā ahañkar.
- LÖG**, *n.* a bulky piece of wood, an instrument for measuring the velocity of a ship through the water, a Hebrew measure — *Kunda, jahāz ki tez-ravt ke andāz kā āla, ek qism kā 'Ibrānī map* — Lakkar, naukāgatimāpakayantra. Yihudiya-parimānaviseśh.
- LÖG'BÖÖK**, *n.* register of a ship's way — *Jahāz kā roz-nāma* — Naukāgatīvishayākadai-nikavivarānapustak, ek pustak jismen naukā ki prati din ki chāl kā varpan rahtā hai.
- LÖG'GER-HEAD**, *n.* a dolt, a blockhead — *Ahmaq, gāwdā^h* — Jaz wā mūrḡ, mūrkh ghā-mar wā ullā. [jaz wā mūrḡ, mūrkh.
- LÖG'GER-HEAD-ED**, *a.* dull, stupid, doltish — *Kumā-zihn, ahmaq, be-wuqūf* — Mandamati.
- LÖG'MAN**, *n.* one who carries logs — *Kunda dhona w., kunda lānc w.* — Lakkar dhona w., lakkar lānc w. [Patañg.
- LÖG'WOOD**, *n.* a wood used in dyeing — *Bakkam yā bagam, sandal-i-surkh, potang^h* —
- LÖG'A-RITHMS**, *n. pl.* (Gr. *logos, arithmos*) a series of numbers in arithmetical progression corresponding to another series in geometrical progression — *Logārsam* — Ghātāpramāp, ghātāpramāpak, ghātāpramāpakasañkhyā, parikarmna, lāgrathamā-
- LÖG'GATS**, *n. pl.* a play or game — *Ek bhānt kā khel^h*. [khyasañkhyā.
- LÖG'TIC**, *n.* (Gr. *logos*) the art of reasoning — *'Ilm-i-mantiq, 'ilm-i-munācara, mantiq* — Tarkavidyā, tarkasāstra, nyāya, nyāyavidyā, nyāyasastra.
- LÖP'I-CAL**, *a.* pertaining to logic, according to the rules of logic, skilled in logic — *Mantiq yā mutā'alliq-i-mantiq, mantiq ke rū se, mantiq-dān* — Tarkik tarkavidyāvishayak naiyāyik wā nyāyasastrasambandhī, tarkasāstrānusārī nyāyasastrānusārī tarkasāstrāsammat wā nyāyasastrāsammat, nyāyasastrājñā wā ūhi.
- LÖP'I-CAL-LY**, *ad.* according to the rules of logic — *Az-rūe-mantiq, mantiq ke rū se* — Nyāyasastravāt, tarkasāstrānusār se.
- LO-ŶĪQI'AN**, *n.* one skilled in logic — *Sāhib-i-mantiq* — Tarkik, naiyāyik, nyāyasastrājñā, nyāyasastrapandit, nyāyasastravettā, tarkasāstri, nyāyasastri.
- LO-GOM'A-CHY**, *n.* (Gr. *logos, machē*) a contention about words, a war of words — *Nizā'i-lafzi, lafzi nizā'* — Vāgyuddha wā vikkalah, śabdavād wā śabdayuddha.
- LÖ'HOCK**, *n.* (Ar.) a kind of medicine — *Ek qism ki dawā* — Ek prakār ki aushadh.
- LÖIN**, *n.* (S. *lendevu*) the back of an animal, the lower part of the human back — *Pushi, kamar yā subh* — Pith, kati kati kat wā karihānū.
- LÖITER**, *v.* (D. *leuteren*) to linger, to be dilatory, to delay, to idle, to waste — *Muddat lagānā, kāhil h., dirangī k., susti k. yā susti men kātnā, kharāb yā zāi k.* — Tālṭol wā tālmatol k., vilamb k., dhil k., makkhiyān mārnā, kshay k.
- LÖITER-ER**, *n.* one who loiters — *Tālṭol k. w^h, tālmatol k. w^h, tālmatoli^h, gāfil, sust* — Dhillar, vilambī. [ārām k.; zābān nikāl d — Parā rahnā, loṭnā wā loṭ pot k., jibh nikālā.
- LÖLL**, *v.* (Ic. *lollu*) to lean idly, to lie at ease, to hang out the tongue — *Letā rahnā^h*, **LÖL'LARD**, *n.* a follower of Wickliffe — *Wiklif kā pai-rav* — Wiklif kā anuyāyī.
- LÖNE**, *a.* (alone) solitary, single — *Tanhā mujarrad yā wāḡḡad, ukelā^h* — Ekāki ekānt wā nirālā, ekalā. [dost — Ekāki akelā wā ekānt, ekāntapriya wā ekāntasevī.
- LÖNE'LY**, *a.* solitary, addicted to solitude — *Tanhā yā nirālā, tanhāi-dost yā khalwat* —
- LÖNE'LI-NESS**, *n.* solitude, want of company — *Khalwat, tanhāi* — Ekāntatwa ekāntatā wā nirjanatā, iklāi wā asaigatī. [tatā wā nirjanatā, ekāntapriti.
- LÖNE'NESS**, *n.* solitude, dislike of company — *Khalwat yā tanhāi, khalwat-dosti* — Ekān-
- LÖNE'SOME**, *a.* solitary, dismal — *Tanhā yā nirālā, sunsān yā udās^h* — Akelā ekāki wā ekānt, nirjan wā nirānand. [Ekāntatā, nirjanatā, nirānandatā, dārunatā.
- LÖNE'SOME-NESS**, *n.* state of being lonesome — *Tanhāi, nirālā-pan^h, iklāi^h, udāsī^h* —
- LÖNG**, *a.* (L. *longus*) extended, having length, not short, dilatory, tedious; *ad.* to a great extent, not soon, throughout; *v.* to wish or desire earnestly — *Darāz, tavāl, tūl-tavāl, dirang, āḡista yā sust*; *ad. bare fāsile yā wus'at tak, der yā muddat tak, tamām yā sar-tā-pā*; *v. tarasnā^h, nihāyat mushṭāq h.* — Vistrī wā vistrīn, lambā, dirgh, dhilā, vilambakārī vilambī wā dirghasūtrī; *ad. barī dūr tak, vilamb wā ber tak, wārpār wā bhar*; *v. barī lālasā k., atyabhiḷāsh k.*
- LÖNG'ING**, *n.* earnest desire, continual wish — *Kamāl arzū, shaṅg ragbat armān yā ish-tiyāq* — Atyabhiḷāsh utkanṭhā wā atikāñkshā, lālasā. [se, atikāñkshā wā atikāmanā se.
- LÖNG'ING-LY**, *ad.* with eager wishes or appetite — *Kamāl arzū yā hawus se* — Barī lālasā
- LÖNG'NESS**, *n.* length, extension — *Lambāi^h, phailāw^h*.
- LÖNG'WISE**, *ad.* in the direction of length — *Tūl men, lambāi men^h* — Lambā lambā, lamb-bān men. [dāshī — Sahanaśīlatā, kshangḡ dhairyya wā dhīraj.
- LÖN-GA-NIM'I-TY**, *n.* forbearance, patience — *Tahammul yā darāz-sabrī, sabr yā bar-*
- LÖNG'BOAT**, *n.* the largest boat of a ship — *Jahāz ki barī dōngī* — Barī naukā ke sāth ki barī dōngī. [Dirghāyū wā dirghāyū, dirghajivī.
- LÖN-ŶE'VAL**, **LÖN-ŶE'VOUS**, *a.* long-lived — *Darāz-'umr, zāidu-l-'umr, darāz-bāsh, der-pā-*

- LON-ĠĠVĠ-TY, *n.* length of life—'Umr kī darāzi, 'umr-darāzi—Dirghajīvitwa, dirghā-yushya. [hast.]
- LON-ĠĠM'A-NOUS, *a.* having long hands—Darāz-dast, bar-hatthā^b—Lambahast, dirgha-LON-ĠĠM'E-TRY, *n.* art of measuring distances—Paimāish-i-tafāwut, masāhat-i-mufāsala—Dūratwamīti, dūratwamāpan, dūri wā antar kī nāp. [dūratwa.]
- LON-ĠĠN'QUI-TY, *n.* remoteness, distance—Mufāsala, tafāwut—Dūri, pallā tappā wā LON'ĠI-TUDE, *n.* length, the distance of a place east or west from a meridian—Darāzi, tūl—Lambāi wā lambān, rekhāntar wā rekhānsa.
- LON-ĠI-TŪ'DI-NAL, *a.* pertaining to length—Darāz-mansūb, muta'alliq-i-tūl, lambā-lambā^b—Kharā, lambā lambī, āyat, āyatanānūsdrī, anwāṣṭan.
- LONĠ-LIVED, *a.* having long life—Darāz-umr, zāidu-l-umr, darāz-bāsh, der-pā—Dirghāyu wā dirghāyū, dirghajīvi.
- LONĠ-SU'ANKED, *a.* having long legs—Lambī tāngōi kā^b, lambī tāng w^b, lamb tāngū^b, darāz-pā—Ūrdhwa-jānu, dirghapād, dirghajāṅgh.
- LONĠ-SŪ'N, *a.* extended to a great length—Bari dūr tak phailā yā khinchā huā^b.
- LONĠ-SŪ'FER-ANGE, *n.* clemency, patience—Tahammul yā shafaqat, sabr yā bar-dāshī—Sahanāsīlatā wā kshama, kshamāsīlatā dhairyya wā dhīraj.
- LONĠ-SŪ'FER-ING, *a.* patient, not easily provoked; *n.* patience, clemency, forbearance—Sābir yā shikēbā, mutahammil; *n.* sabr yī shikēb, hilm yā shafaqat, tahammul—Kshamāwān wā dhairyyawān, sahanāsīl wā bahuksam; *n.* kshamāsīlatā wā kshama, sahanāsīlatā, dhairyya dhīraj wā bahuksamanatā.
- LONĠ-TONGUED, *a.* babbling, rating—Barbariyā yā babbakiyā^b, jhīrakne w. yā jībharā^b.
- LONĠ-WIND'ED, *a.* long-breathed or not easily exhausted of breath, tedious—Darāz-dam, LŌŌ, *n.* a game at cards—Tās kā ek khel^b. [tūl-kalāmī—Dirghasāwās, dirghasūtri.]
- LOŌBY, *n.* (W. llob) a clumsy fellow—Anārī^b, guṇwār^b, bhadesal^b. [se, kudaul.]
- LŌŌB'T-LY, *ad.* awkwardly, clumsily—Anārī pan se^b, be-ḍaul yā be-saliqa—Bhadesalpan
- LŌŌF. See LUFF.
- LŌŌK, *v.* (S. locian) to direct the eye, to see, to seem or appear, to expect, to seek, to influence by looks; *n.* air of the face, mien, aspect, gaze—Nazar yā nigāh k., dekh-nāz, nazar pārnā yā ma'lūm-h., intizār k., talāsh k., nigāh se asar-k. yā tūhrīk-l.; *n.* zāhir-hāl yā sūrat, chīkra, shakl, nigāh yā nazar—Drishtī k. tāknā nihārnā wā chī-taunā, vilokanā wā nirakhnā, dekh pārnā wā jān pārnā, pratikshā wā apekshā k., kho-janā wā dhūhrīnā, drishtī se prabhāw k. wā pravritti janmānā; *n.* vadanākār, vadan, rūp wā ākār, drishti.
- LŌŌK'EN, *n.* one who looks—Dekhne-w^b, dekhan-hār^b, dekhraiyyā^b.
- LŌŌK'ING-GLASS, *n.* a mirror—Āina, mirāt, āḡina—Dāpan, mukur.
- LŌŌM, *n.* (S. loma) a weaver's machine, furniture—Julāke kā rāchh, asḥāb—Vemā sū-trayantra wā tantrayantra, sūmagrī. [dhūmlā dekh-paṇuā^b.]
- LŌŌM, *v.* (S. leoman) to appear large and indistinct at a distance—Dūr se barā aur
- LŌŌN, *n.* (S. lun ī) a scoundrel, a rascal—Mardak, bad-zāt yā pāji—Khal wā durjan, dushtajan. [Phalī, phasāī wā phānsī.]
- LŌŌP, *n.* (Ir. lup) a double in a string or rope, a noose—Tukma yā halqā, phandū^b—
- LŌŌPED, *a.* full of loops or holes—Pur-sūrākh—Chhidrapurī, chhidramay.
- LŌŌP'HOLE, *n.* an aperture, means of escape—Sūrākh yā tir-kash, bhāgne kī rāh yā tadbīr—Randhra wā randī, bhāgne kā mūrg wā upāy. [dāmāy, randhramay, chhidramay.]
- LŌŌP'HOLED, *a.* full of holes or openings—Sūrākh-dār, tir-kash-dār, randa-dār—Ran-
- LŌŌSE, *v.* (S. lysan) to unbind, to relax, to set sail; *a.* unbound, untied, not fast, not close, wanton, lax, vague—Kholnā^b, dhilā k^b, chhor-d^b, nāw kholnā^b; *a.* khulā^b, chhutā chhutā yā chhutā^b, dhilā^b, jhīrjhīrā tawil yā fazūl-go, fāhish be-zabī yā mastāna, be-qaid nā-durust nā-ma'qūl yā narm, gair-mu'ayyūn yā nā-ma'lām.—*a.* Abaddha, algā wā bandhanarahit, sithil, viral asankshipt wā vistirna, vyabhi-chārī avas wā vyasani, avyavasthit wā abaddhakoshth, aniyat wā anirpit.
- LŌŌSE'LY, *ad.* not fast, not firmly, carelessly—Dhile-pan se yā dhilā^b, mazbūtī se nahīn, gafil se—Sithilātpūrvak, porhe nahīn, amanoyog wā asāvadhānī se.
- LŌŌS'EN, *v.* to relax, to separate, to free—Dhilā k. yā h^b, judā k. yā h^b, āzād k.—Sithil k. wā h., alag k. kholnā algā-h. khulnā wā chhutnā, chhor d. wā mukt k.
- LŌŌSE'NESS, *n.* state of being loose, a flux—Dhilā-pan kushādāḡī be-qaidī be-zabī yā mastī, is-hāl yā jarayān-i-shikam—Dhilāi sithilātā anavasthiti wā lampātātā, kosṭṭha-mridutā atisar wā grahānī.
- LŌP, *v.* to cut off, to cut the branches of trees; *n.* that which is cut from trees—Kāṭnā yā kāṭ-dālnā^b, chhāntnā^b; *n.* chhānt^b, chhāntan^b, kataran^b.
- LŌP'PER, *n.* one who cuts trees—Chhāntne w^b, per chhāntne w^b, per kāṭne w^b.
- LŌP'PING, *n.* that which is cut off—Kataran^b, chhānt^b, chhāntan^b.
- LO-QUA'CIOUS, *a.* (L. loquor) talkative—Ziyāda-go, fazūl-go, bakkī^b, gappī^b, bak-wādī^b, bātūnī^b—Vāchāl, jālpak. [Vāchālātā, jālp.]
- LO-QUA'CITY, *n.* talkativeness—Ziyāda-goī, fazūl-goī, bakkak^b, bakwādī^b, bātūnī-pan^b—

- LORD**, *n.* (S. *hlaforð*) a monarch, a ruler, a master, a husband, a nobleman, a baron, a title of honour, the Supreme Being; *v.* to domineer, to rule despotically—*Sullán yá malik, hákim yá 'amil, malik sahib yá áqá, shaahar kháwánd yá kháwínd, amír, baran-amír, 'izzat ká laqab, Khudá*; *v.* takabbur se takakkum yá sahibi k., zulm ke sith hukumat k.—Rájá, adhipati, prabhu wá náth, pati wá swámi, kulinajan, báran kulinajan, minasúchak upapad nám wá upádhi, Paramésvar; *v.* darp se prabhutwa k., garv wá duráchar se adhipatya k. [prablu wá néth, kshudra kulinajan.
- LORD'ING**, *n.* sir, master, a little lord—*Sáhib, malik yá áqá, ek chhotá amír*—Mahásay,
- LORD'LIKE**, *a.* besitting a lord, haughty, proud—*Amirána yá kháwíndána, magriar, mutakabbir*—Rájakiya wá prabhuyogya, garvit, ahañkari. [najan, chhotá prabhu.
- LORD-LING**, *n.* a little or diminutive lord—*Chhotá malik hákim yá sahib*—Kshudrakulí-
- LORD'LY**, *a.* besitting a lord, proud, haughty, imperious; *ad.* proudly, imperiously—*Amirána yá kháwíndána, magriar, mutakabbir, qarhír yá ammára*; *ad.* gurúr se, takabbur se—Rájakiya wá prabhuyogya, garvit, ahañkari, uddhat; *ad.* ahañkárápúrvak, uddhati wá aiswaryyadar se. [swaryya wá prabhutá, darp, garv.
- LORD'LI-NESS**, *n.* dignity, pride, haughtiness—*Amiri yá sahibi, takabbur, gurúr*—Ai-
- LORD'SHIP**, *n.* dominion, a form of address to a lord—*Sáhibi sar-dár yá khudá-wandí, hazrat yá khudá-wand-i-ni-mat*—Aiswarya a adhipatya wá isatwa, swámi wá mahásay.
- LORE**, *n.* (S. *lar*) learning, instruction—*Ilm yá 'ilmiyat, fazi yá ta'lim*—Vidyá páu-ditya wá vyutpatti, jñán wá adhyápan.
- LOR'Y-CATE**, *v.* (L. *lorica*) to plate over—*Marhná^b, pattar chayháná^b, lewá lagáná^b*.
- LOR-T-CÁ'TION**, *n.* the act of plating over—*Marhná^b, pattar chayháná^b, lewá lagáná^b*.
- LORN**, *a.* (S. *leorán*) forsaken, lost, lonely—*Matruk yá lá-char, gayá-guzrá yá halák, tanhá*—Tyakt wá nisháran, vigat wá dhwast, akelá.
- LOSE**, *v.* (L. *losian*) to forfeit, not to win, to be deprived of, to ruin, to waste, to bewilder, to mislay, to miss; *p. t* and *p. p.* **LÖST**—*Khoná kho-d. yá kho-dálná^b, hár-ná^b, gahwáná^b, satyánás k^b, urána phúinkná yá lupáná^b, bhaktáná yá buhkáná^b, hirá-d yá hirádná^b, hirádná^b, bhúdná yá na-páná^b*.
- LOS'ABLE**, *a.* that may be lost—*Kho-jane ke láig, jise háren, bar-bád dene ke qábil, hirá-jane ke láig, na-milne ke qábil*—Kho jane ke yogya, jisko hár jáyn, nashit hone ke yogya, hirá-jane ke yogya, na milne ke yogya.
- LOS'ER**, *n.* one who loses—*Khone w^b, hárú^b, khoan-hár^b, harelá^b*.
- LOS'ING**, *a.* that incurs or brings loss—*Harelá yá hárú^b, nuqsán-áwar*—Hárne w. wá khone w., kshatijanak.
- LÖSS**, *n.* damage, waste, forfeiture—*Nuqsán zarar khisarat yá ziyán, talaf yá tabáhi, zabti*—Háni ghañtí wá kshati, kshay dhwañs apachay nās wá vindá, apahār wá apavartan.
- LÖT**, *n.* (S. *lot*) fortune, state assigned, chance, portion; *v.* to assign, to portion—*Taqdir, nasib, qismat yá qur'a-i-qismat, hissa ya bahhrá*; *v.* taqsim kar-ke d., taqsim k.—Bhāgya, daivasthiti, daivayog golf wá chitthi, aís wá bhāg; *v.* bāitná, vibhag k.
- LÖT'TER-Y**, *n.* a game of chance, a distribution of prizes by chance—*Qur'a-bāzi, qur'a-dál-kar taqsim k.*—Chitthi ká khel, chitthi díkar bāitná. [utpal, kumud.
- LÖTE**, **LÖTUS**, *n.* (Gr. *lotos*) a tree—*Handuqúqá, kanwal^b, nilofar*—Kamal, pádma,
- LÖTH**, **LÖTH**. See **LOATH**.
- LÖTION**, *n.* (L. *lotum*) a medicinal wash—*Gháv wagaira dhone ki dawá se milá huá pání*—Gháv ityádi dhone ká aushadhiyajal, dhāwanāushadh.
- LÖUD**, *a.* (S. *hlud*) noisy, clamorous; *ad.* noisily, so as to be heard far—*Buland yá pur-shor, shorí yá kalla daráz*; *ad.* zor-shor se, buland-áwázi se—Bhāri únchá maháswan wá mahánádi, dhūmdhāmí koláhalakári wá hullar-machhne w.; *ad.* chillákar, chichiyákar wá únche swar se.
- LÖUD'LY**, *ad.* noisily, clamorously—*Zor shor yá buland-áwázi se, gavgái taur se yá kalla-darázi se*—Chillákar wá únche swar se, koláhal wá dhūmdhām se.
- LÖUD'NESS**, *n.* noise, force of sound, clamour—*Shor, buland áwázi, gavgá, gul yá josh-kharosh*—Haurá, mahásabd wá únchá swar, koláhal hullar wá dhūmdhām.
- LÖUGH**, **lök**, *n.* (Ir.) a lake—*Jhil^b*. [rakná^b, nithallá rakná yá makkhi márná^b.
- LÖUNGE**, *v.* (Fr. *longie*) to live in idleness, to spend time lazily—*Tāng-phailāye pará*.
- LÖUNGE'ER**, *n.* one who lounges—*Nithallá^b, pará rahne w^b, makkhi mārne w^b*.
- LÖUSE**, *n.* (S. *lus*) a small insect; *pl.* **LİÇE**—*Jún^b, júnín^b, dli^b, chiklar^b, chihhar^b*, **LÖÜGE**, *v.* to clean from lice—*Jún yá júnín jhárná^b, júnín jhár-dálná^b*. [chillar^b.
- LÖÜ'Y**, *a.* infested with lice, mean, low—*Juanahá yá júnín-se-bhurá-huá^b, kamína, páji*—Yúkapúrú yúkopadrut wá júnínmay, adham, nich.
- LÖÜ'Y-NESS**, *n.* the state of being lousy—*Júnín-dári, danáat, gandagi, dúnti*—Yúka-purnatá, bahuyúkatá, nichatwa, adhamatá.
- LÖÜT**, *n.* (Ger. *leute*) a bumpkin, a clown—*Dabang yá gahwár^b, anári yá gahwariyá^b*.
- LÖÜT'ISH**, *a.* clownish, awkward—*Ná-taráshida, be-saltqa*—Gahwár asabhiya wá asisht, angarh anári wá gawdí. [—Asabhyatá, asishtatá, gawdipan, grāmýatá, mürkhatá.
- LÖÜT'ISH-NESS**, *n.* clownishness—*Ná-taráshidagí, be-saltqagí, anári-pan^b, gahwárú-pan^b*.

LOU'VER, *n.* (Fr. *l'ouvert*) an opening for smoke—*Dhūwārā^h, dhūwārā^h.*

LÖVE, *v.* (S. *luhan*) to regard with affection; *n.* affection, benevolence, the passion between the sexes, the object beloved, courtship—*Chāhnā^h, pyār yā pyār k. ; n. muhabbat, mihr yā nek-andesh, 'ishq, mahbūb yā ma'shūq, 'ishq-bāzi—n. Priti sneh wā anurāg, kripā wā paropakārasilātī, kām ratī wā stripurushaprem, pyārā wā priya, stryupāsan.* [ya.]

LÖV'A-BLE, *a.* worthy of love, amiable—*Mahbūb-l-qulūb, har-dil-'azīz—Snehārha, pri-*

LÖV'ELESS, *a.* void of love—*Sang-dil, muhabbat yā mihr se khālī—Nirmohī, pritiśunya,*

LÖV'E-LE, *a.* exciting love, amiable—*'Ishq-angez dīl-bar yā dīl-kash, mahbūb yā mahbū-*

LÖV'E-LE-LE, *ad.* in a manner to excite love—*'Ishq-angezī se, dīl bari se—Premottejak*

LÖV'E-LE-NESS, *n.* amiableness, beauty—*Har-dil-'azīzī yā mahbūbī, husn yā khūb-sūratī*

LÖV'ER, *n.* one who is in love, a friend—*'Ashiq yā mukhibb, dost yār yā āshnā—Prapa-*

LÖV'ING, *p. a.* kind, affectionate—*Mushiq yā shafiq, anubhāb ulfatī yā mihr-bān—Kri-*

LÖV'ING-LE, *ad.* affectionately, with kindness—*Muhabbat yā ulfat se, shafaqat yā*

LÖV'ING-NESS, *n.* affection, kindness—*Muhabbat yā ulfat, shafaqat yā mihr-bānī se—Chāh wā pyār se, dayā se.* [Pyār wā sneh, dayā.

LÖV'E-ABLE, *n.* a plant—*Wilāyatī baingan^h.* [ke liye din^h.

LÖV'E-DAY, *n.* a day for settling differences—*Jhagā niptāne kū din^h, jhagā niptāne*

LÖV'EFA-VOUR, *n.* a token of love—*Muhabbat kī nishān yā yād-gārī—Pritī kī chinhā-*

LÖV'E-LET-TER, *n.* a letter of courtship—*Tu'ashshiq-nāma, 'ishq-nāma, shunq-nāma—*

LÖV'E-LOCK, *n.* a curl or lock of hair—*Zulf, kīkul—Alak, kākapaksha.*

LÖV'E-LOHN, *a.* forsaken by one's love—*Mahbūb kī chhorī hū, ma'shūq kī chhorā huā—*

LÖV'E-MON-GER, *n.* one who deals in love affairs—*'Ishq kī dallālī, 'ishq kī dallālī k. w.,*

LÖV'E-QUICK, *a.* having the eagerness of love—*'Ishq ke bā'is sar-garm—Kāmātur.*

LÖV'E-SECRET, *n.* a secret between lovers—*Rāz-o-niyāz, rāz niyās—Premarahasya,*

LÖV'E-SHAFT, *n.* the arrow of Cupid—*'Ishq kī tir—Madanaśar, kāmaśar, kandarpavān.*

LÖV'E-SICK, *a.* languishing with love—*'Ishq kī bimār, jurefta—Kamarogi, kāmārtta,*

LÖV'E-SONG, *n.* a song expressing love—*Ras-gīt^h, gazal, 'ishq kī yā kī gīt—Premagit,*

LÖV'E-SUIT, *n.* courtship—*'Ishq-bāzi, 'ashiqī—Stryupāsān, vivāhān thāstry upāsān.*

LÖV'E-TALE, *n.* a tale of love—*'Ishq-amez dastān—Madanakathā, premakathā, kī-*

LÖV'E-THOUGHT, *n.* an amorous fancy—*'Ishq kī khayāl—Premabhāvanā, kāmachintī,*

LÖV'E-TO-KEN, *n.* a pre-
sented, premarriage
—*'Ishq kī yād-gārī—Premalakshay, pre-*

LÖV'E-TÖY, *n.* a small pres-
ent—*'Ashiq kī tarāf se ma'shūq ko nar, koi*

LÖV'E-TRICK, *n.* artifice expressive of love—*'Ishq-numāt, 'ishwa 'ashwa yā 'ushwa—*

LÖV'ING-KIND-NESS, *n.* tender regard, mercy—*Muhabbat yā shafaqat, mihr yā rahm*

LÖW, *a.* (D. *laag*) not high, humble, dejected, mean; *ad.* not on high, not at a high

LÖW'ER, *v.* to bring low, to lessen, to sink—*Nichā k. girānā dabānā utārānā yā jhukā-*

LÖW'ER, *v.* to appear dark or gloomy, to be clouded, to frown; *n.* gloominess—*Andhe-*

LÖW'ER-ING-LE, *ad.* with cloudiness, gloomily—*Ghatā yā bullī se^h, andhere yā dhum-*

LÖW'ER-MOST, *a. l.* st.—*Sab se nichā^h*

LÖW'LY, *a.* humble, meek, mild, mean; *ad.* not highly, meanly, humbly—*Farotān nā*

- LŌW**'LI-NESS, *n.* humility, meanness—*Farotani gurbat 'ijz hilm yā khā-kā-sāri, kaminagi yā khiffat*—Vinay nirabhimān darpahinatā wā namraśilatā, adhamatā.
- LŌW**'NESS, *n.* state of being low—*Pastī, arzāni, nātā-pan^h, nichāt yā nichāt^h, dhīmā-pan^h, mulāimat yā mulayamat, afeurdagi, susti, kaminagi, khiffat*—Nichatā, niunnatā, thiṅgānā-pan, bakkāi, kshudratā, udāsī, vishād, adhamatā. [chabhūmi, nichapradeś.
- LŌW**'LAND, *n.* country that is low—*Zamin-i-nasheh, tarāt^h, nichān^h*—Nimnabhūmi, nī-
- LŌW**-SPIR'IT-ED, *a.* dejected, depressed, dull—*Afsurda-dil, past-kimmat yā shikaste-dil, sust*—Vishādī, durmanask wā udās, dhilā. [kalpanā, nichabuddhi.
- LŌW**-THOUGHT'ED, *a.* mean of sentiment—*Kamīne khayāl kā, past-khayāl*—Adhamā-
- LŌW**, *v.* (S. *lowan*) to bellow as a cow—*Baṅbānā^h, rāmbhānā^h, binbiyānā^h, dakārā^h.*
- LŌW**'ING, *n.* the bellowing or cry of cattle—*Binbiyāhat^h, baṅbānā yā baṅbāb^h, dakār^h, rāmbhānā^h.*
- LŌW**'BELI, *n.* (S. *læg, bell*) a fawling-net with a flame and bell attached; *v.* to scare—*Chiyā pakarne kā jāl jisimē ek bartā huā diyā aur ek ghanṭā bandhā rahtā hai^h;*
- LŌWN**, *n.* See Loon. [v. *darānā^h, bharkānā^h.*
- LŌY**'AL, *a.* (L. *lex*) faithful to a prince, true to plighted faith duty or love—*Namak-halāl dāulat-khivāh yā sarkār kā khair-khvāh, wafā-dār*—Rājabhakt rājājñāvatī rājasevi wā prajādharmatatpar, bhaktimān dhārmik satī pativrati wā swadāranirat.
- LŌY**'AL-IST, *n.* one faithful to his sovereign—*Pādshāhi-banda, bādshāh-dost, pādshāh kā khair-khvāh*—Rājabhakt, rājasevi, rājājñuraktajan.
- LŌY**'AL-LY, *ad.* with loyalty or fidelity—*Namak-halālī se, wafā-dārī se, pādshāh yā sarkār kī khair-khvāhi se*—Rājabhakti wā rājānīshthā se, drīḥabhakti se, satitwa se, swadāranirati se.
- LŌY**'AL-TY, *n.* fidelity to a prince lady or lover—*Namak-halālī, farmān-bardārī, pādshāh-dostī, pādshāh yā sarkār kī khair-khvāhi, wafā-dārī*—Rājabhakti, prabhūbhakti, swarājānīshthā, bhakti, satitwa, pativrat, swadāranirati.
- LŌZ**'ENGE, *n.* (Fr. *losange*) a rhomb, a four-cornered figure, a form of medicine in small pieces, a small confection—*Ma'in yā m'ā'ayan, shakl-i-chau-gosha, lawz, qurs*—Vishamakopasannachaturbhūj, chatuskōṇakshetra, aushadhiya modak, laḍḍū.
- LŪ**'BER, *n.* (W. *lob*) a heavy idle clown—*Sust, kaudan*—Ālāsī, gāwdī.
- LŪ**'BARD, *n.* a lazy sturdy fellow—*Kām-chor^h.*
- LŪ**'BER-LY, *a.* l'ry and bulky, awkward; *ad.* awkwardly, clumsily—*Sust aur jisim, bad-waz bad-sulqā yā be-dāul*; *ad. be-dāul yā bad-waz, taur se, bad-sulqagī se yā bure taur se*—Ālāsī aur barā, kudaul; *ad. kudaul, bhadesalpan wā anāripān se.*
- LŪ**'BRIC, *a.* (L. *lubricus*) slippery, smooth, unsteady, wanton, lewd—*Phislahā^h, chiknā^h, be-qarār, be-zabt, mast*—Snigd, chikkan, asthir, lampat wā chanchal, kāmātur.
- LŪ**'BRI-CATE, *v.* to make smooth or slippery—*Chiknā k^h, chiknānā^h.*
- LŪ**'BRI-CAT-OR, *n.* that which lubricates—*Jo chiknā karē^h, jo chik^h.*
- LŪ**'BRI-C'ITY, *n.* slipperiness, smoothness—*Phislahat^h, chiknāt* knāhat^h.
- LŪ**'BRI-COUS, *a.* slippery, smooth, uncertain—*Phislahā^h, Snigd, chikkan, anisshit.* [C. *anānā^h, chiknā k^h.*
- LŪ**'BRI-FICATION, LŪ-BRI-FAC'TION, *n.* the lubricating or making smooth—
- LŪCE**, *a.* (L. *lucius*) a pike full grown—*L*
- LŪC**'ENT, *a.* (L. *lux*) shining, bright—*Ra* ii. *darakhshanda yā barrāq*—Prakāśaman wā dīptimān, chamk.
- LŪ**'CIN, *a.* shining, bright, clear—*Raushan roshnī, an, darakhshanda yā barrāq, saf yā shaffāf*—Prakāśaman wā dīptimān, chamkilā wā kāntimān, swachchha nirmal vimal ujwal wā spashṭ. [chamāhat wā dīpti, mahāte ujjjwalatā wā prabhā.
- LŪ**'CIN-TY, *n.* brightness, splendour—*Roshnī yā tābandagi, tābānī yā raunaq*—Cham-
- LŪ**'CID-NESS, *n.* clearness, transparency—*Safai yā tābandagi, shaffāfī*—Swachchhatā wā spashṭatā, nirmalatā prakāśabhedyatā wā pāradarśakatā. [sāch.
- LŪ**'CI-FER, *n.* the morning-star, the devil—*Zuhra yā loti-i-falak, shaitān*—Śukra, pi-
- LŪ**'CI-FER-OUS, *a.* giving light—*Roshnī-bakhsh, tābān*—Prakāśad, dīptikar.
- LŪ**'CI-FER-OUS-LY, *ad.* so as to discover—*Zāhir karne ke taur se*—Prakāt wā pragat karne kī riti se. [janak wā prakāśotpādak.
- LŪ**'CI-FIC, *a.* making light, producing light—*Roshnī-sāz, roshnī-khez*—Dīptikar, prakāśa-
- LŪ**'CI-FORM, *a.* having the nature of light—*Roshnī-khāssiyat, roshnī-sifat*—Prakāśagu-nak, tejagunak. [wā nirmal, pāradarsak wā prabhābhedyā, spashṭ.
- LŪ**'CU-LENT, *a.* clear, transparent, evident—*Saf, shaffāf, zāhir yā āshkāra*—Swachchha
- LŪ**'CK, *n.* (D. *luk*) chance, fortune, hap—*Qismat yā bahra, bakhṭ maqsum yā nasib, ittifaq*—Adrisht, bhāgya, daivayog wā daivagati.
- LŪ**'CKY, *a.* fortunate, successful by chance, favourable or auspicious—*Khush-nasib bakhṭ-āwar yā nasib-war, iqbal-mand yā bahra-mand, mubārak yā humāyuh*—Bhā-gyawan, kṛtārth wā śrīmān, suhā wā bhadra.
- LŪ**'CK-I-LY, *ad.* fortunately, by good hap—*Khush-nasibī se, qismat yā nek-ittifaqī se*—Saubhāgya se, subhadaiv wā subhadaivagati se.

